"Grace and Truth"



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C. R. Harwood

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CLIFTON L. FOWLER, EDITOR

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Clifton L. Fowler
Editor

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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Bible Study Number

THE Bible! The Word of God! The heaven-given revelation of God to man. To study it and to learn its blessed and undying precepts is the greatest privilege to which man is heir in the midst of this vale of sin.

This is the Book which points the way to glory and avers the awfulness of the hell which man should shun. It reveals the grace of God, declares the power of the blood of Christ; ruthlessly uncovers the nameless corruption of man's depravity, and indicates victoriously God's answer to man's sin—justification by faith.

It is heaven's best for earth's worst. It is revealed grace for congealed sin; it is God's love in exchange for man's hate. It is heaven's offer to trade salvation for damnation. It is the light of heaven on the sublime and superb efficacy of Calvary. It is the supreme unfolding of the seven ages and the glorious pronouncement of the Father's infinite love and grace to individual souls as adversed to the universe through Jesus Christ our Lord. No wonder Paul the Apostle reverently reminds us that we are to "rightly divide the Word of Truth."

May the mighty power of Almighty God be upon the Bible Study Number as it wings its way to the thousands of homes of the *"Grace and Truth"* family.

Surrender

ISN'T it strange that there are so many of us who hold back from a full and complete surrender of the life to God? Years ago a man of God said to a group of attentive young men in Denver, Colorado, "The reason you don't yield your lives to God is because you are afraid of what God will do to you." He hit the nail on the head. We're afraid God will call on us for a sacrifice that is too great, or place big difficulties in our way, or put us in the position where we are forced to choose between some loved one and Christ. It is from such testings that we are prone to shrink. And when brought down to the last analysis, fearing that God will expect us to do something that is too hard, is just old fashioned selfishness, nothing more, nothing less. This is the true reason for our unwillingness to give the Lord our all.

What we need is more Christians who are willing to say to God without some secret reservation, "I present my body a living sacrifice—it is only my reasonable service."

ON NEW Year's Day we begin an effort to get dear old D. B. I. out of debt. We are calling on Christian friends everywhere to join with us in the prayer of faith that God shall not only bless, but guide in every step that is taken. We are believing Him for victory in this effort.

Read the plan as presented on the pink pages in the center of this issue.

Killing the Debt

IN THE pink insert which is found in the center of this issue of *"Grace and Truth"* is the setting forth of the D. B. I. Two Year Plan which is an appeal for every friend of D. B. I. to help keep the school open and running in spite of the depression.

A penny a day! How insignificant is the amount. And yet by means of the pennies, gathered together in goodly numbers, we hope to rescue our beloved school from the destructive grip of debt. We appeal to *every "Grace and Truth"* subscriber to sign the pledge and join the campaign.

We believe that God Himself has led the way into this prayerful effort to save D. B. I. from closing her doors, and to secure for the school a blessed future of increased testimony and enlarged usefulness.

It should be clearly understood that the Penny-a-day Campaign is not for current expense. If you are giving to current expense please do not transfer the gift from current expense to Penny-a-day Campaign for by so doing the daily needs of the school would be left unsupplied. The Penny-a-day Campaign is to pay the debt and should be over and above the current expense income.

The amount—a penny a day for two years ($7.30) is so small that practically every reader of our magazine could cooperate. The need is of such a character that every one who signs a pledge is being used of God to keep D. B. I. "on the map." The hour of supreme need has brought us to an hour of supreme opportunity. What joy it will be in the coming years for the members of the "*Grace and Truth*" family to be able to say "The Lord used my pennies to help keep the doors open at D. B. I."

Look to Him. "Whatsoever He saith unto you, do it." We are praying that the Penny-a-day Campaign shall be a mighty victory for God.

Turn to the pink insert. Join the Campaign today.

Lay Hold on God!

OUR Campaign to set D. B. I. free from debt, can only succeed as God blesses. "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1). The very immensity of the need is casting us back upon Him with a new reliance upon Him, and a new confidence in Him. "He is faithful that promised."

We are calling upon the entire "*Grace and Truth*" family to back up the Penny-a-day Campaign with prayer. "Prayer changes things." We believe that God answers prayer and that the awful bugbear of debt which is so near to destroying the school will be wiped out to His glory, in answer to prayer.

Join with us in the prayer-battle. Enlist with the knee-soldiers who are fighting for the very existence of D. B. I. Lay hold on God!

Recognized

WILSON warned against it, Coolidge warned against it, Hoover warned against it. Every principle of humanitarianism and ethics is against it. Both good business and good sense is against it. The lofty standards of spirituality, honor, and nobility set forth in God's holy Word are against it. In spite of the swing and the swish of the political big-stick many of our most reliable public men are against it. The blood of uncounted Christian martyrs allegedly murdered in superlative cruelty in the last ten years, cries out against it. The agonized bodies and souls of millions of human beings caught under the horrid communistic Juggernaut cry out against it. The ruins of thousands of churches lift up a voice against it. Th horrible condition of fifteen million homeless, "wild children living in nameless immorality and sem starvation in the cities of Russia scream out against i The public dishonor of a nation that doesn't attempt t pay its debts is against it. In fact, everything is again it.

But a Polish Jew criminal named Finkelstein (ali Litvinoff) landed in America to get us to do it. An although every reasonable, honorable, decent, an Christian consideration was against it—we did it!

Oh, America, America, whither bound?

The Best Lesson

WHEN an infuriated mob in California send small boy up a tree to throw a rope over a lim and then men, women, and children crowd abo shouting their gleeful exultation at the nude forms two young men accused of murder are strung up the neck until dead, that is bad enough.

But when the governor of the great state of Ca fornia declares that this terrbile act of mob violence "the best lesson that California has ever given to t country," it's time to wake up to the fact that o vaunted civilization is crumbling to the ground.

The murderous act of the young men was wicke the utter disregard of the law and its officers and t subsequent lynching were more wicked, but the awf utterance of the highest official of the state condoni mob-murder and calling it good is wickedness plus.

Surely men will be awakened by such a display the far-reaching character of human depravity a begin to recognize that the need of the two young mu derers was Jesus; the need of the wild participants mob criminality was Jesus; and the need of the unpri cipled governor of California is just Jesus.

California will teach nobody the "best lesson" such degrading bestiality. But if out of this awful m crime comes the conviction of sin and the consciousn of need of Christ as a Saviour—that and that alone the only lesson which would deserve the commendati of being called the "best lesson."

God grant that some may learn it.

Universal Restoration

THE advocates of false doctrines frequently m blatant and brazen claims. The advocates of heresy of universal restoration are no exception to t rule. With an editorial comment which has just co to our attention we find this astonishing headi "Universal Restoration an Undisputed Fact."

We are thankful to say that universal restorat is most vigorously disputed by many. There are ma

of us who regard the interesting notion of universal restoration as anything but a fact, and because we so regard it, we have taken pains to see to it that the doctrine has not gone undisputed.

Nor did the Saviour leave universal restoration in an undisputed condition when He said,

> Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
>
> Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:13-14).

With that atmosphere of finality and authority which rightly belongs to our blessed Lord, He not only "disputes" universal restoration, but He once and for all explodes it.

Termites

WYATT Brummitt illuminately discusses termites in the *Ladies Home Journal*. Clear and interesting light is thrown on the growth and development, life and habits of these pesky little creatures whose activities have brought about in many instances the collapse of beautiful homes and valuable business buildings. Mr. Brummitt shows that the deadly work of the termite is accomplished by boring from within, and several times in the course of his discussion he calls these busy little destroyers by the hyphenated cognomen, "borers-from-within."

What a lesson for us Christians. What an indication of where our prayer-barage should be laid down. We should pray for God to protect us against the termites that get into Christian work. Foreign mission organizations have been seriously harmed by the "borers-from-within." Rescue mission work in the homeland, as all of its noble workers well know, has suffered much at the hands of the "borers-from-within." Bible schools have been brought to a state of near collapse by the "borers-from within." Some churches have simply disintegrated because of the "borers-from-within." The spiritual termite is a colossal menace.

How sweet it is to know that the power and grace of God are bigger than the boring power of the termite. And what a precious call to prayer to be heeded by God's prayer-warriers—to pray for the work of our Lord Jesus throughout the world today, to pray for it as it is weakened by the attacks of many outside enemies, but most of all to pray for it as its very vitals are honeycombed by the chewing, biteing, crunching, gnawing, devouring, secret and subterranean onslaught of the termite.

Blessed Be His Name

I HAVE A FRIEND, whose faithful love
Is more than all the world to me,
'Tis higher than the heights above,
And deeper than the boundless sea:
So old, so new, so strong, so true;
Before the earth received its frame
HE LOVED ME. Blessed be His name!

He held the highest place above,
Adored by all the sons of flame,
Yet, such His self-denying love,
He laid aside His crown and came
To seek the lost, and at the cost
Of heavenly rank and earthly fame,
HE SOUGHT ME. Blessed be His name!

It was a lonely path He trod,
From every human soul apart,
Known only to Himself and God
Was all the grief that filled His heart;
Yet from the track, He turned not back
'Till, where I lay in want and shame,
HE FOUND ME. Blessed be His name!

Then dawned at last that day of dread
When, desolate, yet undismayed,
With wearied frame and thorn crowned head
He, now forsaken and betrayed,
Went up for me—to Calvary,
And, dying there in grief and shame,
HE SAVED ME. Blessed be His name!

Long as I live, my song shall tell
The wonders of His matchless love;
And when at last, I rise to dwell
In the bright home prepared above,
My joy shall be His face to see
And, bowing then with loud acclaim,
I'LL PRAISE HIM. Blessed be His name!

—*Selected*

Downward

WE ARE on the toboggan. The downward trend of the age is so pronounced that the evidence is found everywhere. Perhaps the most outstanding indication of this condition is the utterly staggering vote of the nation to return not only to beer, but to hard liquors as well. But this is not all. Book stands report the largest sale to be in books that are utterly wicked and pernicious. Court records show juvenile crimes are multiplying in spite of "welfare workers" and "community sings." Moving picture houses now blatantly advertise movies in which the characters of the play are nude. The streets of our great metropolitan centers are again disgraced by the maudlin voices of inebriated men and women. Tobacco advertisements flagrantly flaunt the pictures of beautiful women handling, or endorsing, or actually smoking cigarettes. The name of our blessed Lord is seldom heard on the lips of men, except in execration and blasphemy. The churches of God are empty, while the dens of iniquity pulsate with the best life of our nation. Surely the coming of the Lord draweth nigh. Well might the Holy Spirit declare, "Evil men and seducers shall wax worse and worse. God's Word cannot fail.

DISPENSATIONALISM VS. INDIVIDUALISM

PRINCIPLE NO. 16 of the EIGHTEEN PRINCIPLES of Divine Revelation

by THE EDITOR

THE apostle Paul admonishes the believer: "Study to shew thyself approved unto God . . . . rightly dividing the Word of Truth." The study of dispensationalism is vital to a thorough knowledge of God's Word. We are happy to present herewith a study on "DISPENSATIONALISM VS. INDIVIDUALISM." The Editor brings us a clear discussion of Dispensationalism. The remainder of the study will appear in a later issue. —*H. J. Johnson*

DISPENSATIONALISM vs. Individualism is that principle of Divine revelation (a) under which God in His declarations concerning His corporate groups, exhibits man's philosophy as passing through a series of seven God-imposed tests of varying lengths and containing striking contrasts; and (b) under which God in His declarations concerning individual believers, exhibits the individual spiritual experiences of souls to be the same throughout the entire duration of the seven God-imposed tests placed on the corporate groups.

This principle is really an example of the Right Divison Principle, and sets before us one of the great distinctions of the Word of God. It is, however, a distinction of such outstanding importance to the Bible student who would come to a proper understanding of God's Word, that we have designated it as a separate principle of Divine revelation.

It becomes instantly evident from the definition that this principle presents something in God's Word that changes frequently, laying it along side of something else in God's Word that does not change at all. The thing which changes is the dispensational outlook. The thing which never changes is the individual spiritual truth. The thing which changes is the principle of government being accented. The thing which does not change, but remains the same throughout all ages, is God's dealing with the individual soul. As God moves from dispensation to dispensation, the changes in the realm of governmental dealings become self-evident. And as the dispensations progress, the fact that there is no change in the principle of God's dealing with the individual, is equally as easily discerned.

There is another one of the great distinctions of the Bible which is comparable to Dispensationalism vs. Individualism. It is Standing and State. In Standing and State God places two great truths over against one another, one of which is changeless, the other of which is changeful. The Standing of the believer in Christ Jesus never changes after the day of the believer's conversion. His State, alas, may be subject to innumerable fluctuations.

I. DISPENSATIONALISM

UNFORTUNATELY there are some persons, writing on biblical themes, who fail to observe dispensational truth. This is a distinct loss to those who are compelled to sit under such teaching. Dispensational truth is the key to all governmental and nationalistic problems in Bible study. Dispensational truth gives a true and enlightening outlook on history, both sacred and profane, which nothing else can give. The result *of the teaching of dispensational truth is to augment* the student's delight in, and respect for, the Holy

NO MATTER what may be the equipment of the Christian, no matter what intellectual, moral, or spiritual endowment he may have, unless he understands dispensational truth he will never fully lay hold of Bible doctrine; while many of the wondrous testimonies of the Word will be unto him but the tangled threads of an endless labyrinth. —*I. M. Haldeman*

STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

—II Tim. 2:15

Scriptures. Another happy result of the teaching of dispensational truth is to let the student catch a clear and convincing glimpse of the orderliness of God's plan, God's dealing, and God's eternal purpose. The unfolding of dispensational truth is a positive asset to the souls of men. There is no substitute for dispensational truth. If it is not taught there are many phases of biblical truth which must forever remain an enigma to the student of the Book. An understanding appreciation of dispensational truth protects the soul from the ten thousand vagaries represented by the legion of false religions of the present hour. Failure to understand the dispensations opens the door for the easy acceptance of heresy.

It is Dr. A. T. Pierson, one of the greatest Presbyterian preachers of the last century who says that "Every marked period of the history of the race is characterized by some peculiar method of Divine dealing. The systems of laws or principle of administration in such periods is known as a dispensation." And it is Dr. I. M. Haldeman, that mighty Baptist minister whose bold, fearless, faithful, and eloquent testimony has left its indelible imprint upon the Christian thinking of the present hour, who said, "Dispensational teaching fills the student with spiritual intelligence, cultivates spiritual discernment, and impresses him with deeper reverence for the Bible."

The word which the Holy Spirit uses for dispensations is an interesting word. It occurs eight times in the New Testament. Three of the occurrences are in the sixteenth of Luke and are rendered "stewardship" (Luke 16:2, 3, 4). In those passages it is used in a parable and has a more limited and individualistic significance. In this connection it is correctly rendered "stewardship."

There are four occurrences in which the same word is rendered "dispensation." In these passages it is used in the larger governmental sense.

4. I Cor. 9:17 "A dispensation is committed unto me."

5. Eph. 1:10 "The dispensation of the fullness of times."

6. Eph. 3:2 "The dispensation of the grace of God."

7. Col. 1:25 "The dispensation of God."

There is one more passage in which the word (oikonomia) occurs. It is here incorrectly translated "edifying."

8. I Tim. 1:4 "Godly *edifying* which is in faith." Conybeare and Rotherham render it "stewardship." This is some better than "edifying." Fenton renders it "administration" which is still better. While Moulton and the American Revision give us the right translation, "dispensation." "A dispensation of God which is in faith."

The word means a period of overseership. This overseership, or administration, may be over a limited private property, over a nation, or over all mankind, the context indicating the extent of the intended significance, and the time idea is strong in the word as shown by the Holy Spirit's usage in Ephesians 1:10, "The dispensation of the fullness of times." The very language of this passage also shows that there are more dispensations than one, and strongly suggests that the different dispensations will possess differing characteristics.

The dispensations of time as presented in the Scripture are seven in number, and are as follows:

1. *Dispensation of Innocence*

Extends from the creation of man to man's rebellion against God—the Fall. This dispensation is visited by the judgment of the expulsion from the garden. A very short dispensation.

2. *Dispensation of Conscience*

Extends from man's going forth into the world under the curse to the awful culmination of sin which God describes by the Word, "His imagination was only

THE student of God's Word must understand God's plan and purpose in the ages (dispensations) or there will be confusion in his work of interpreting the Scriptures.

—Clarence Larkin

DISTINGUISH THE DISPENSATIONS AND YOU WILL UNDERSTAND THE SCRIPTURES.
—Augustine

evil continually." This dispensation is visited by the judgment of the flood.

3. *Dispensation of Authority (Human)*

Extends from man's going forth from the ark after the flood, to the awful apex of sin reached by man at the Tower of Babel. This dispensation is visited by the judgment of the confusion of tongues.

4. *Dispensation of Law*

Extends from the calling of a man (named Abraham) out from the lands brought under the judgment of the confusion of tongues, to the utter failure and sin of Abraham's descendants (the nation of Israel). The judgment which God visits upon this dispensation is the dispersion of Israel.

It should be noted that when the dispensation involves all mankind, the judgment which shows God's disapproval involves all men—the expulsion, the flood, the confusion of tongues. But when a dispensation is limited in its scope (see fourth dispensation—God's special dealing limited to Israel), the judgment which shows God's disapproval involves only those included in the scope of the dispensation—the dispersion of Israel.

5. *Dispensation of the Body*

Extends from the beginning of the Body (Day of Pentecost) to the Rapture of the Church. This is the dispensation in which we live. The judgment which concludes it is the confusion of religions. We are this hour living in the midst of this awful judgment. While a hundred heresies sound their slogans and claim adherents, men in terrible confusion and perplexity are unable to discern truth.

6. *Dispensation of Tribulation*

Extends from the moment when man steps forth into a new thing—a covenant with hell, the forces of Satan—to the awful judgment of the Battle of Armageddon.

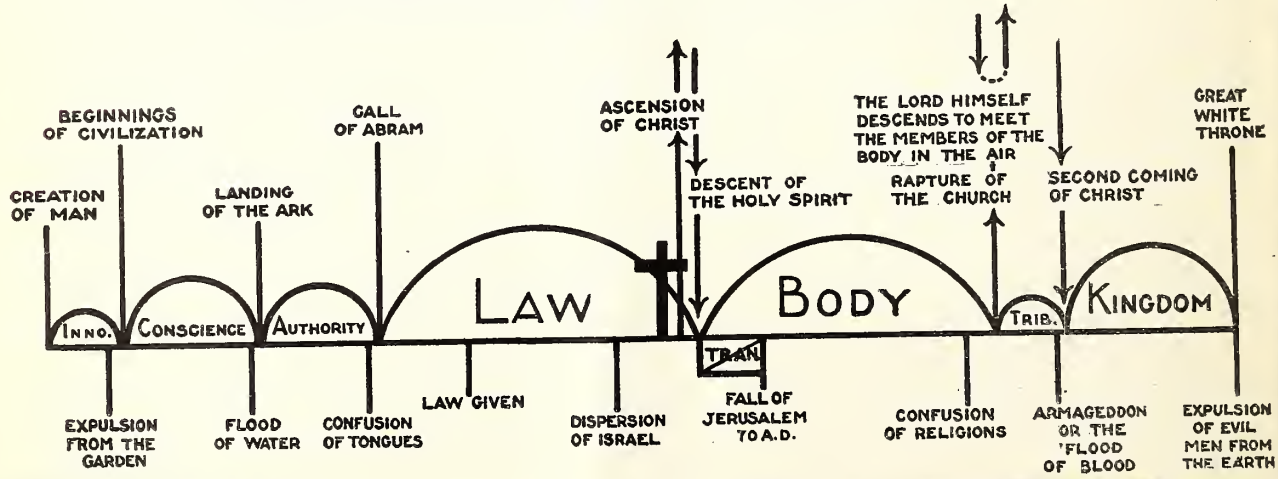
7. *Dispensation of the Kingdom*

Extends from the second coming of the Lord to the setting up of the Great White Throne. This is the dispensation which Paul calls "the dispensation of the fullness of times."

(To be continued)

IT IS OF UTMOST IMPORTANCE THAT WE DO NOT CONFUSE THE DISPENSATIONS, READING INTO ONE THE SIGNIFICANCE OF ANOTHER.
—W. Graham Scroggie

THE SEVEN DISPENSATIONS



THE LAW OF RECURRENCE

by EVANGELIST CHAS. J. WAEHLTE

FIFTEEN years ago as we were sitting in the classroom of the Moody Bible Institute, we heard Dr. Gray explain the Law of Recurrence. From that day on the Bible has been an open Book to us, like never before. The Law of Recurrence simply means that in writing the Bible the Holy Spirit frequently repeats. It means that the Lord speaks through the mouth of two or three witnesses for "in the mouth of two or three witnesses shall every word be *established*." Jonah told Pharaoh that the reason his dream was doubled was because it was *established* by God. "For that the dream was doubled unto Pharaoh twice, it is because it is established by God" (Gen. 41:32). Here God plainly declares that His method of revealing Scripture truth is to *double* it. When it is doubled, that is a proof that it is *established* by God. This is only another way of saying, "In the mouth of two or three witnesses shall every word be established."

HERE is a stimulating study which deals with one of the Eighteen Principles of Divine Revelation. The godly Author of this article employs the expression "Law of Recurrence." It is just another name for that principle of Bible Study which in another place in this magazine is called "The Overlapping Principle."

The book of Job also gives us a hint of this secret of divine wisdom. "That He would show thee the secrets of wisdom, that they are *double* to that which is" (Job 11:6). We believe that this Law of Recurrence is indeed a secret of wisdom. We believe it is the key to the right understanding of the Bible, and the blessed thing about it is that we find the key right in the front door. A radical "Modernist" professor once told us that the book of Genesis was written by two different men because there are two different accounts of the creation in the first two chapters. No indeed! Two men did not write the book of Genesis. Moses wrote it for the Lord Jesus Christ said he did. But right here in the first two chapters of the Bible God lays down the key to the entire Bible. The first chapter of Genesis tells us of the creation, and the second chapter tells it again, but with important details added. For instance, in chapter one, God simply tells us that He created man in the "image of God, male and female." But in chapter two He reveals the details of their creation, how Adam was made from the "dust," and how Eve was created out of the side of Adam while he was in a deep sleep.

NOW passing on to the seed of Abraham, we again find this same secret. First, God tells Abraham his seed will be like the "dust" of the earth. Later on He tells him his seed will be like the "stars." Then lest we get the impression that the "dust" and the "stars" mean one and the same seed, He witnesses a third time and puts the two together, so we may know Abraham is to have two seeds, the earthly seed, likened to the "dust," and the heavenly seed, likened to the "stars." And in these three repetitions he mentions each of the two seeds just two different times.

In the twentieth chapter of Exodus we find the Ten Commandments, but in Deuteronomy five, we find them again. But in Deuteronomy God adds the "Great Commandment," which the Lord Jesus said contains all the Law. In Deuteronomy God lifts the Ten Commandments to a higher plane and shows they must be kept by the "heart." The truth seems to be that the second account of the law wonderfully foreshadows the New Covenant "written in the heart." Here again, then, the Law of Recurrence adds blessed light. In fact, the whole book of Deuteronomy is a repetition of what has already been revealed in Exodus, Leviticus, and Numbers. The word "Deuteronomy" means "second law." It is the second witness, the Law of Reecurrence, in God's revelaton to Israel through Moses.

The books of Samuel, Kings, and Chronicles cover the lives of David and the kings of Israel. Chronicles repeats much of Kings. Both books contain accounts of Solomon's temple, and Chronicles repeats the great dedication prayer and other things which had already been revealed in Kings. But each book adds detail not given before. Another instance of the Law of Recurrence is found in Hezekiah's sickness. Second Kings and Isaiah 38 both record this sickness. But Isaiah adds the prayer of affliction which Hezekiah prayed on his sick bed, while the book of Kings omits it. Still another strong illustration of the Law of Recurrence is II Kings 19 and Isaiah 37. These two chapters are almost exactly alike.

(Continued on p. 36)

THE IMPORTANCE OF A LAYMAN'S STUDYING HIS BIBLE

by A. B. HAZELTINE

IN THESE extraordinary times—extraordinary in their opportunities as well as in their perplexities—many and varied activities claim the thought and attention of our laymen, and many vital things are crowded out. Not the least among the things thus sidetracked is Bible study. The impression seems to be quite general, that for a select few there exists a necessity for Bible study, leaving the ordinary layman exempt.

Now we think no person at all familiar with the Word of God holds any such unsupported notion that there is a class, or even an individual, among Christians not included in II Timothy 2:15. No single verse, perhaps, contains a higher incentive to study the Scriptures. The exalted reason is that the layman, no less than the clergyman, needs to be "approved unto God." Regardless of how many men may applaud or condemn him, his prime motive must be to gain the approval of God. "If God be for us, who can be against us," and, "The Lord is my Strength, of whom should I be afraid?"

Embodied in the same exhortation is the clear inference that the coveted achievment is at the price of diligent application—another way of saying hard work. The task is exacting, but nevertheless enjoyable. The quality of the work is indicated by the description of the workman, namely, one who "needeth not to be ashamed." Perhaps here we discover the secret of our neglect of the Bible. To win the reward means the expenditure of time and talent. Like every other worthwhile reward, a price is exacted. To have the approval of God excels the richest of gems; but, study means work. So we discover that there is an enjoyable prize to be won, but not without intensive effort.

Show us the layman who does not scan eagerly the papers and magazines for news of the present world-wide economic disturbance, the political upheaval, and the ever-increasing religious unrest. What forces are at work in this seemingly endless and universal chaos? Keen analists of current events, skilled in "rightly dividing the Word of Truth," amaze us with the wealth of divine information which the Bible yields touchng these very problems.

Baffled and bewildered, where else may the child of God go for answers to work-a-day problems confronting him on every side? Enlightened by, and clinging to, the Faith which was once for all delivered to the saints, he detects the subtle charm of grandiose language which is the garb of modernistic philosophy, too often designed by the Adversary as a means of creating a general attitude of skepticism and doubt concerning the validity of all things spiritual. He is quickly made aware that the thought processes of old and young are being poisoned by the deliberate injection of materialistic philosophy, evolutionary science, pantheistic literature, behaviouristic psychology, and modernistic sophistry, combined in an effort to tear down belief in God, in Christ, and in the superhuman inspiration of the Bible.

Yes, most laymen are intensely interested in the daily quotation of T & T stock, the rapid progress in transportation, and in the price of hogs. But, useful though it is, all worldly information vanishes like dew in the path of the rising sun, when held in contrast with the information found in God's Word which is able to make us wise unto salvation.

Moreover, as we study it, we find forced upon us the conclusion that our Bible is the most wonderful Book in existence, because, as it claims and demonstrates, it is God-breathed. Paul, who ranks with the foremost of our blessed Lord's servants, declared in the imparted wisdom of God that all (every part and parcel) of the original canonical Scripture is given by divine inspiration. Such being gratefully and reverently accepted as a proclamation from our sovereign God, it is obvious that unexplored depths are to be fathomed and unscaled heights are to be scanned. This alluring prospect

(Continued on p. 14)

HERE is a message from a man who works behind a desk from day to day. He is a layman and an unusually earnest and godly one. His word of encouragement and admonition will, we do not doubt, prove to be a real blessing to many another soul who is seeking to serve God while working at the "daily grind."

THE EIGHTEEN PRINCIPLES
OF DIVINE REVELATION---DEFINITIONS

by THE EDITOR

PRINCIPLE NO. 1

The Willingness Principle is that principle of Divine revelation

Under which the knowledge of God's truth is guaranteed to willing souls.

PRINCIPLE NO. 2

The Infinity Principle is that principle of Divine revelation

(a) Wherein God lays down the line of demarcation between the finite and the infinite, giving all necessary explanations in the realm finite and confining Himself to simple declarations of fact in the realm infinite;

(b) and under which God teaches finite beings (men) to walk by faith in the unexplained infinite.

PRINCIPLE NO. 3

The Direct Statement Principle is that principle of Divine revelation

Under which God says what He means and means what He says.

PRINCIPLE NO. 4

The Right Division Principle is that principle of Divine revelation

Under which God distinguishes between the things that differ.

PRINCIPLE NO. 5

The First Occurrence Principle is that principle of Divine revelation

Wherein God indicates by the context of the first occurrence, that truth or fact wherewith a subject of thought stands connected in the Divine mind.

PRINCIPLE NO. 6

The Agreement Principle is that principle of Divine revelation

Under which the truthfulness and faithfulness of God become His guarantee that He will not set forth any passage in His Word which contradicts any other passage.

PRINCIPLE NO. 7

The Context Principle is that principle of Divine revelation

Whereby God, either in adjacent passages or distant passages bearing on the same or related themes, gives Bible light on Bible questions.

PRINCIPLE NO. 8

The Gap Principle is that principle of Divine revelation

Whereby God in Jewish Scriptures ignores those periods of time during which He is especially manifesting His disapproval of sin, or during which the confusion of a national adjustment may be taking place, or during which God may be holding in temporary abeyance some one of the Divine purposes.

PRINCIPLE NO. 9

The Analogy Principle is that principle of Divine revelation

Under which God imbeds the wonderful truths concerning Israel, Jesus, and the individual believer in some apparently remote biblical incident, making these truths demonstrable by an extended series of similarities or contrasts.

PRINCIPLE NO. 10

The Numerical Principle is that principle of Divine revelation

Wherein God places a definite significance upon the numbers employed by the Holy Spirit in the Scriptures and continues that significance with unbroken uniformity throughout the inspired Book.

PRINCIPLE NO. 11

The Synthetic Principle is that principle of Divine revelation

Under which God so fully superintends the literary structure of the Bible that from Genesis to Revelation it is constructed in introversions or alternations or combinations thereof.

(Continued on p. 31)

THESE definitions of the Eighteen Principles of Divine Revelation are being reprinted in the Bible Study Number of "Grace and Truth" by special request. Here you will find presented a method of Bible study which is the applying of logical principles to the elucidation of truth. *H. J. Johnson*

THE ERROR OF HYPER-DISPENSATIONALISM

by RALPH E. OBITTS

ANY good thing, when carried to an extreme, becomes a bad thing. Truth when carried to an extreme, becomes error. Dispensational truth, when carried to an extreme, becomes hyper-dispensationalism.

Balanced dispensational teaching is very valuable. A correct understanding of God's distinctive purposes in the various dispensations or ages of time revealed in Scripture is the very door to a clarified knowledge of the Bible. This door, however, is being closed to Bible students by certain Bible teachers who rob dispensational truth of its value by pressing it beyond the limits of scriptural balace. These hyperdispensationalists not only lead their own followers into error, but they bring into disrepute dispensational study in general, thus causing many to turn away from an absolutely requisite phase of Bible study. Such unbalanced teaching as theirs calls for a word of warning. Let us examine a typical case.

THE importance of a balanced study of the inspired Word of God, and a stirring appeal to beware of the Bullinger drift in Bible study are exceedingly well put before us in this crisp and taking little discussion by Obitts.

A *PROMINENT* Bible teacher of the present time who classifies as a hyperdispensationalist, teaches that there are two churches. One is the church of God found in Acts, Romans, Corinthians, and Galatians. The other is the Church called the Body of Christ to which we belong in the present age and which is found, he says, in Ephesians, Philippians, and Colossians (three epistles written by Paul while he was in prison). This Bible teacher writes in his magazine,

> About nine years after the writing of the Corinthian Epistle, a further revelation from God discovered to the Apostle a NEW class or body. This revelation, we are told, was hitherto "HID IN GOD" . . . . and when revealed brought into being and view another class, calling and purpose of God definitely stated as distinct from Jew, Gentile or the Church of God; that is, distinct from the Church seen in the Book of Acts and the pre-prison or earlier epistles of Paul written during the period of the Acts.

In this quotation let us observe four thoughts that he expresses concerning the new Church, the Body of Christ, which we may restate as follows:

1. The new Church was revealed to Paul nine years after he wrote Corinthians.

2. The new Church is a new class or body never revealed before.

3. The new Church is distinct from the Church seen in Paul's Pre-prison epistles.

4. The new Church, then, is revealed only in the prison epistles (Ephesians, Philippians, and Colossians).

Likewise we find elsewhere in the writings of the same teacher another setting forth of his opinion that the Body of Christ is a different Church from the one revealed in the rest of the New Testament.

> The Church Epistles . . . . may be described:
> A. Anti-Judaic: i. e., Romans, 1 and 2 Cor., Gal.
> B. Christological: i. e., Eph., Phil., Col.
> C. Eschatological: i. e., 1 and 2 Thess.
> . . . . "Christological" means that the truth in those Epistles centers in the present position, place and work of the Lord Jesus in the Glory; there He is seated as the Head of the church which is His Body. See Eph. 1 . . . . Phil. 3 . . . . Col. 1.

We observe that it is in Ephesians, Philippians, and Colossians only, that we can expect to find the present Church which is Christ's Body.

And again we quote from another magazine article in which he states his doctrine concisely, contrasting the two Churches as follows:

CHURCH OF GOD	CHURCH—HIS BODY
This embraces . . . . the Book of Acts and correlative Epistles. This Church was "a body" in which the Jew was "first."	This Church is "The Body" Eph. 1:19-22.

In this contrast the difference between the two Churches is made clear and plain: one is "a body," and the other is "The Body." The Church in Acts, Romans, Corinthians, and Galatians is "a body," whereas the Church in Ephesians, Philippians, and Colossians is "the body." Hence the doctrine of the Bible teacher that we have quoted may be summarized in two statements. First, there are two bodies. And secondly, the Church in Corinthians, although one of the two, was *not* the body of Christ.

(Continued on p. 34)

TWO VALUABLE METHODS OF BIBLE STUDY

by R. A. TORREY

FIRST of all make up your mind that you will put some time *every day* into the study of the Word of God. That is an easy resolution to make, and not a very difficult one to keep; if the one who makes it is in earnest. It is one of the most fruitful reesolutions that any Christian ever made. The forming of that resolution and the holding faithfully to it, has been the turning point in many a life. Many a life that has been barren and unsatisfactory has become rich and useful through the introduction into it of regular, persevering, daily study of the Bible. This study may not be very interesting at first, the results may not be very encouraging; but, if one will keep pegging away, it will soon begin to count as nothing else has ever counted in the development of character, and in the enrichment of the whole life. Nothing short of absolute physical inability should be allowed to interfere with this daily study.

DR. TORREY knew how to study the Bible. In this discussion taken from his introduction to "The New Topical Text Book," published by The Fleming H. Revell Co., Dr. Torrey, with that fresh new sparkle and lucidity which characterized his writing and preaching, sets forth two vitally important methods of Bible study. This article is presented to our readers by the courtesy of the Fleming H. Revell Co.

It is impossible to make a rule that will apply to every one as to the amount of time that shall be given each day to the study of the Word. I know many busy people, including not a few laboring men and women, who give an hour a day to Bible study, but if one cannot give more than fifteen minutes, a great deal can be accomplished. Whenever it is possible, the time set apart for the work should be the daylight hours. The very best time is in the early morning hours. If possible lock yourself in with God alone.

Make up your mind to *study* the Bible. It is astounding how much heedless reading of the Bible is done. Men seem to think that there is some magic power in the Book, and that, if they will but open its pages and skim over its words, they will get good out of it. The Bible is good only because of the truth that is in it, and to see this truth demands close attention. A verse must oftentimes be read and re-read and read again before the wondrous message of love and power that God has put into it begins to appear. Words must be turned over and over in the mind before their full force and beauty takes possession of us. One must look a long time at the great masterpieces of art to appreciate their beauty and understand their meaning, and so one must look a long time at the great verses of the Bible to appreciate their beauty and understand their meaning. When you read a verse in the Bible ask yourself, "What does this verse mean?" Then ask, "What does it mean for me?" When that is answered, ask yourself again, "Is that all it means?" And don't leave it until you are quite sure that is all it means for the present. You may come back at some future time and find it means yet a great deal more. If there are any important words in the verse, weigh them, look up other passages where they are used, and try to get their full significance. God pronounces that man blessed who "meditates" on the Word of God "day and night" (Psalm 1:2-3). An indolent skimming over of a few verses or many chapters in the Bible is not meditation, and there is not much blessing in it. Jeremiah said, "Thy words were found and I did eat them" (Jer. 15:16). Nothing is more important in eating than chewing. If one doesn't properly chew his food, he is quite likely to get dyspepsia as nourishment. Don't let any one chew your spiritual food for you. Insist on doing it for yourslf. Any one can be a student who makes up his mind to. It is hard at first, but it soon becomes easy. I have seen very dull minds become keen by holding them right down to the grindstone.

I. STUDY THE BIBLE TOPICALLY

TAKE up the various subjects treated of in the Bible, one by one, and go through the Bible and find what it has to say on these subjects. It may be important to know what the great men have to say on

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IT WILL HELP IN DEBT EXTERMINATION. * * * A PENNY A DAY * * *

SHOULD A CHRISTIAN WORKER BE TRAINED?

by CLIFFORD L. NIXON

THIS question may seem unnecessary to some of our readers. Common sense—sanctified or otherwise—would tell us that one who expects to spend his life in Christian work should have a definite course of training. There are those, though, who hold that such a position is unscriptural. They insist that all that is needed is the private study of the Word. Those whose fanaticism has gone a little farther omit the private study also. An acquaintance of one of my friends, being influenced by a group who held this view, wrote my friend that he was going to start in preaching without waiting for a course of study. Within the last few months a Christian worker in Denver has attempted to persuade a first year student in the Denver Bible Institute that to take such a course of study was contrary to the Word—that what he needed was to let the Holy Spirit teach him. A man whom I at one time counted as a very dear friend has a number of times denounced Bible institutes as unscriptural. Since there are those who hold this position, it behooves us to examine the question in the light of the Word of God.

Should the Christian Worker be trained? We answer yes for the following reasons.

I. THE CHRISTIAN WORKER SHOULD BE TRAINED BECAUSE WE DO NOT LIVE IN AN AGE OF MIRACLES AND SIGNS

THE Lord Jesus, speaking of the one hundred and forty-four thousand divinely inspired preachers of the Tribulation, said, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak" (Matt. 10:19). We do not live in the Tribulation, however. This is not a Jewish age. We live in the dispensation of the Body of Christ. Moreover, we do not live in the first part of this dispensation, the Transition period, during which sign gifts were manifested. We live toward the close of the full-orbed part of the Body age. In this time there are no sign gifts. "We walk by faith and not by sight" (II Cor. 5:7). During the Transition period the apostles and prophets delivered inspired messages, for which they had no need of study; but that has nothing to do with the case in point. The gifts of apostleship and prophecy no longer exist—no, not even in Salt Lake City. Ephesians 2:19 tells us that the apostles and prophets were the foundation of the Church, and as such they are a thing of the past. We live in an age devoid of signs, an age in which men are no longer directly inspired of God. Our message is found in the Bible. Our directions—slightly different from those to the hundred and forty-four thousand—are, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15).

II. THE CHRISTIAN WORKER SHOULD BE TRAINED BECAUSE THE GIFT OF TEACHING IS THE FOREMOST PUBLIC GIFT FOR THIS PART OF THE AGE

FIRST Corinthians 12:28 is a passage recognized by many Bible teachers as setting forth the three most important gifts for the Body dispensation. There we read, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." The first two of these gifts are no longer exercised. The one remaining is that of outstanding importance for the present hour. The greatest need in the church today is that believers understand their Bibles. If then, teaching has such an important place in the ministry of the

(Continued on p. 31)

HOW little a real Bible training is appreciated. This level-headed discussion of a practical question which is agitating many hearts, will in fine fashion meet the need of perplexed souls. Nixon handles the subject frankly, perspicuously, attractively, and—best of all—scripturally.

STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

Stenographically reported; Copyright 1934, Clifton L. Fowler

OUR passage in this study is found in the eighth chapter of the book of Romans, beginning at the fourteenth verse.

There is an irresistible charm in the logical fashion with which Paul develops his discussion of the righteousness of God in the book of Romans.

In the first great division of the "standing" section of the book, we saw that man by the iniquity of his conduct had "held down" the righteousness of God until it had been brought into obscurity on the earth.

In the second division he shifts from man's depravity to God's grace, and in just a few pithy sentences he shows that it was revealed at Calvary that the righteousness of God is to all who will believe on Him Who loved us and gave Himself for us.

In the third division of the standing section he shows the divine method of conveying this righteousness to man in his standing—it is by imputation; hence, we speak of this division as the "righteousness imputed" division.

During the last few studies we have been seeing Paul carry the discussion of the righteousness of God into the realm of its personal application. We have been seeing Paul show how the righteousness of God may be fulfilled in the life of the believer, presenting the truth from various angles.

In the present study we find him still setting forth the righteousness of God. He is bringing to our attention three related subjects which we need to properly understand in order to appreciate the glorious consummation toward which God is leading His people. The three leading subjects are sonship, adoption, and inheritance. As we investigate this truth may God make clear to our souls the beauty, and the wonder, and the marvelous privilege of participating by grace in the great and glorious consummation which God has planned for His own.

PAUL first presents the idea of sonship. In verse fourteen he says,

> For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:14).

This passage has been mistakenly referred by certain teachers, to the life of yieldedness to the Lord Jesus, but the context forbids such a use of the words. This verse refers to believing on Jesus. The next verse is still speaking of the same experience, and the language points directly to the definite moment of accepting Christ. The verse reads,

> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father (Rom. 8:15).

There is no doubt as to what Paul is referring to. He is speaking of conversion. He is saying, the moment when you accepted Jesus Christ as your Saviour you did not receive the spirit of bondage, but ye did receive the spirit of adoption. This at once throws helpful light on verse fourteen, taking all the difficulty out of it. In the light of its context the message of verse fourteen is, "As many as are led to accept Jesus Christ as a personal Saviour are the sons of God." With this the entire Word of God stands in complete agreement.

> But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name (John 1:12).

It is the Holy Spirit operating on the unregenerate soul which brings one to an acceptance of Christ. When that acceptance takes place by faith, the man becomes a son of God. Hence, whoever is led by the Spirit of God to believe on Christ becomes instantly one of God's dear sons. This is what the Saviour meant by being born again, when He said to Nicodemus in John 3:7,

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TO HAVE a clear and certain perception of the great truths of the Scriptures is the need of every Christian today. In this twenty-fourth study on the book of Romans the Editor continues his study on "The Righteousness of God Fulfilled." The subtitle of this section is, "SONSHIP, ADOPTION, and INHERITANCE." H. J. Johnson

THAT DEBT ERASE! * * * A PENNY A DAY * * *

THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS

by R. S. BEAL

IN ORDER to fully appreciate the sense in which this number is used in divine revelation, it is necessary to anticipate the number twelve, a number which stands connected with governmental perfection. Since eleven is one short of this, it stands for that which is incomplete, and marks disorganization and imperfection.

The first occurrence of eleven is found in the book of Genesis and centers around the story of Jacob. The old patriarch was crossing Jabok with his sons, at that time, eleven in number. The family of Jacob is not yet complete. All of God's plans and purposes were to be carried out through a nation of twelve tribes, and not eleven.

Strange as it may seem, this number stands connected with the life story of Joseph in many interesting ways. It appeared in his dreams, and he saw his eleven brothers symbolized by stars. Soon he was to be carried away and his father was to be led to believe that he was dead, thus breaking the family circle for a time and setting forth incompleteness. Joseph died when he was exactly 110 years of age. At his death he gave commandment concerning his bones, knowing that so long as the nation was out of the land of Palestine, the will of God in its final accomplishment would be delayed. His commandment indicated his great faith that his people would return to the land of promise. This same mighty man when but a lad spent exactly eleven years in the house of Potiphar.

The earthly life of the Lord Jesus was just thirty-three years in length. Here we have the number eleven bound up three times in the above number of years. The great work that Jesus began will not be complete until His second advent. The apostle Paul has reminded us that we do not see all things put under His feet as yet, and we will not see the earth completely subdued until He comes back, at which time He will usher in a new social order.

Did not Jesus choose twelve disciples, then one proved to be a traitor, leaving eleven? But the circle was not complete until one had been selected to take his place. It is interesting to note that the name of Judas Iscariot occurs exactly eleven times in Scripture.

In Romans 3:23 we read, "For all have sinned, and come short of the glory of God." The words "come short" express the condition of the human heart apart from the control of Jesus Christ. Not until He is crowned Lord and Master is God pleased and the life fully satisfied. Those two words are to be found just eleven times in the old Book.

As the reverent student faces this evidence, he realizes anew that the uniform usage of this number gives evidences of the oneness of the authorship of the Book we call the Bible, the Word of God.

THE IMPORTANCE OF A LAYMAN'S STUDYING HIS BIBLE

(Continued from p. 8)

connotes study and invites the daily investment of part of our time.

The dividends from this investment are unfailing. The profits endure for time and eternity and include:

(1). Being approved unto God.

(2). Built up and established in the faith.

(3). Given a satisfying understanding of God's plan for the ages.

(4). Given a testimony of blessing.

(5). Being made a multi-millionaire in the unsearchable riches of Christ.

Thus, given free access to the King's treasure chest, how can any layman ignore his Lord's invitation? Spurn fame, shun wealth, but yearn longingly to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Dig deep into the depths of divine wisdom. Far below the surface you will find the fabulous wealth. Soar to heights beyond the starry sky to behold the land that is very far off, and to see the King in His beauty. May God bless us all in a more diligent and purposeful and fruitful study of His wonderful Word. Amen!

UNEVANGELIZED AFRICA

"They have made them crooked paths, whosoever goeth therein shall not know peace" (Isa 59:8). Like fetters of iron the native superstitions and traditions hold them, and generation after generation they follow these crooked paths looking for light, but walking in darkness.

"For twins to arrive in a heathen Bahundi home is a sad affair, as it is an indication that the spirits are very angry and must be appeased in various ways. The father must cut off his hair, give a big feast, beside giving nearly all he has in the way of clothes, skins, etc., as gifts. If two boys arrive it is not counted quite so bad, but a boy and a girl! well, it is good for the girl to die or the parents will soon die. So nourishment is often witheld.

"One of our missionaries, David Doerksen, happened in a village where twins had been born and every one in the village must be vaccinated against a curse. He saw the woman witch doctor put some medicine on the chest, one foot, and one hand of each person. If this was not submitted to, the result would be elephantitus. In other villages each one was cut on the chest, and it was not a hard-looking devil performing this ceremony, but a kindly-faced woman was doing the witchcraft. While cutting the children she smiled and spoke very kindly to them, acting as one of our American nurses might while dressing sores. She is praised very much and receives many gifts.

"What a testing, then, for twins to arrive at the home of one of our native preachers and his wife! And this happened to Kitambala-Simoni and Eva, who live at our Sake station. They have both accepted the Lord but have had many ups and downs. One night they were presented with twins, a boy and a girl, and this seemed another millstone in their Christian life. Kitambala's old mother would not even come near, and kept telling them they would all die, unless the spirits were appeased, but Kitambala's only reply was, 'That is God's affair.'

"The missionaries were all much concerned for them and held them up before the Lord for strength and courage in this time of need, for they would be confronted with this superstition every time they appeared with the children. A few days later Kitambala came and called Dr. Harris at midnight saying his wife was dying and in terrible pain. The old grandmother shook her head in an 'I-told-you-so' fashion, and refused to help any of them. But in a few days Eva was better again and the twins survived.

"Kitambala, with some of the older boys, went with Mr. Bigelow on a week's preaching safari some time ago, and on the second day out, as they approached a village they heard a great commotion. Evidently the village had just been smitten with some calamity, for the drums were beating loudly to chase away the evil spirits. The first man they met said someone was about to die over there. Mr. Bigelow and his boys went on to the village and met an old, old woman coming away from a hut. He told Kitambala to find out from this woman what the trouble was, that perhaps he had some medicine and would be able to help the one who was ill. At Kitambala's question the old woman muttered some words with a grunt of disgust and passed on. Kitambala began laughing, as he hold Mr. Bigelow her reply. 'What kind of medicine have you that would help a woman who has just had twins?' But indeed he did have the only medicine that would help—the Lord Jesus, Who alone is able to change their hearts and bring gladness out of sorrow. 'I will go before thee and make the crooked places straight.' In Him there is deliverance.

"Although Kitambala has a bad heart, and his feet swell up, making long tramps difficult, he is always ready to go to witness for his Lord. All his trials and testings have given him a boldness and a deeper experience which some of the younger evangelists do not have as yet. He needs much prayer that he may preach Christ crucified in the power of the Holy Spirit."

PRAY WITHOUT CEASING

THAT—the Holy Spirit will convict their hearts, for they cannot let go their superstitions unless the Holy Spirit works in mighty power.

THAT—they may be convicted especially of lying.

THAT—the evil one may not snatch the seed from the hearts of those who hear the Words of Life.

THAT—all the native evangelists may speak the Word with power.

THAT—in many, many villages there may be a MIGHTY TURNING TO GOD.

THAT—God may be glorified in ALL WORKERS—native and white—on the field and at home.

Information regarding the work upon request.

UNEVANGELIZED AFRICA MISSION
Interdenominational. Evangelical. FAITH Mission
536 So. Hope St., Los Angeles, California

John Kaye, Treasurer, and Home Director

Rev. Paul F. E. Hurlburt, General Director,
Lubero, Belgian Congo, Africa

THAT YOU MAY GIVE TO D. B. I.

*** * * A PENNY A DAY * * ***

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

GOD'S GREAT LOVE

Eph. 2:4

I. PASSES KNOWLEDGE
Eph. 3:19

II. EXCEEDS THE LOVE OF MEN
Rom. 5:7-8

III. REACHES BEYOND THE LIMITS OF TIME
Jer. 31:3

IV. INCLUDES ALL MEN IN ITS SCOPE
John 3:16

—G. L.

TWENTY-THIRD PSALM

I. THE LORD IS A PERSONAL SHEPHERD—vs. 1a
- A. Jesus is personal in salvation
  Acts 16:31
- B. Jesus is personal in the daily walk
  Matt. 11:28-29

II. THE LORD IS A PROVIDING SHEPHERD—vss. 1b, 2a
- A. He supplies our temporal needs
  Phil. 4:19
- B. He supplies our spiritual needs
  I Pet. 2:2

III. THE LORD IS A GUIDING SHEPHERD—vss 2b, 3
- A. He leads us to rest
  vs. 2b
- B. He leads us back when we stray
  vs. 3a
- C. He leads into spiritual growth
  vs. 3b

IV. THE LORD IS A PROTECTING SHEPHERD—vs. 4
- A. He is with us always
  Matt. 28:20
- B. His arm is a mighty arm
  Ps. 89:13

V. THE LORD IS A DELIVERING SHEPHERD—vs. 5
Parable of Jesus walking on the waters
John 14:1-3

VI. THE LORD IS A REWARDING SHEPHERD—vs. 6
- A. Heaven itself is our biggest reward
  John 14:1-3
  I Thess. 4:16-17
- B. Works in Christ gain us rewards
  I Cor. 3:11-15
  Rev. 22:12

—E. E. L.

THE RACE

Hebrews 12:1-2

I. CONSECRATION
Hebrews 12:1a
Let us lay aside the SIN

II. DURATION
Hebrews 12:1b
Let us run with patience

III. OCCUPATION
Hebrews 12:2
Let us look unto Jesus

—H. J. J.

THE BIBLE—A PRECIOUS POSSESSION

I. PRECIOUS BECAUSE IT IS PERFECT
II Tim. 3:16-17

II. PRECIOUS BECAUSE IT IS PERSONAL
Ps. 119:9

III. PRECIOUS BECAUSE IT IS POWERFUL
Heb. 4:12

CONCLUSION:
It is precious to us when it is a conscious, appropriated possession.
Ps. 119:11

—E. S.

VICTORY

Proverbs 4:23-27

I. PROTECT THE LIFE
Prov. 4:23

II. PRESERVE THE TESTIMONY
Prov. 4:24

III. PERFECT THE OCCUPATION
Prov. 4:25

IV. PONDER THE WALK
Prov. 4:26-27

—H. J. J.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Ernest L. Fowler, D. B. I., '33, taking the one-year medical course at National Bible Institute, accepted candidate of Inland South America Missionary Union, urgently needed on the field in work just opened up, needs about twelve hundred dollars to provide for his outfit, passage, and first year's support. We will be glad to forward, without charge, any money you send to us for him.

R. S. Beal, long time friend of President Fowler, First Baptist Church, Tucson, Arizona, in evangelistic services fifty-two feet below sea level (El Centro, Imperial Valley, Cal.), reports twenty-five conversions.

El Centro Church, under the fundamental leadership of Rev. Carl Harwood, is promoting a strong program of evangelism and teaching.

Mr. Otto Deming and Mrs. Gladys Deming, who received their training at the Denver Bible Institute, arrived in Mombasa, Africa, in the latter part of November, to work, under the Unevangelized Africa Mission, among the Banandi people.

Mrs. E. K. Friedemann, former D. B. I. student, furlough in U. S. over, sailed on the Baltimore Mail Line's steamship "City of Havre," from Baltimore, Maryland, December 13. The Friedemann's new address will be 1571 Goetheplatz, Komotau I, Czechoslovakia, while son Elliott's will be Westervelt Home for Missionaries' Sons, 1617 Blanding Street, Columbia, South Carolina.

M. H. Reynolds, superintendent of Fundamental Evangelistic Association, Inc., pastor of First Fundamental Church, Los Angeles, ministering over radio station K M T R, untiring in zeal for soul-winning and witnessing, says, "Opening a new office, a business friend asked us to come and dedicate it to the Lord. A splendid testimony; wish others would do likewise."

Rev. Pack, pastor of Grace Chapel, Santa Fe, New Mexico, aggressive, uncompromising, zealous, and a strong warrior in the Lord's service, is being greatly used of the Lord in that needy field.

President Clifton L. Fowler and Dean C. Reuben Lindquist, of D. B. I., held special meetings in Rev. Pack's church from November 19 to 23. President Fowler conducted two Bible study sessions each day. Dean Lindquist had charge of the music. Their testimony was eagerly received by the church, and an urgent invitation to return was extended to them.

Miss Anna Thorrell, D. B. I., '20, on furlough from her work in South America under the Orinoco River Mission, at present the guest of D. B. I., needs about two hundred dollars for expenses to get back to the field. Pray for this need.

Arthur J. Bowen, secretary of the South Africa General Mission, praises God for blessing upon fall meetings in the Pittsburgh and Chicago districts, especially for the surrender to Christ of many young people.

A Finlander with an incurable disease, two-year inmate of Denver's Good Samaritan Hospital, atheistic, having often insulted students from D. B. I. seeking to deal with him about his soul, attempted suicide May 18, 1933. Before he died eleven days later, he praised God many times that two D. B. I. boys were used to bring him to the Saviour. His eight days of Christian life were a ringing testimony to the power of the Gospel. Mrs. Zerung, matron, says, "All of the visits of D. B. I. folks to Good Samaritan Hospital have been worth that one soul."

Rev. Ernest E. Lott, D. B. I. day-school's superintendent of Evangelism, with his students and helpers, conducted four Christmas programs December 21 in widely scattered places, reaching about six hundred people, another one December 22, reaching about five hundred people, and still another December 24, reaching about two hundred people. Young, enthusiastic, capable, Mr. Lott praises God for the privilege of thus spreading the Gospel.

On November 30, six D. B. I. workers—Miss Benthien, Miss Encinas, Miss Waespi, Mr. and Mrs. Johnson, and Mr. Seger—went to Institute Park to spend the day and to stay overnight. This quiet, restful mountain retreat, only about an hour's drive from the Campus, has been visited several times this fall for short vacation periods.

THE EDITOR'S MAIL BAG

In this department the editor gets an opportunity to chat with the family over a few of the things which turn up in his daily mail. Don't hesitate to ask questions and make such observations and comments as you may feel led. Because the space allotted to the department is small, we will only be able to publish an insignificant portion of the material available.

A California reader asks:

What is a Dispensation?

A Dispensation is a period of time during which God is testing out one of man's theories of government. Man's theory of government is in every case demonstrated to be a failure.

A West Virginia reader makes special request for prayer.

> Our work is being greatly injured and lives of earnest men being drawn into sin and insanity by the "Tongues Movement." Pray for us.

The so-called "Tongues Movement" and Pentacostalism are one and the same. Wherever Pentcostalism goes it leaves its pathway strewn with the pityful wrecks of the lives of men and women who have been sucked under by the pentecostal delusion.

An Alaskan reader, living in the land of perpetual snow and receiving second class mail only once a year, says:

> There are days of famine of soul when I long mightily for that comfort to be had from the communion of sympathetic spirits. At such times I resort to God's Word and am blessed. I also find comfort in turning to the periodicals which come to me once a year by second class mail and that in the summer upon the annual ship to these ice-bound coasts. Through the courtesy of a Christian friend I am receiving "Grace and Truth," that excellently edited periodical. It has proven an inspiration to me. "A very present help." Your magazine appeals. It hits the spot. I thank you for your loyaltv to the Book and for your faithful fight for truth.

We thank God for the ministry of the magazine as it reaches to the ends of the earth.

A Colorado reader says an unkind word and follows it with a kind word. He says:

> I don't think much of Dean Fowler as a preacher or Bible teacher but the "Holy Spirit Number" of "Grace and Truth" is excellent. Indeed there is so much truth and light concerning the person and work of the Holy Spirit presented in that number that no reader can plead ignorance of the subject, and the understanding of these

We are sorry that this brother doesn't like the Editor, but our heart is warmed by his devotion to the truth concerning the Holy Spirit and his enthusiastic testimony for "Grace and Truth." We are glad that fellowship is on the ground of the truth and not on the ground of personality.

A New Jersey reader asks:

> How can we reconcile the words of the angel, spoken at His birth, "Peace on earth, good will to men," with the fact that the earth will not know peace until the Second Coming?

The problem of reconciling the message of the angels at the birth of the Lord Jesus when they proclaimed "Peace on earth, good will to men," with the fact that the earth will not know peace until the second coming of Christ, is a simple one when it is remembered that peace belongs to the Kingdom. When Christ came the first time, He offered Himself to the nation Israel as their King, and would have established the Kingdom upon the earth then, had they received Him (Luke 13:33-34). He was accredited by every manifestation of Kingdom power and blessing, and the angels heralded His coming by the proclamation of peace. But Israel rejected their King, and He has now gone away "into a far country," the Kingdom has been postponed, and all the Kingdom blessings have been deferred. At the second coming, Israel will receive her King (Ps. 110:3), and the Kingdom peace shall reign throughout the earth. It was because the Lord Jesus knew He was to be rejected that He said in Matthew 10:34, "Think not that I am come to send peace on the earth: I came not to send peace, but a sword." As long as the Prince of Peace is rejected, the sword shall prevail. The following passages will show definitely that world peace is hooked up to the Kingdom: Psalm 29:10-11; Isaiah 9:6-7; Isaiah 54:11-13; Isaiah 66:12; Zechariah 9:9-10.

The application of this truth to the individual is full of rich blessing. When a soul receives the Lord Jesus Christ he enters into peace with God in his standing (Rom. 5:1; Eph. 2:14). And the believer enters into the enjoyment of that peace as the Lord Jesus is enthroned in the life (Isa. 26:3; Phil. 4:6-7; Col. 3:1-4, 15). Both national peace and individual peace are dependent upon the Prince of Peace being acknowledged as King.

This sheds light on the verse you ask about—"Blessed are the peace-makers." Interpretatively, it refers to the servants of God who shall plead with the nation Israel to turn from her sin and receive the King, pointing to the ministry of the 144,000 preachers of the Great Tribulation particularly (see Rev. 7:1-8; Rev. 14:1-5). Application ally, it refers to believers who are soul-winners, seeking to get men and women to enter into peace with God, o pleading with those who are saved to let Him be King of their lives as well as Saviour of their souls.

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

RAISE THE DEBT!

WE INAUGURATE with this issue of *"Grace and Truth"* an earnest and prayerful effort to deliver D. B. I. from the clutches of the debt which has come upon her. Deliverance from this debt will destroy the likelihood of our being forced to close the doors of the school. *The possibility and likelihood of being compelled to close the school are right upon us.* God has brought us to an hour of supreme testing that He might show forth His power by an act of divine deliverance.

The plan which God has laid upon our hearts is *"The Two Year Penny-a-day Plan."* We appeal to the great family of readers of *"Grace and Truth"* to join with us in fervent prayer for the success of the plan, and also to get under the burden with us by assuming one of the Penny-a-day units.

Our cry is a cry for help in time of need.

Our cry is unto God and to His people who love the cause of Christ.

"Come over and help us."

OUR POLICY

FROM the beginning, the Denver Bible Institute has sought to avoid debt. In fact, during our earliest years we succeeded in operating without incurring debts. When the move was made to the Campus from the center of the city, the erection of structures in which the school could be conducted was not only advisable but a necessity. We were in the midst of the erection of Chapman Hall when the stock market crash came and the beginning effects of the depression began to be felt all over the country. The offerings began to lag seriously, and within a few weeks were so greatly reduced as to put a stop to our building operations. The building was at that stage in construction where to stop and let the naked and roofless walls and floors remain exposed to the rigors and uncertainties of the weather would have been calamitous. After conference and prayer it was decided to go forward. The firms furnishing materials were interviewed and apprised of the entire condition. They stood by us and the building was brought to a place where it could be used for school purposes and where its materials would not be caused to deteriorate from exposure. It remains to this day unfinished. This group of circumstances, over which we had no control, is what brought upon us the sorrow of a debt.

In our hearts, our policy of "no debt," remains exactly the same. We expect, by God's grace, to get back to that policy in actual practice.

In the plan which we lay before our readers in this issue we call upon the friends of D. B. I. to unite with us in a determined and prayerful warfare to overcome the debt which, unless wiped out, will throttle the very life out of our beloved school.

We believe we have found God's plan. We believe He is going to answer our prayer. We believe He is going to crown our efforts with glorious success and lead D. B. I. out into debtless bliss.

We need, and count on, the enthusiastic cooperation of every reader of *"Grace and Truth"* and every friend of dear old D. B. I.

MY GOD SHALL SUPPLY ALL YOUR NEED ACCORDING TO HIS RICHES IN GLORY BY CHRIST JESUS (Phil. 4:19).

HELP WIPE THAT DEBT AWAY! *** * * A PENNY A DAY * * ***

SAVE THE
PENNIES
AND SAVE
THE SCHOOL

PENNY-A-DAY

THE plan is for the friends of D. B. I. to join in a united effort to lift the debt by everybody saving a penny a day for two years—a total of twice three hundred sixty five pennies, or seven dollars and thirty cents ($7.30). The aim of the campaign is to secure six thousand of these Penny-a-day pledges. It is hoped that the total amount received from the campaign will exceed the indebtedness sufficiently to finish the present buildings and give a margin to meet pressing needs which have accumulated since the three years of the depression have driven us to such slashing economies.

The amount of each pledge (or unit) is exactly the same in every case no matter when in the campaign the pledge may be signed. Every pledge is for seven dollars and thirty cents ($7.30). Every pledge is for a penny a day for two years. The two years begins January 1, 1934, New Year's day. The two years ends December 31, 1935.

We confidently expect God to answer prayer and bring us to that place of victory, where the debt will be paid, the mortgage lifted, the buildings finished, and great honor brought to His holy name.

He is able Who promised.

APPROPRIATE

THE depression has reduced our large givers. We are compelled to look to God to awaken a large number of His stewards who can be small givers, but could not possibly make big offerings, in fact, might feel that their offering would be too insignificant to be considered except in just such a campaign as the one which we are now entering.

We are expecting God to solve our problem with a host of small givers. Will you be one of them?

This campaign is singularly appropriate to an hour of financial stringency. Our very poorest friends can make a pledge of seven dollars and thirty cents ($7.30) to be paid in two years. Practically any man can afford a penny a day. It is indeed and in truth a plan that fits the times.

The cooperation of the *"Grace and Truth"* family will put us over the top for God. Little is much, when God is in it. By His blessing we'll make the pennies fool the depression.

TAKE A BLOCK OF UNITS

ALREADY there have been inquiries as to the method whereby a person might pledge more than a penny a day.

Each penny-a-day pledge is one of six thousand units. Any friend may take as many units as he feels led of God to assume. A thousand units is a "section"; a hundred units is a "block." Everybody is cordially invited to help himself.

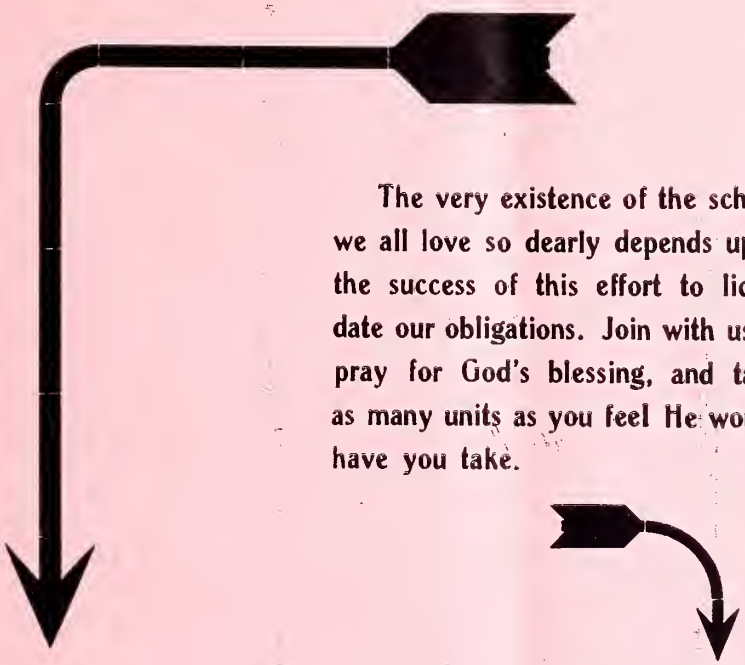
ENTHUSIASM

THE penny-a-day plan has only been presented publicly once. That was a few evenings ago when it was presented to a small gathering of the friends of the school. No appeal was made for pledges as the purpose had been only to acquaint the group with the plan which was under prayerful consideration. Without ado nearly $500.00 was enthusiastically pledged while the guests sat about enjoying refreshments and fellowship.

Is not this an earnest of the great blessing and success which God has purposed for this campaign?

WITH A
PENNY A DAY
SWEEP THE
DEBT AWAY

RAISE THE PENNIES AND RAZE THE DEBT



The very existence of the school we all love so dearly depends upon the success of this effort to liquidate our obligations. Join with us—pray for God's blessing, and take as many units as you feel He would have you take.

CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school."

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D.B.I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Signed.....

Unit No .....

Address.....

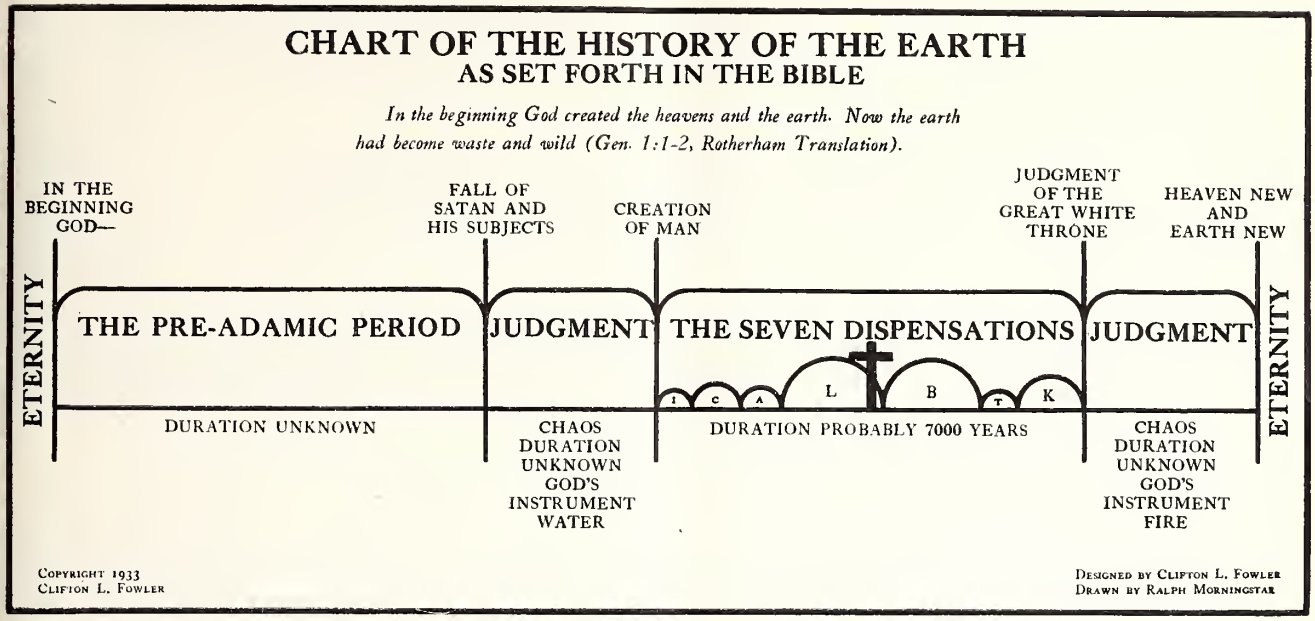
.....

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same day (Jan. 1, 1934). And every pledge is due and payable on or before the same day (Dec. 31, 1935). All Penny-a-day pledges are to pay the debt and should not be confused with current expense. The current expense funds do not abate. Penny-a-day pledges should not be made at the expense of the current expense fund.

Vow and pay unto the Lord.

Psalm 76:11



THE above chart sets forth the history of the earth from creation to the hour when the elements shall melt with fervent heat and God ushers us into the earth made new and heaven made new.

The chart shows in exceedingly simple diagramatic arrangement:

1. The Pre-Adamic Period. This is the period which elapsed between vs. 1 and vs. 2 in the first chapter of Genesis. It begins with the original creation. The length of this period is not recorded in Scripture. That the period actually occured is indicated

   a. By the fact that verse two should be translated, "the earth became" instead of "the earth was." When translated "the earth *became* waste and void," the Pre-Adamic era is fully recognized.

   b. By the definite statement of Isaiah 45:18. God created the earth "not in vain" (same word used in Genesis 1:2 where the earth had become "in vain") but to be inhabited. So we learn that when God originally created the earth it was not in the condition in which we see it in Genesis 1:2. It was created perfect. It was inhabited, because God's purposes do not fail. Hence between the first two verses of Genesis the earth was perfect and inhabited. But chaos had come upon creation in Genesis 1:2, hence sin had entered and the divine judgment had fallen.

   c. By the command of God to Adam to "replenish the earth, which shows that the earth had been populated previous to the creation of Adam. This fact also shows that the pre-Adamic inhabitants of earth were not men because Adam was the first man (I Cor. 15:45). The Bible does not definitely state who the pre-Adamic inhabitants were but the evidence available points to the beings which we now call demons and which were then in an unfallen state. The Bible does not go into details on these points because God has given the Book as a revelation to and concerning man and not to nor concerning the angels or the demons.

2. The Period of Chaos. God's instrument of judgment is water as is shown by Genesis 1:2, "and the Spirit of God moved upon the face of the waters." The language shows that God's judgment upon the pre-Adamic inhabitants of earth, because of their sin, was of such a character as to inundate the entire earth.

3. The period of the Seven Dispensations. This period extends from Adam to the end of the Kingdom. We are now living some place toward the end of the fifth dispensation, the dispensation of the Body.

4. Another period of Chaos. This period of chaos is yet future and God's instrument of judgment will be fire (II Pet. 3:7).

Search the Scriptures. -- John 5:39

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THE LANGUAGE OF THE PENTATEUCH IN ITS RELATION TO EGYPTIAN

This monumental work deserves a whole page of analysis and commendation; therefore, the small space we can give to it must not be regarded as the measure of its value. Dr. Yahuda is a deep technical scholar, and has specialized in Hebrew, Egyptian, and other Semitic languages. For this reason the reader can have confidence in his discoveries and conclusions. What is the substance of his erudite researches? It is this: He shows that Egyptian language, customs, and conceptions have so colored the narratives of the Pentateuch, including Genesis, that they could have been written only in an Egyptian environment; therefore the date of their composition must have been during the sojourn of the Israelites in Egypt, or during their wanderings in the wilderness in the time of Moses. They could NOT have been written in the days of King Josiah or during the Babylonian exile. This great book, therefore, helps to establish the historicity of the Pentateuch, showing that the events therein recorded actually took place. There is no room here for myth, legend, or mere Hebrew folklore. Hence the book is a powerful blow against the dissecting and disintegrating biblical criticism of the Graf-Wollhausen school and its adherents down to the last one in our own day. While a knowledge of Hebrew and Egyptian would help one to understand the book better, yet we believe that intelligent readers who do not know those languages can draw proper logical conclusions from Dr. Yahuda's representations. Conservative scholars should by all means read this treatise; it will greatly strengthen their position. Modernists should also read it. If they do, they will learn much. We hope this valuable book will have a wide reading in America, as well as in England where it is published. It is somewhat expensive for individuals to buy, and for that reason it ought to be put into the library of every college, theological seminary, and Bible institute in the land, so that teachers and students may have access to it.

"THE LANGUAGE OF THE PENTATEUCH IN ITS RELATION TO EGYPTIAN," by Prof. A. S. Yahuda. Oxford University Press (American Branch), 114 Fifth Ave., New York, N. Y. Price $8.00.

1000 WONDERFUL THINGS ABOUT THE BIBLE

This book contains only 228 pages; yet it is a veritable encyclopedia of information about the Bible. Can you think of any other book in the wide world about which one thousand wonderful things can be found? And not one of them is of trifling account. As the author says, "The Bible reveals the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable." The author, besides telling us many wonderful things about the contents of the Bible, also recites many things concerning the Bible: its wonderful circulation in many languages, the many translations that have been made, the geography of the countries in which it arose, its agreement with many archaeological finds, the testimony of learned men as to its worth, general notes about the Bible, and so on and so on. If you want to find something in which you are interested, all you need to do is to consult the contents and the several indices.

"1000 WONDERFUL THINGS ABOUT THE BIBLE," by Hy. Pickering. Published by Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England.

THE NEW KNOWLEDGE ABOUT THE OLD TESTAMENT

A book just like this is most timely and important. It shows clearly that the findings of the spade and the pick confirm the historical character of the Old Testament. It is definitely apologetic, in the scientific sense of that term. On the negative side, the author exposes the mistakes of the destructive biblical critics; on the positive side, he finds much evidence for the truth of the Old Testament in the discoveries of the archaeologists. The geography of the Bible is correct; the sources of corroborative information are many; the story of the flood has much proof in its favor; the recent discoveries at Ur, Haran, and Gaza agree with the narrative of Abraham's journeying; excavations at Jericho are confirmatory of the biblical history; the date of the Exodus and the time of Moses are proved to be historical, not mythical or fictitious; the documentary theory of the composition of the Pentateuch cannot be upheld in the light of many patent facts. We wish to give this book our hearty endorsement. We hope it will be widely read by both believers and skeptics.

"THE NEW KNOWLEDGE ABOUT THE OLD TESTAMENT," by Sir Charles Marston, F.S.A. Eyre & Spottiswoode, publishers, 6 Great New Street, London, E. C., England. Price, 6s. 5d. ($1.54), postpaid.

NOTES AND NOTICES

If you want a handy booklet—one you can carry in your pocket—on the International Sunday School Lessons for 1934, get Dr. R. A. Torrey's "THE GIST OF THE LESSON," published by Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Although Dr. Torrey died several years ago, he left abundant expository notes for

the compilation here made. In compact form you will find the lesson text and Dr. Torrey's original expositions and practical applications. Every Sunday-school teacher ought to have and use this excellent handbook. The price is 35 cents.

If we only believed it and would live up to it! We mean that one of the chief privileges and duties of the Christian life is to win people to Christ. True it is that "he that winneth souls is wise." How to go about it is a problem, however, for many good people. They are often shy about approaching people regarding their religious interests. We desire to recommend a good pamphlet that will be helpful to people in the fine art of winning souls. It is Dr. J. E. Conant's "How to Get Decisions in Personal Work," published by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Price, 20 cents. Here are many specific directions. Mistakes to be avoided are pointed out, and positive and practical instruction is given.

It is to be deplored that there are so many people today who think that there is disagreement between the teachings of the Bible and the findings of science. Such people would have their minds disabused of this serious error if they would carefully read Prof. E. R. Black's brochure, entitled "THE BIBLE AND SCIENCE," now issued in its second edition. The author is a teacher in the Bible Institute of Los Angeles, Cal. It is distinctly heartening to read page after page of the book, and note in how many vital ways the Bible and the established results of scientific research are in harmony, while no real disagreements appear. Of course, some of the speculations of certain scientists do not agree with the Bible; but Prof. Black in such cases points out the patent fact that there is vast difference between true science and unproved hypotheses. This pamphlet should be put into the hands of high school boys and girls and college students—and their professors, too. The price is 25 cents. Order from the Author, 558 South Hope Street, Los Angeles, Calif.

Those who want to know just what all the controversy in the churches is about might send for Leander S. Keyser's pamphlet, "THE CONFLICT BETWEEN FUNDAMENTALISM AND MODERNISM." It is handled by the Lutheran Literary Board, 8th. & Elm Streets, Burlington, Iowa. In this book just what both parties believe and teach is clearly set forth. Reasons are given for the impossibility of their getting together. "Can two walk together except they be agreed?" Price, 30 cents.

The University of Chicago Press, which issues so many liberalistic books, recently published a work on the Bible. It is edited by Drs. Edgar J. Goodspeed and J. M. P. Smith. The editors say that in this volume the books of the Bible are arranged in "the chronological order in which they were written." Then they add: "For instance, the first book is Amos, written between 765 and 750 B. C., while Genesis, written 400 years later, is the seventeenth book."

Just think of that! Genesis not written until 350 B. C.! These "learned" authors evidently do not read any of the latest scholarly books on the conservative side of the problems of biblical criticism, but hold on with a death-grip to the old Wellhausen theory. In placing Genesis so late, they even out-Wellhausen Wellhausen himself! Genesis, the first book of our Holy Bible, telling us about the origin of the universe and of man, written only a few centuries before Christ! We would like to commend to these scholars, and all their retinue, the following books which have come recently from the press, and which effectively uphold the evangelical view of the composition and historical character of the books of the Bible:

"The Pentateuch a Historical Record," by William T. Pilter; "The Accuraey of the Old Testament," by J. Garrow Duncan; "The New Knowledge About the Old Testament," by Sir Charles Marston; "The Foundations of Biblical History," by John Garstang; "The Language of the Pentateuch in Its Relation to Egyptian," by A. S. Yahuda.

What puzzles us is that the dissecting critics keep repeating over and over again the old rationalistic contentions which have so often been shown to be wrong and impossible from the days of Albert Cave, James Orr, Robertson of Glasgow, Edwin C. Bissell, and Samuel C. Bartlett, down to the latest evangelical writer of the present day.

THE CONFLICT OF THE AGES

In this book of more than common interest, Dr. Gaebelein deals with "the mystery of lawlessness, its origin, historical development, and final defeat." In his first chapter he discusses the origin of the universe, upholds the theistic world-view, and deals some powerful blows against the materialism and humanism of our day. But how did lawlessness come into a universe? Here the author stoutly upholds the biblical doctrine of the advent of sin according to Genesis three. He shows that redemption through the incarnation of the Son of God and the atonement He wrought on the cross was the only way to achieve the salvation of men. The author traces the great conflict between righteousness and lawlessness through the ages, showing how it is going on today in Soviet Russia and how the propaganda is being carried on in other countries, including America, Great Britain, and Germany. His recital of the bitter persecution of Christians in Russia is heart-rending, but seems to be established by many reliable witnesses. But Dr. Gaebelein, basing his belief on the prophecies and promises of Holy Writ, is not pessimistic; he foresees the ultimate defeat of lawlessness and the triumph of righteousness and truth. He imparts much information, reveals comprehensive knowledge, and clearly reads the signs of the times. This is his thirty-seventh book.

"THE CONFLICT OF THE AGES," by Arno C. Gaebelein, D. D. Publication office, "Our Hope," 456 Fourth Ave., New York, N. Y. Price $1.00.

LESSON COMMENTARY FOR SUNDAY SCHOOLS

The United Lutheran Publication House has published annually a book like this for a number of years. It is about the size of Peloubet's and Tarbell's Notes. With a few exceptions, it follows the International Series of Sunday School Lessons. A number of Lutheran scholars furnish the comments, and for that reason the reader may feel assured of their evangelical character. There is no negative biblical criticism in this volume, but the Bible is everywhere dealt with as the divinely inspired Word. Maps and pictures help to illumine the lessons. The method of treatment for each lesson is as follows: the text of the lesson; the Golden Text; the lesson goal; the lesson plan; helps from Hebrew sources (furnished by a Christian Hebrew); geographical and historical data; the lesson interpreted; practical truths for daily living. While the work is primarily meant for Lutherans, other evangelical students of the Bible will find it valuable.

"LESSON COMMENTARY FOR SUNDAY SCHOOLS," (1934). Edited by Charles P. Wiles, D. D., and D. Burt Smith, D. D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, $1.75.

THE DAYS OF YOUTH

Conducted by Mrs. Hazel Johnson and Miss Anna Benthien

THE BUDDHA GOD CHANGED TO JESUS

GEORGE Chang was a little Chinese boy about nine years old who lived in a small, dirty room with his father. We could hardly call it living with his father, for all day long Mr. Chang was working away from home, and George could be found running around the streets, playing in the alleys, learning dirty habits, and getting into all kinds of mischief.

One day a man called upon Mr. Chang and talked to him for a long time about George. The very next morning a big car came and took George to an Orphans' Home where he was going to live and be taken care of with about two hundred other boys and girls.

The man at the head of the orphanage in which George was placed was a good Christian, and he loved the boys and girls who were sent to the institution and sought in every way to care for them. So every Sunday morning he arranged so that all the children marched over to the school building to attend Sunday-school where a group of earnest Christian workers were waiting to teach them the truths out of God's Word.

George was in a class with about forty other boys, and soon he began to learn about the Lord Jesus, and how He came down to this earth to die on the cross of Calvary for our sins. He learned also that Jesus loved him and that he could be saved by believing in the Lord and accepting Him as his Saviour. This seemed so strange to George for his father had a god called Buddha that he worshipped. George, having seen his father bow down before the idol Buddha and pray to him, wondered for a while which was the true God. But he did love so much to hear the stories about Jesus; how He died to save him, and how He was coming back some day, that one Sunday morning George told his teacher that he wanted to become a Christian and take Jesus as his own Saviour.

This little Chinese boy became such a happy rejoicing Christian. Often you would hear him singing,

Jesus loves me, this I know,
For the Bible tells me so,
Little ones to Him belong,
They are weak but He is strong.

Or you might hear him talking to the others about how Jesus would have them live. He soon became a leader among the boys of his department, and every one loved him for his cheery disposition and kindly attitude toward everyone and everything.

Each Sunday morning at the opening of the Sunday-school class the boys were encouraged to tell why they were happy or for what they were thankful. As soon as George was saved, he began to speak of how much Jesus meant to him. He was happy because Jesus died on the cross for him. Or again, he would say,

"I am so thankful that Jesus loves me, a Chinese boy, and may I ask each of you to pray that my father will come to know Jesus too, and believe upon Him?"

George's father was permitted to come to see him once a week—on Saturday afternoons. One afternoon before visiting hours George was talking with Charlie, a close friend.

"You know, Charlie," he said, "I've been thinking that Jesus, my God, is alive, and Buddha, my father's god, is dead. Jesus hears my prayers and Buddha can't, for he is only an idol.

"Yes," replied Charlie, "and Jesus is everywhere and Buddha just has to sit where he is put."

"Oh, Charlie, I wish my daddy would believe on Jesus, for I get scared 'cause the Bible says that unless we are saved we can't go to heaven, and my father isn't saved. What shall we do?"

"Let's kneel down right here, George, and pray for your father before he comes out today."

So the boys knelt down and lifted up their childish hearts to the throne of grace for the heathen Chinese father. That afternoon when Mr. Chang came to see his little son, he was surprised when George said, "Daddy, wouldn't you like to have me say some of my Bible verses for you?"

"Yes, son, go ahead," said his father, but he didn't seem to care much to hear.

So George began, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Isn't that wonderful daddy? Just to think God loves the world! That means you too. Aren't you glad?"

But Mr. Chang did not answer nor look up.

" Just think, daddy, He sent Jesus, His Son, to die on the cross for me and for you too, that we might be saved."

"Is that what they teach you here, son?"

"Yes, daddy, I wish—dad, Jesus is my Saviour. Won't—won't you take Him too?"

Mr. Chang got up in a hurry from where they were sitting and said, "Well, I must go now. Goodbye, son."

"Goodbye, daddy. Don't forget the Bible verses, will you?"

Every Saturday when Mr. Chang came to visit George, it was the same, and every Sunday morning George in

Sunday school would say, "My father was out to see me yesterday, and I said Bible verses to him, but he wouldn't say anything."

All the boys were interested in George and his father. They were all praying, and the teacher of the class, who loved her boys, was praying for the Chinese man who would not listen to the pleading of his son and give his heart to the Saviour. For almost a year they prayed, knowing that God is faithful and that He answers prayer. They asked that the Lord would just let them see a little sign that Mr. Chang was beginning to change his heathenish god for the only true God.

One Sunday morning when the teacher of the class asked the boys for their thanksgivings, George's hand flew up and the smile upon his face was radiant. When called upon, he jumped to his feet and the words just tumbled out.

"Oh! I'm so happy. Yesterday my daddy came to see me and I said my Bible verses to him but he wouldn't say anything as usual. I asked him to take Jesus as his Saviour, but he just kept still. But," here George could hardly contain himself, he was so happy, "But when he went to go he pulled his handkerchief out of his pocket and a New Testament fell out. I was so surprised. I could hardly believe what I saw. So I grabbed it up and looked up at daddy. He looked so red and nervous, so I said, 'Oh, daddy, where did you get it?'

"I bought it, son."

"But dad, what do you do with it? Do you know it is God's Word?"

"Yes, son, I know it is, and I read it every day."

"Then I was so happy and so surprised, daddy reached down and kissed me. He had never done that before. And then he took the Testament and hurried away. He didn't say if he believed in Jesus as his Saviour," said George with just a little waver in his voice, "but please all of you pray that he will see that Jesus loves him and that he will take Him as his Saviour."

Two years have gone by since this happened, and George is still a rejoicing Christian boy. His father has been sick much of the time, and hasn't gotten out to see his son every week, but whenever he does, George is faithful to his Saviour, and pleads with his dad to give up his idol and take Jesus as his Saviour. George is also asking the boys each Sunday to pray for his dad. Will you join this prayer group, pleading for the soul of this Chinese man, that he will accept the Saviour we all love?

—H. N. J.

SCRIPTURE MEMORY CLUB

S. M. C. stands for SCRIPTURE MEMORY CLUB. Read and discover the interesting things our S. M. C. is going to do during the coming year.

OUR MOTTO for the S. M. C. is the verse found in Psalm 119:11.

OUR GOAL for the S. M. C. is to learn one memory verse each week making fifty-two memory verses for one year. At the end of the year each member is to recite the fifty-two passages to their pastor, who will be asked to send us the report of the recitation. After each member has taken the examination, he or she is to send in a letter telling the method used in memorizing the verses, and the blessing received from hiding the Word of God in their hearts. To the one who receives the highest grade, on both the memory test and the letter, a reward will be given.

OUR REWARD for the member who receives the highest grade in the S. M. C., is a ten dollar Scofield Bible, which any one should be anxious to work for.

OUR AIM for the S. M. C. is that every boy and girl between the ages of eight and sixteen will become members. All you have to do to join is to memorize our motto, Psalm 119:11, and write in to the S. M. C. department of "The Days of Youth" page of "Grace and Truth," telling us you wish to become a member, and will learn the verses each month.

ZIG ZAG PUZZLE

H	S	D	G	E	N	A	S	T	E	H	T	Y	N	(I)
E	O	O	E	R	H	K	H	V	I	N	R	E	V	G
T	P	H	I	G	D	T	O	I	G	G	W	E	I	N
H	E	V	F	E	R	D	D	O	A	Y	I	S	A	E
H	L	I	E	P	H	S	T	G	R	(P)	S	T	T	C
T	I	S	F	E	H	U	H	E	T	S	F	S	H	U
H	R	O	(R)	E	(B)	H	E	H	I	R	H	O	O	O
S	E	P	E	C	A	T	L	O	T	M	C	R	T	L
H	E	E	C	J	I	T	G	H	R	I	A	N	E	D
E	E	I	O	I	O	E	L	T	E	(I)	H	E	U	O
L	H	T	N	J	T	I	R	D	E	T	S	O	I	C
O	A	N	D	E	M	H	O	L	(B)	M	O	N	E	G
D	R	Y	A	I	R	G	E	U	T	W	T	R	I	A
A	A	G	N	S	Y	L	Y	H	T	H	I	N	E	S
W	L	I	A	A	O	R	I	N	A	T	T	H	G	W

This puzzle contains six Bible verses. The letters enclosed in the circles are the beginnings of these six passages. Starting with one of these beginnings, draw a line to a letter in any square touching the beginning square. Continue in this way to connect letters in adjoining squares until you find the first word. Then in the same way find the other words until the verses are completed. Do not use any letter more than once. There are enough letters for each word without duplicating. If you have solved the puzzle correctly, you will find one continuous line connects the six verses.

Although this department is primarily for the younger folk, we would not exclude any one from solving the puzzle. We are offering a reward each month to the one whose correct answer we receive first. A list of all who send in correct answers will be published the following month.

For the first correct answer we receive to the January Zig Zag puzzle, we are offering the book "Rachel" by Agnes Scott Kent. This book is an interesting story of the conversion of a Jewess to Christianity, and what is involved when she becomes a Christian. The incidents related in the book are taken from life among the Jews today.

—A. B.

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH (ECCLES. 12:1).

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
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First Quarter, Lesson 9 **Sunday, March 4, 1934**

JESUS' TESTIMONY CONCERNING HIMSELF

Lesson Text: Matthew 11:2 to 12:50
(Assigned for printing: Matt. 11:2-6, 16-19, 25-30)
Devotional Reading: Revelation 1:12-18

Golden Text:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Each of the three divisions of today's lesson text assigned for printing has one central thought. In the first we are shown the credentials of the Christ. In the second we see the unreasonableness of unbelief. And in the third we read of the revelations of grace.

I. THE CREDENTIALS OF THE CHRIST
Matthew 1:2-6

We have before remarked that the healing miracles of our Lord and of His disciples were credentials of the Kingdom testimony; but they were more than that; they were also credentials of the King. When John the Baptist sent two of his disciples to Christ, asking, "Art Thou He that should come, or do we look for another?" Our Lord bade those disciples to observe and listen carefully, and to tell John the things which they saw and heard. And then, for our sakes, no doubt, He specified what those things were to which He referred: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in Me" (Matt. 11:5-6). In other words, the works of our Lord were a sufficient answer to the question which John asked. It is appropriate, therefore, to call those miraculous works "the credentials of the Christ," for such our Lord Himself indicated them to be.

Our Lord's miracles were His credentials because the prophets had foretold that Christ's Kingdom was to be characterized by healing, and by the raising of the dead, and by a universal knowledge of the Lord. (See Isa. 34: 3-6; Ezek. 37:11-14; Hab. 2:14.) In the fact that He had the power to heal the sick and raise the dead, and in the fact that He preached the Gospel to the poor, the most neglected among humanity, our Lord was clearly accredited as the promised King. It is He, Who, in His Kingdom, will not only restore sight to the blind nation Israel, heal her from her spiritual infirmities, raise her from her spiritual death, and teach her the fear of the Lord, but Who will also heal the physical ills of the race, raise their dead from their graves, and make His glory known throughout the whole earth.

But the prophets not only foretold that our Lord was to be the King of Israel—they also foretold that He should be the Friend of the friendless, the Succorer of the distressed, the Help to the helpless, the Champion of the poor. In this they revealed His Saviour heart of love. (See Ps. 113:17; 140:12; Isa. 61:1; 11:4; 25:4; etc.) In espousing the cause of the poor and needy, therefore, our Lord clearly showed Himself the promised Messiah. Yea, more! He demonstrated that He was the God of Whom His servants had said that He "accepteth not the persons of princes, nor regardeth the rich more than the poor, for they are all the work of His hands" (Job 34:19).

II. THE UNREASONABLENESS OF UNBELIEF
Matthew 11:16-19

In the second division of our lesson text we read: "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

In this we see the unreasonableness of unbelief. It was offended with John the Baptist, because of the asceticism of his life. He dressed most simply, and ate only the simplest foods; and he eschewed the feasts of the Jews and absented himself from their social gatherings, devoting himself exclusively to the task of delivering the message with which God had entrusted him. Such a life did not please the unbelievers of his generation, and so they sought to quiet their uneasy consciences, which John's message had stirred up, by ascribing his peculiarities to demon possession. Since they professed to be offended by the simplicity of John's life, and its renunciation of their pleasures, you would naturally think that a preacher who would grace their feasts and frequent their social gatherings would be eagerly welcomed, and his message heeded. But not so! When our Lord came, He came not as an ascetic, but as One Who lived a normal life, sharing with the men of His generation in their festivities. (Let us not suppose that our Lord participated in the sinful pleasures of His time, for certainly He never did; but to read the

Gospels is to recognize at a glance that He did attend and participate in the normal festivities of the people, and He did consent to be entertained in their homes. (For example, see John 2:1-11; Mark 2:15-16; Luke 5:19-30.) With strange inconsistency, however, the unbelief which had protested against the asceticism of John, crying, "Demonism!" now points the accusing finger at our Lord, saying, "Glutton! Winebibber! Friend of sinners!" Such is the unreasonableness of unbelief. How foolish men are, therefore, to let the opinions and attitudes of unbelievers swerve them from paths of righteousness. And how doubly foolish is he who compromises with unbelief in the hope of winning the unbeliever!

As a matter of fact, the very unreasonableness of unbelief reveals the real root of the difficulty. It is not the asceticism of some who preach the truth which disturbs the unbeliever, nor is he really disturbed by the fact that other ministers of the Gospel participate in and enjoy normal pleasures. It is the truth which offends. And we may as well try to keep the stuck pig squealing by scratching his back with the curry comb as to think that we can avoid offending unbelievers with the truth which we preach by any given godly manner of life and conduct. Unbelief has always been offended by the truth, and it will always be offended by the truth. Our business, therefore, is to preach the truth, live as normally and consistently as we can, in the strength and by the grace of Him Who has called us; and not let the scorn and persecution of unbelievers move us by a hair's breadth from what we know to be the will of God for us. (II Tim. 4:1-5)

III. THE REVELATIONS OF GRACE
Matthew 11:25-30

And now, as we turn to the third division of our lesson text we read: "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight. All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:25-30). In these verses we see the revelation of grace.

Notice, first, that this revelation of grace is a simple revelation. God has hidden these things from the wise and prudent, and has revealed them unto babes. Do not think that God is partial or unfair in His dealing with the men of our sinful race. Not so. He is as willing to reveal them to the wise as to the babes. But He has reserved the revelation of His truth for willing souls. It is because the wise of this world are so high and mighty in their unbelief that He has hidden these things from them. Were they willing to sit at His feet and learn of Him, with the willingness of little children, He would willingly and gladly teach them; but they will not. And so those who are willing to receive the truths of His Word with the faith of a little child, rejoice in His instruction, while the wise of this world, with all their wisdom, grope in utter darkness as pertains to spiritual things, because they have let their own supposed wisdom blind them to the true wisdom which God has revealed in His Word. The very simplicity of the revelation of grace stumbles the wise of this world, though it makes that revelation easy to be understood for babes in years and babes in faith. (I Cor. 1:18-31; Jer. 9:23-24) A very few of the learned doctors of the law received our Lord. In fact, it was these "wise" men, and "prudent," who plotted against Him and put Him to death. But "the common people heard Him gladly" (Mark 12:3-7).

Again, the revelation of grace is a personal revelation. It concerns and centers in a person—our Lord Jesus Christ—and it involves His personal relationships with the Father and with the believer. It is in Him and through Him that the Father is made known to us. Men may claim to believe in and honor the Father, and yet reject the Son; but their claims are foolish and futile. No man can know the Father save as He is revealed to him in Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared (or revealed) Him" (John 1:18). He is "the express image" of the Father's person (Heb. 1:3).

But notice most of all that this IS a revelation of GRACE. This is most clearly seen in the Saviour's invitation. Notice, our Lord does not make promises based upon the worthiness of those whom He addresses. He says simply, "Come." The only qualification is one of need. "Come, all ye that labor and are heavy laden"; and the promise is not one of reward for worthy deeds, but the promise of a gift bestowed upon all who come: "and I will give you rest." And then, having come to Him, and having received His rest, we have a service to perform—a lesson to learn, with the learning of which our experience of His rest will be deepened, and our enjoyment increased: "Take My yoke upon you, and learn of Me: for I am meek and lowly; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:29-30).

VITAL-TRUTH ILLUSTRATION

Charles Bradlaugh, the agnostic, was speaking in a great hall, and after his attack on the Christian faith, he said, "If there is any Christian who would like to come to the platform and say a word in defense of the Christian religion, he has the opportunity." All the men were motionless, but one old woman walked feebly to the platform, and said: "I am the woman to speak, for I know. Fifty years ago I was left a widow with three children. I had not a penny in the world, but I believed in God as my Father, and Jesus Christ as my Saviour. I committed my life to His care. I have by His blessed help reared all my children. Today all are in positions of trust. Soon I shall leave this world, and I know the Lord is waiting to meet me on the shores of eternity. I know what my religion has done for me. What has your agnosticism done for you?" With the instinct of one who is beaten, Bradlaugh replied, "Well, Grandma, we will not discuss that tonight." —"The King's Business"

First Quarter, Lesson 10 **Sunday, March 11, 1934**

PARABLES OF THE KINGDOM

Lesson Text: Matthew 13:1-52
(Assigned for Printing: Matthew 13:31-33, 44-52)
Devotional Reading: Proverbs 3:13-24

Golden Text:

"Of the increase of His government and of peace there shall be no end" (Isa. 9:7 R. V.).

In today's lesson we consider a number of the parables which our Lord Jesus Christ spoke during His earthly ministry. In order to understand these parables it is necessary to understand the symbols which are used in them. And in order to understand the symbols, we need to study how these symbols are used in the other Scriptures. Obviously, if all the steps were discussed in detail, such an

investigation would require more space than we can possibly spare for this lesson exposition. In order, therefore, to make the material readily available and at the same time to conserve space, we will first present the interpretation of the parables in tabular form, then we will consider for a few moments the Kingdom truth which the parables present, and we will conclude our study with a few words concerning the personal lessons which they teach.

I. THE INTERPRETATION OF THE PARABLES

As we take up the interpretation of the parables, let us first tabulate the parables which are to be considered.

A. The Parable of the Mustard Tree—Matt. 13:31-32
B. The Parable of the Leaven—Matt. 13:33
C. The Parable of the Hid Treasure—Matt. 13:44
D. The Parable of the Pearl of Great Price—Matt. 13:45-46
E. The Parable of the Drag-net—Matt. 13:47-51
F. The Parable of the Householder—Matt. 13:52

Let us study these parables in order.

A. THE PARABLE OF THE MUSTARD TREE

The Symbols	The Interpretation
1. The Man Who sows the seed Matt. 13:31	1. The Lord Jesus Christ Matt. 13:37
2. The Field Matt. 13:31	2. The World Matt. 13:38
3. The Mustard Seed Matt. 13:32	3. Faith Luke 17:6
4. The Tree Matt. 13:32	4. A Nation Dan. 4:20-23

That nation which had a faith beginning is Israel (see Gen. 12:1-4; Heb. 11:8). But the nation which had a faith beginning shall fall into a sorry plight in the Great Tribulation, when Israel shall enter into a covenant with the Antichrist, and shall be influenced by a horde of demons. This is the condition presented in the remaining comparison:

5. The Birds of the Air Matt. 13:32	5. The Devil and his demons Matt. 13:4, 19 Rev. 18:2

B. THE PARABLE OF THE LEAVEN

The Symbols	The Interpretation
1. Three Measures of Meal Matt. 13:33	1. The Meal Offering, representing the truth about Christ Lev. 14:10 Num. 28:12, 20, 28
2. The Leaven Matt. 13:33	2. Wickedness—false teaching I Cor. 5:7-8 Lev. 2:11 Matt. 16:6-12
3. The woman Matt. 13:33	3. A Wicked Woman—Babylon the Great Rev. 18:5 Rev. 17:1-5 (She must be a wicked woman since she is handling leaven—wicked teaching, and violating the Law—see Lev. 2:11)

This parable points us again to the Great Tribulation, that age which is next in order after this one, in God's plan of the ages, when Babylon the Great shall pervert the truth about our Lord Jesus Christ, and shall substitute for it the worship of Antichrist, teaching men to worship that terrible impostor, and teaching that he is Christ. (Rev. 17:2; 13:11-15)

C. THE PARABLE OF THE HID TREASURE

The Symbols	The Interpretation
1. The Man Matt. 13:44	1. Jesus Matt. 13:37
2. The Treasure Matt. 13:44	2. Israel Exod. 19:5 Ps. 135:4
3. The Field Matt. 13:44	3. The World Matt. 13:38
4. The Selling Matt. 13:44	4. The Incarnation, in which our Lord emptied Himself Phil. 2:6-8
5. The Buying Matt. 13:44	5. The Cross, where our Lord paid the price, not only for Israel, but also for the whole world John 3:16 I John 2:2 I Pet. 1:18-19

D. THE PARABLE OF THE PEARL OF GREAT PRICE

The Symbols	The Interpretation
1. The Man Matt. 13:45	1. Jesus Matt. 13:37
2. The Pearl of Great Price Matt. 13:46	2. Israel Rev. 21:12, 21
3. The Selling Matt. 13:46	3. The Incarnation Phil. 2:6-8
4. The Buying Matt. 13:46	4. The Cross John 3:16 I John 2:2 I Pet. 1:18-19

In these two parables we see the grace of our Lord Jesus Christ in giving Himself for His people, Israel, and not for them only, but for the whole world also.

E. THE PARABLE OF THE DRAG-NET

The Symbols	The Interpretation
1. The Net Matt. 13:47	1. A Man-catcher—a testimony (may be either true or false, depending upon the context) Hab. 1:15
2. The Fish of Every Kind Matt. 13:47	2. Men Matt. 4:19
3. The Sea Matt. 13:47	3. The Nations Isa. 17:12
4. The Division Matt. 13:48	4. The Judgment—the good gathered into the Kingdom—the wicked sent away into eternal judgment—see the context Matt. 13:49-50 Matt. 13:40-43

This parable gives us a glimpse of the testimony which shall go forth to all nations in the Tribulation, and the judgment with which the Tribulation shall end.

F. THE PARABLE OF THE HOUSEHOLDER

The Symbols	The Interpretation
1. The Householder Matt. 13:52	1. Jesus Heb. 3:6
2. The Treasure Matt. 13:52	2. Israel—in this case the truth concerning Israel Exod. 19:5 Ps. 135:4
3. Things New and Old Matt. 13:52	3. Things which pertain to the past and things which pertain to the future.

This parable serves as a summary to the others, coming as it does, at the conclusion of a long list of them. And in it our Lord calls attention to the fact that the outlook of the parables is both historic and prophetic. They look both to the past and to the future of His chosen people Israel.

Having thus briefly sketched the interpretation of the parables, let us now turn to the second consideration, which is

II. THE KINGDOM TRUTH WHICH THE PARABLES PRESENT

One thing is to the forefront in all the parables of the thirteenth chapter of Matthew—they all pertain to the Kingdom of heaven." At first thought this may be confusing, because some of the things to which the "Kingdom of heaven" is likened in them stands definitely in the symbology of Scripture for something evil, as, for example, the leaven. How can the Kingdom of heaven be likened to evil things? This question, no doubt, is responsible for the interpretation which many give to the leaven, in saying that it stands for the Gospel, and the woman for the Church. Such interpreters find it difficult to believe that the Kingdom of heaven can be likened to wicked or false teaching. But the confusion disappears when we consider what the Kingdom of heaven really is. To have a kingdom, three things are necessary: a king, a people, and a land. In the Kingdom of heaven, Jesus is the King, Israel is His chosen people, and the land of Canaan is the land in which the Kingdom shall find its center. Recognizing that the Kingdom of heaven particularly concerns the nation Israel, and recognizing how sinful that nation has been, it is not difficult to understand why it is sometimes likened to things evil.

As a matter of fact, these parables show us three aspects of Israel's experience as the people of the Kingdom. The first two parables which we have considered in today's lesson show their sinfulness, the nation having a faith beginning, but becoming the roosting place of the devil and his demons, and being so influenced by the wicked woman, Babylon, that her testimony concerning our Lord Jesus Christ is corrupted. But the next two parables show God's grace toward His people, the value which He places upon them, and the price which He has paid for them in the death of our Lord Jesus Christ. And the fifth of these parables depicts the testimony which a selected group of messengers from among the children of Israel shall bear in the Great Tribulation—a message which shall go forth to all nations and shall cause a tremendous division between them in the day of our Lord's second coming and judgment. (See Matt. 25:31-46.)

From the standpoint of dispensational setting, these parables have two focal points! They point to the cross of Christ, and they point to the Great Tribulation, which shall close with His second coming.

Now let us consider for a few moments,

III. THE PERSONAL TRUTHS WHICH THESE PARABLES TEACH

At least three personal truths may be gleaned from these parables.

First, we may see in them a warning against sin. Even though we are children of God, it is possible for us to fall into sin, and to grieve the heart of our Lord, even as Israel has many times done. And if we do this, while our salvation will not be lost, our fellowship with God, and our testimony will be grievously hindered. Surely it behooves us to give earnest heed to ourselves, lest the Adversary gain an advantage. We need frequently to be reminded of the admonition, "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou thalt both save thyself and them that hear thee" (I Tim. 4:16).

Second, we may learn here a lesson concerning the grace of our God. Though our Lord had spoken plainly, in the preceding parables, concerning the sin of Israel, when He came to the parables of the Hid Treasure and the Pearl of Great Price, He pointed His hearers to the cross, and reminded them that there, according to the gracious purposes of God, He was to give Himself, that at such a cost He might redeem the very people of whose sins He had spoken so plainly. How marvelous is the grace of our blessed Lord Jesus, Who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich (II Cor. 8:9), and how true it is that "where sin abounded, grace did much more abound" (Rom. 5:20).

And finally, we may learn here a lesson concerning the importance of observing dispensational distinctions in the Word of God. Our Lord has made these distinctions clear and plain, and He has commended the servant who understands these things. Quite evidently, then, to be a good and effective servant of our Lord—one whom He can liken unto Himself—we must not only live pure, clean, devoted Christian lives, and we must not only be diligent in bearing our testimony for Him, it is necessary also in our study and in our testimony to observe the distinctions which the Spirit of God has laid down in His Word. Or, to use the language with which other Scriptures teach this lesson, let us study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth (II Tim. 2:15).

VITAL-TRUTH ILLUSTRATION

A son of mine, traveling around the world with a companion, wrote me from India: "I have met these intelligent Hindus, and they have asked me this question: 'Why, if Christianity be the final, perfect, absolute religion, has it not produced greater effects among your nations which claim to be Christian? Why are there such horrors and massacres and evils of every description, political, social, and civil? Why, if Christianity is the best religion, has it had so little fruit comparatively?' "

The answer to that we all ought to be able to give. If we believe that now between the Lord's first coming and His second coming His purpose is to convert the nations, we will be disappointed, and have been; but that, according to many Scriptures, is not the purpose of God now. Let us be very clear about that. There is mystery here we do not deny. We would like to see every one converted; but that is the answer I would give to an intelligent Hindu. It is not the purpose now between the first and second coming of His Son to convert all the nations. That conversion lies beyond the second coming. Then it will be fulfilled. Then India and China, Korea and Japan, and all nations will be brought under the sovereignty of the Lord Jesus Christ. —W. J. Erdman

THESE were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so.

—Acts 17:11

First Quarter, Lesson 11

Sunday, March 18, 1934

JESUS RESPONDS TO FAITH

Lesson Text: Matthew 13:53 to 16:12
(Assigned for Printing: Matthew 15:21-31)
Devotional Reading: Psalm 4

Golden Text:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

In order to understand many things in our Lord's earthly ministry, it is necessary to understand their dispensational character and relationships. But we cannot fail to recognize also the wider implications of that ministry, else our teaching will be unbalanced. In our study of this lesson, therefore, let us first consider the dispensational character of our Lord's earthly ministry; then let us consider the universal outreach of His love and grace as exhibited by the same incidents which necessitate our recognition of the dispensational character of His ministry. Following this we will study the truths which our lesson teaches for our individual, personal profit; and finally we shall discover in the incidents with which the lesson concludes, a delightful example of typical and symbolic teaching which turns our hearts once more toward the dispensational outlook and prophetic significance of Chist's ministry.

I. THE DISPENSATIONAL CHARACTER OF OUR LORD'S MINISTRY

Matthew 15:21-26

In our Lord's dealings with the Canaanitish woman, it seems strange that her stirring appeal should apparently have fallen upon unheading ears. Listen to the story as it is narrated in our lesson text: "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs" (Matt. 15:21-26). Unless we understand dispensational truth, and apply it in our study of this lesson, it is difficult, if not impossible, to understand why our Lord dealt as He did with this woman. Do not those sound like very harsh and unsympathetic words? "It is not meet to take the children's bread, and cast it to dogs!" Why should Christ have said such a thing?

The answer to the questions which our Lord's dealing with this woman raises lies in recognizing that in His earthly ministry of teaching and preaching Christ came primarily to the nation Israel. This, He Himself, plainly affirms in many Scriptures, but in none of them is His affirmation more clear than in the Scriptures which we have just read. He says, "I am not sent to the lost sheep of the house of Israel." Is not that plain? So far as His earthly ministry was concerned, He was not sent to the Gentiles. The message which He bore, namely, "The Kingdom of heaven is at hand," was a national message, addressed to the children of Israel, inasmuch as they were the people of the Kingdom, and this was the day of their climacteric opportunity. And the miracles with which that message was confirmed were wrought on behalf of the children of Israel. Why, else, did our Lord confine his earthly labors to the Holy Land? Why did He not journey to Egypt, and to Rome, and to other countries where the Gospel was as sorely needed? And why, else, in the accounts of the healing miracles which He wrought do we find so few Gentiles being benefitted? Recognize that our Lord's earthly ministry was particularly and primarily a ministry to Israel, and at once we understand why He dealt as He did with this Gentile.

There was doubtless another reason, however, why He dealt as He did on this occasion. Constantly, during His earthly ministry, He was dealing with souls in such a manner as to bring to them conviction of their own need, confidence in His ability and willingness to meet that need, and confession of their faith in Him. This woman had a marvelous faith. She recognized that though Christ was the Son of David, and the King of the Jews, yet in His Kingdom the Gentiles were to share with the Jews in the blessings of that Kingdom; and so, though she was a Gentile, she did not hesitate to appeal to Him for mercy, and for the working of a miracle in the casting of the demon out of her daughter. Perceiving her faith, Christ led her on to a most beautiful confession of that faith, which called forth from His heart and lips the tribute, "O woman, great is thy faith!" And it was not only for her sake, or for the sake of those who heard her at that time, but for ours also that He did this, for the blessing of her testimony and experience has come down to us through the ages, to deepen our confidence in Christ, and our appreciation of His lovingkindness.

II. THE GRACIOUS ATTITUDE OF OUR LORD TOWARD ALL HUMANITY

Matthew 15:27-28

But though our Lord's earthly ministry was intended primarily for Israel, His loving heart goes out to all mankind. Though His teaching and preaching was directed primarily to Israel, the truths which He taught have lived, and His words have come down through the centuries to bless men of all races and generations. The message which He preached to Israel in those days shall yet be preached to all nations (see Matt. 24:14). And as we have seen, in His Kingdom the Gentiles shall share in the blessings which during His earthly ministry were bestowed almost exclusively upon the Jews (see Genesis 12:2-3). Not only so, but, whereas our Lord had come to preach to Israel, He had come to die for all mankind, and by His death upon the cross salvation has been provided for all who will receive it, Jews or Gentiles: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (literally Gentile) (Rom. 1:16). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

And so Christ's heart went out to this poor Canaanitish woman in her need. He clearly stated the dispensational character of His earthly ministry. He carefully distinguished between Jew and Gentile, as touching the immediate purposes of God. But He met this woman's need. He granted her request. To His words, "It is not meet to take the children's bread and cast it to dogs," she replied, "Truth, Lord: yet the dogs eat the crumbs which fall from the masters' table." Then Jesus answered and said unto her, "O woman, great is thy faith. Be it unto thee even as thou wilt." And her daughter was made whole from that very hour. In thus dealing with that woman our Lord showed how broad was the outreach of His love and grace. He showed that He loved the Gentiles as well as the Jews. He foreshadowed that supreme manifestation of His grace to both Jew and Gentile upon the cross. He foreshowed the multitudinous blessings which, in His Kingdom, He shall pour out upon the Gentiles (Isa. 11:10; Micah 4:1-5).

III. THE ESSENTIAL PLACE OF FAITH IN OUR DEALINGS WITH GOD
Matthew 15:27-28

This incident also shows us the essential place which faith holds in our dealings with our Lord. "O woman," said Christ to this Gentile, "great is thy faith; be it unto thee even as thou wilt." So with all of us, if we are to have any dealings with God, we must start upon the ground of faith. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him" (Heb. 11:6).

How many blessings faith opens up to the believer! To mention only a few of them: It is by faith that we trust the Lord Jesus Christ as our Saviour and receive the gift of eternal life (John 3:16; Eph. 2:8-9). It is by faith that we are robed in the spotless righteousness of God (Romans 3:22; 4:5; 5:1). It is by faith in Him that we permit Christ to live out His life in us, with all the attendant blessings which such a life involves (Gal. 2:20). It is by the shield of faith that we may quench the fiery darts which the adversary of our souls launches against us (Eph. 6:16). It is as we ask in faith that we have the assurance of answered prayer (Mark 11:24; Jas. 1:6). And it is by faith that we understand the deep things of God (Heb. 11:3).

But do not forget that it is not faith in general which links us with the grace of God and opens to us the storehouse of His blessings—to avail, our faith must be centered in the Lord Jesus Christ as our Saviour, and in the Bible as the Word of God. It is entirely possible to have faith or to trust in some thing or some one not trustworthy. It is possible to believe a lie, but that does not make it truth. And it is even possible to be so self-deceived as to believe that God will do for us something which is contrary to His Word and will, but that will not prevail with Him. God has told us plainly what we must believe to be saved—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31); and He has shown us what we must do to enjoy His blessing—"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope . . . . now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost" (Romans 15:4, 13).

IV. A TYPICAL PRESENTATION OF KINGDOM TRUTH
Matthew 15:29-31

In the remaining verses of our lesson text we have a beautiful typical and symbolic foreshadowing of the Kingdom of our Lord Jesus Christ: "And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel" (Matthew 15:29-31).

In the symbology of Scripture mountains stand for Kingdoms (Daniel 2:44-45), and seas stand for nations (Isa. 17:12). Here we have our Lord coming nigh to the sea—a picture of His second coming, when He will come again to the nation Israel; and we find Him going up into a mountain and sitting down there—a picture of the establishing of His Kingdom, when He shall reign in Mount Zion, and in the whole earth (Isa. 24:23).

And in the healing of the multitudes who came to Him, we have a most graphic type of the healing which shall signalize the second coming of our Lord, and the establishing of His Kingdom, concerning which Isaiah speaks very clearly. "Say to them that are of a fearful heart. Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:4-6).

VITAL-TRUTH ILLUSTRATION

A little book, "Expectation Corner," tells of a king who prepared a city for some of his poor subjects. Not far from them were large storehouses where everything they could need was supplied if they but sent in their requests, but on one condition—they should always be found waiting and ready to receive them when the king's messengers came with the answers. The sad story is told of one desponding one who never expected to get what he asked, because he was too unworthy. One day he was taken to the king's storehouse, and there, to his amazement, he saw, with his address on them, all the packages that had been made up for him and sent. They had been to his door, but found it closed; he was not on the lookout. —"Christ Life"

What a simple yet wonderful faith was that of Billy Bray, the eccentric Cornish preacher. On one occasion he was met by a member of the Society of Friends. "Mr. Bray," said the kind-hearted Quaker, "I have often observed thy unselfish life, and feel much interested in thee, and I believe the Lord would have me help thee: so if thou wilt call at my house, I have a suit of clothes to which thou art very welcome—that is, if they will fit thee." "Thank'ee," said Billy. "I will call. But I have no doubt that the clothes will fit me. If the Lord told thee they were for me, they're sure to fit, for He knows my exactly." —"Sunday School Times"

First Quarter, Lesson 12 **Sunday, March 25, 1934**

REVIEW

Devotional Reading: John 10:7-16

Golden Text:

"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6)

THE DEVOTIONAL READING OUTLINED

I. CHRIST THE DOOR—John 10:7-9

A. Our access THROUGH Him—"By Me, if any man enter in"

B. Our salvation BY Him—"He shall be saved"

C. Our liberty IN Him—"And shall go in and out"

D. Our satisfaction FROM Him—"And find pasture"

II. CHRIST THE GOOD SHEPHERD—John 10:10-16

A. A study in contrasts

1. The contrast in persons

The Good Shepherd vs. the thief—Christ vs. Antichrist

The Good Shepherd vs. the hireling—Christ vs. unfaithful ministers

2. The contrast in purpose

"The thief cometh . . . . to steal, and to kill, and to destroy"

"I am come that they might have life, and that they might have it more abundantly."

3. The contrast in attitudes

"The Good Shepherd giveth His life for the sheep"

"The hireling fleeth"

B. A study in personal relationships

"I am the Good Shepherd and know My sheep, and am known of Mine.

As the Father knoweth Me, even so know I the Father, and I lay down My life for the sheep."

C. A study in prophecy

Divided Israel united in the Kingdom

"Other sheep have I which are not of this fold: them also must I bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

QUESTIONS FOR REVIEW

Lesson 1—"Birth and Infancy of Jesus"

Lesson Text: Matt. 1:1—2:23
(Assigned for printing: Matt. 2:1-12)
Golden Text: Matt. 1:21

1. What prophecies were fulfilled in the fact that Joseph, the foster father of Jesus, and Mary, His actual mother, were both of the seed of David?
2. What prophecies were fulfilled in the fact that the mother of Christ was a virgin?
3. What prophecies were fulfilled in the fact that the wise men came to worship Christ shortly after His birth?
4. What prophecies were fulfilled in the fact that Herod sought to slay the Christ child?

Lesson 2—"Baptism and Temptation of Jesus"

Lesson Text: Matt. 3:1—4:11
(Assigned for printing: Matt. 3:13—4:11)
Golden Text: Heb. 2:17

1. What was the prophetic significance of the ministry of John the Baptist?
2. What was the prophetic significance of the baptism of our Lord Jesus Christ?
3. What does the testing of Christ reveal as to His own person and character?

Lesson 3—"Jesus Begins His Ministry"

Lesson Text: Matt. 4:12-25
Golden Text: Matt. 4:17

1. What was the preeminent objective of our Lord's earthly ministry?
2. What significant lesson for us inheres in the fact that our Lord called others to share with Him in His ministry?
3. What particular significance had our Lord's miracles in connection with His message?

Lesson 4—"Standards of the Kingdom"

Lesson Text: Matt. 5:1-48
(Assigned for Printing: Matt. 5:1-12, 43-48)
Golden Text: Matt. 5:8

1. Is the Sermon on the Mount a statement of Law or of Grace?
2. Can we be saved by living up to the Sermon on the Mount?
3. What practical value for us has the Sermon on the Mount?

Lesson 5—"Putting God's Kingdom First"

Lesson Text: Matt. 6:1-34
(Assigned for Printing: Matt. 6:19-33)
Golden Text: Matt. 6:33

1. What is the straight gate and narrow way which leads to eternal life, and what is the wide gate and broad way which leads to destruction?
2. By what test may we know false teachers?
3. What is the will of God which we must do to be saved?
4. Who is the Rock on which we must build if our buildings are to stand?

Lesson 6—"Timely Warnings"

Lesson Text: Matthew 7:1-29
(Assigned for Printing: Matt. 7:12-27)
Golden Text: Matthew 7:19

1. What did our Lord's healing miracles prove concerning His person and work?
2. What future blessings, and what future time were typified by those healing miracles?
3. What prophecies were fulfilled by His healing miracles?

Lesson 7—"Jesus' Power to Help"

Lesson Text: Matt. 8:1—9:34
(Assigned for Printing: Matt. 9:1-13)
Golden Text: Matt. 9:13

1. Which is more important, the forgiveness of sins, or the healing of the body?
2. Wherein is the healing of the man, sick with the palsy, a picture of the forgiveness of his sins?
3. What is God's appeal to the believer?
4. What special blessing comes to those who wholeheartedly respond to this appeal?

Lesson 8—"The Twelve Sent Forth"

Lesson Text: Matthew 9:35—11:1
Assigned for Printing: Matt: 9:35—10:8; 10:32-33
Golden Text: Matthew 9:37-38 R.V.

1. What commission has our Lord given us which is comparable to the commission which He gave His disciples?
2. How do we know we can as confidently depend upon His enabling us for our task, as could they for theirs?
3. What hope is set before the faithful servant of our Lord to encourage him in his service?

Lesson 9—"Jesus' Testimony Concerning Himself"

Lesson Text: Matthew 11:2—12:50
(Assigned for printing: Matt. 13:31-33, 44-52)
Golden Text: Matthew 11:28

1. What do the works of our Lord prove concerning Who He is?
2. Can a believer hope to please the unbeliever? Why?
3. What does this lesson reveal concerning the grace of God?

Lesson 10—"Parables of the Kingdom"

Lesson Text: Matthew 13:1-52
(Assigned for Printing: Matt. 13:31-34, 44-52)
Golden Text: Isaiah 9:7

1. What are the focal points of the parables as to time?
2. What does the "kingdom of heaven" involve? How can it be likened to something evil?
3. What practical personal lessons may we learn from the parables of our Lord?

Lesson 11—"Jesus Responds to Faith"

Lesson Text: Matthew 13:53—16:12
(Assigned for Printing: Matthew 15:21-31)
Golden Text: Matthew 7:7

1. How does dispensational truth help to explain our Lord's dealing with the Gentile woman?
2. Did the fact that our Lord showed special favor to Israel during His earthly ministry indicate that He loved the rest of humanity any less?
3. Is it possible to please God without faith? In what must our faith be fixed?
4. What is the typical significance of the healing of the multitudes, and the circumstances under which those healings were wrought?

VITAL-TRUTH ILLUSTRATION

Bjornsen, the Norwegian poet, was once asked what incident in his life had given him the most pleasure. He

replied that it was on one occasion when he had done some thing that had aroused the displeasure of the Storthing, the Norwegian parliament. Some members of that body had made their way to his house, just outside Christiana, and they broke the poet's house windows. Then they marched away singing the Norwegian National Anthem, "Yes, We Love This Land of Ours," and Bjornsen chuckled, for he was the author of their song. They had smashed his windows, but they had to sing his song. The world today is not very friendly to Jesus. So many offer to Him a sham allegiance that is not worthy of the name of discipleship. The peace He offers gets little consideration from those who need it so badly, but the world shall yet sing His song. —"United Methodist Magazine"

EIGHTEEN PRINCIPLES

(Continued from p. 9)

PRINCIPLE NO. 12

THE THREEFOLD PRINCIPLE is that principle of Divine revelation

Under which God sets forth the truths concerning Israel, Jesus, and the individual believer from the standpoint of God's triple dealing with man—justification, transformation, and glorification.

PRINCIPLE NO. 13

THE ELECTION PRINCIPLE is that principle of Divine revelation

Whereby God, in the working out of His creative and redemptive purposes, uniformly sets aside all firsts and establishes all seconds.

PRINCIPLE NO. 14

THE OVERLAPPING PRINCIPLE is that principle of Divine revelation

Under which God employs four varieties of repetition: simple, enlarged, summarizational, and explanatory.

PRINCIPLE NO. 15

THE FORESHADOWING PRINCIPLE is that principle of Divine revelation

Under which God conducts rehearsals of the fulfilments of His prophecies before He brings to pass the actual performance and manifestation.

PRINCIPLE NO. 16

THE DISPENSATIONALISM VS. INDIVIDUALISM PRINCIPLE is that principle of Divine revelation

(a) Under which God, in His declarations concerning His corporate groups, exhibits man's philosophy as passing through a series of seven God-imposed tests of varying lengths and containing striking contrasts; and

(b) Under which God, in His declarations concerning individual believers, exhibits the individual spiritual experiences of souls to be the same throughout the entire duration of the seven God-imposed tests placed on the corporate groups.

PRINCIPLE NO. 17

THE PROGRESSIVE REVELATION PRINCIPLE is that principle of Divine revelation

Whereby God makes increasingly clear and complete revelations of any given truth as the oracles of God proceed to their consummation.

PRINCIPLE NO. 18

THE CHRISTO-CENTRIC PRINCIPLE is that principle of Divine revelation whereby God shows

(a) That the mind of Deity is eternally centered in Jesus;

(b) that all angelic thought and ministry are centered in Jesus;

(c) that all satanic and demoniacal hatred and subtlety are directed at Jesus;

(d) that all human hopes are, and human occupation should be, centered in Jesus;

(e) that the whole material universe is held together by Jesus: and

(f) that the entire written Word is centered in Jesus.

SHOULD THE CHRISTIAN WORKER BE TRAINED?

(Continued from p. 12)

Church, does it not follow that the Christian worker should come under its influence?

III. The Christian worker should be trained because of the example of the apostle Paul

EVEN a casual reading of Acts and the Pauline epistles reveals that the Apostle to the Gentiles made it his practice to take with him on his missionary journies one or more young men. These young men he trained and then sent forth into positions of leadership and responsibility. Such were Timothy, Titus, Silas, Trophemus, and others. Surely if we are to walk as we have Paul for an example, we will conclude that the Christian worker should be trained.

IV. The Christian worker should be trained because he should be able to teach others

THE Scripture says of the bishop that he must be "blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, APT TO TEACH" (I Tim. 3:2). Peter instructs the bishops to "feed the flock of God" (I Pet. 5:2). Several times Paul repeats the thought of the command, "These things teach and exhort" (I Tim. 6:2). Now to teach others, if one has not himself been taught, would be extremely difficult. More than this, it would be a violation of the scriptural principle that "the husbandman must be first partaker of the fruits" (II Tim. 2:5). The Christian worker has no right to expect others to listen to his teaching, unless he has himself received instruction.

V. The Christian worker should be trained because of the direct command of the Word of God

PAUL, under the guidance of the Holy Spirit, wrote to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (II Tim. 2:2). This is a direct command to train Christian workers. It is a complete refutation of the doctrine that the only teaching needed is that which the Holy Spirit gives. Paul writes to a man he has himself trained. Paul's disciple is to pass on that which he has learned of faithful men. These in their turn are to train yet other men for the service. Thus God would have the work continue until the time of the rapture of the Church.

It is true that every man should study the Bible for himself. It is true that we need the guidance of the Holy Spirit in the understanding of its message. It is not true that God would have us cast aside all that others have learned of the Word, and begin from the beginning in seeking to understand its truths. God expects those of His people who know the truth to teach that truth to others. Christian workers should be trained, and trained by other men.

But two questions remain. The first is, In what should the Christian worker be trained? The second, Where should he receive his training?

To the first of these we would answer that the Christian worker not only should, but must be trained in the

Word of God. Secular training has its place. For most lines of Christian work a certain amount of secular training is indispensable. That is a side issue, however. It is not training in secular lines that makes a man a Christian worker. His need is to understand the Bible.

The logical place for the Christian worker to receive this training is in a Bible institute—one which has a thorough, practical, fully fundamental course. One of Christ's charges against the Pharisees was that they taught the traditions of men rather than the commandments of God. The same charge could be made against many a school today. Even those colleges which have a sound course in the Bible cannot pretend to give a thorough training in this all-important subject. A young man who was deciding between a Bible school and a college remarked that he had himself noticed that where the Bible was given a subservient place, it was indeed subservient. He wisely chose a Bible institute where three-fourths of the course is devoted to studies in the Word. To the young man or woman preparing for Christian service, we recommend the Bible institute.

STUDIES IN ROMANS

(Continued from p. 13)

Ye must be born again.

We have caught a glimpse of what sonship involves. When a poor, needy soul receives sonship, he receives the very life of God in his being, just as surely as the earthly child receives the life of his earthly father in his being. Hence the apostle Peter declares in Second Peter 1:4,

> Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.

It is of special value to observe that this blessed and glorious sonship which God imparts to those who believe on the Lord Jesus is not something we have to wait for. It is a present possession. This is made delightfully clear in First John 3:2,

> Beloved, now are we the sons of God, and it doth not yet appear what we shall be.

It surely is satisfying enough for believers. Now are WE sons! We need not postpone the enjoyment.

NOW are we sons! Let us by faith enjoy it now! We do not have to ait until we are dead to find out we are saved. Now ARE we sons! We do not have to go through life hoping God will save us at last. Now are we SONS! Believer in Christ Jesus, step out in simple confidence on the promises and begin to get some wholesome enjoyment out of the possessing of your possessions. NOW ARE WE SONS!

Furthermore, once to possess sonship is to have the absolute and unqualified guarantee of the Scripture that we shall arrive at the glorious second coming of our Saviour. Listen to John again in I John 3:2,

> Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

Here is the eternal security of the believer with a vengeance! This is what John is teaching. We who are the sons of God know, for he says, "We know" this thing. We who are the sons of God know we shall be present at the great day of the second coming of Jesus. We who are the sons of God know we shall be like Him Who is resurrected and coming in glory. We who are the sons of God know we shall see Him as He is. Now we are the sons of God.

Thus briefly we have observed the Scripture teaching on sonship.

Its time is right now. NOW are we the sons of God.

Its character is the very impartation of the life and the nature of God.

Its certainty is inescapable. All who have believed in Him are sons forever. They know they shall see Him as He is.

WITH what refreshing beauty Paul has declared his testimony on the next point in our study—verse sixteen,

> The Spirit itself beareth witness with our spirit, that we are the children of God (Rom. 8:16).

This does not mean the Holy Spirit bears witness to the spirit, which is the new nature, for our new nature is perfect and does not stand in need of the Holy Spirit's testimony; but the Holy Spirit beareth witness "WITH"—that is to say, the Holy Spirit accompanies the new nature's witness, and these two together bear witness to the soul that we are the children of God. Blessed assurance! Wondrous grace of God!

The "adoption" of Scripture is not like the adoption with which our minds are familiar. The common meaning for adoption is the acceptance of the child of other parents to be the same as one's own child. This is not the meaning in Scripture, for which we are grateful to God. Some families treat the adopted child as though he were their own. But many families treat the adopted child in such a way that he is to be sympathized with. The delightful thing which challenges us as we turn to this subject is, the child is not said to be adopted into the family. Thank God he is said to be BORN into the family. God is not represented as receiving the believer into His family as though he WERE a son, but He makes the believer a REAL son. Jesus said to Nicodemus,

> Ye must be born again.

If God had been offering to sinners what we think of as "adoption," Jesus would have said to Nicodemus, "Ye must take out papers of adoption."

When we turn to this subject we find that the very word is a word which reveals the character of that which God is speaking. The literal meaning of the word translated "adoption" in Scripture is, "to place as a son," or "to son-place." The idea in the word carries the idea of full responsibility. There is another expression which carries the same idea as adoption. Verse nineteen says,

> The earnest expectation of the creature waiteth for the manifestation of the sons of God (Rom. 8:19).

The expression which is so nearly synonymous with adoption is "the manifestation of the sons of God." Every student of God's Word knows the manifestation of the sons of God is future. It is that long yearned for hour when Jesus Christ shall come back to earth, when the dead shall be raised, and the sons of God shall be manifest. What a day of rejoicing that will be! The whole creation in this verse is represented as being on the very tiptoe of expectation, waiting for the moment when God shall make manifest the sons of God. It is at that hour of the manifestation of the sons of God, that those who believe in Jesus shall be "son-placed," or "adopted." The manifestation of the sons of God and the adoption of son-placing are at one and the very same place.

In verse fifteen Paul makes it very clear the believer should wait for adoption.

> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father (Rom. 8:15).

He is most careful not to say, "Ye are adopted;" but he says, "Ye have received the Spirit of adoption," as though the actual son-placing is to be anticipated, which is indeed the case. Is it not unique that Christians should have been singing about this doctrine of adoption in a most unscriptual way?

I once was an outcast, a stranger on earth,
A sinner by choice an alien by birth.
But I've been adopted, my name's written down,
An heir to a mansion, a robe, and a crown.

The Holy Spirit knew the confusion which would arise on this subject, and so He has given to us another statement about adoption which makes it still more clear that adoption is FUTURE. The passage is found in the eighth chapter of Romans, beginning at the nineteenth verse:

> For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
>
> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;
>
> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
>
> For we know that the whole creation groaneth and travaileth in pain together until now.
>
> And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groaneth within ourselves waiting for the adoption, to wit, the redemption of our body (Rom. 8:19-23).

It would appear that the Spirit of God was determined that all our confusion should be done away with, for He says,

> . . . . waiting for the adoption, to wit, the redemption of our body.

The adoption is to be WAITED FOR; hence we should not use man's invented words and say, I have BEEN adopted; but we should use God's inspired words and say, "I AM WAITING FOR THE ADOPTION."

We are also told what the adoption is:

> . . . . waiting for the adoption, to wit, the redemption of our body (Rom. 8:23).

The adoption is the redemption of the body.

The redemption of the body is the resurrection.

Hence the adoption is the resurrection. This is the glorious consummation which God brings before His child.

So we see He says,

> I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:18).

That matchless glory—that coming glory—is the manifestation of the sons of God. It is the hour in expectation of which the whole creation is on the QUI VIVE of anticipation. It is the resurrection hour! It is the second coming time! It is the time when the Lord Jesus shall shine forth in the glory and manifestation of His Kingdom. It is the long sought consummation. It is the adoption. Already God has placed in the hearts of His children the spirit of this adoption, whereby we cry, "Abba, Father."

We have seen the CHARACTER of the adoption; it is the resurrection. We have seen the TIME or place; the time of the adoption is the time of the second coming, when the resurrection of the children of God shall take place—the redemption of the body. We have seen the CERTAINTY of the adoption. The apostle Paul says,

> I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:18).

The glory that SHALL be revealed in us! Not MAY be revealed, or CAN be revealed, or SHOULD be revealed, or MIGHT be revealed, but SHALL be revealed! The adoption is a glorious, thrilling, satisfying, eternally scriptural certainty.

NOW let us turn to the study of inheritance. Concerning inheritance, the apostle Paul says in verse seventeen,

> And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with Him, that we may be also glorified together (Romans 8:17).

Because so many earnest Christians have failed to catch the wondrous beauty of the grace of God as it functions on man's behalf, they have failed to observe that He distinguishes between two inheritances. As we carefully study the passages on this subject, we find that the Bible teaches two kinds of inheritance—that is two kinds of inheritance as the word is used in God's Word: THE INHERITANCE WHICH IS BY FAITH, and THE INHERITANCE WHICH IS BY WORKS.

We find the inheritance which is by faith spoken of in clear fashion in Ephesians 1:11:

> In Whom (that is in Christ) we have obtained an inheritance.

The inspired Apostle is here giving some of the marvelous blessings which belong to believers in Christ Jesus. He uses the expression, "in Whom," to show that He is speaking of those who have accepted Christ and consequently are in Him. Having made it clear He is speaking only to those who are in Christ, He says,

> . . . . we have obtained an inheritance.

Since there is no way revealed in God's Word to be in Christ but by faith, it becomes evident that those who have already obtained an inheritance by being in Him have obtained that inheritance by faith.

It is this blessed inheritance by faith that comes into view in Galatians 3:18:

> For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise (Gal. 3:18).

Instantly upon contacting this passage, the believer who is alert to spiritual truth will observe that the inheritance is a gift from God, for the passage says, "God GAVE it to Abraham." We know the Lord is continually using His dealings with Abraham as a pattern of how He deals and shall deal with all who believe in Him.

Another Scripture bearing on this truth is I Peter 1:3-4,

> Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,
>
> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (I Peter 1:3-4).

This passage is giving you another point of information concerning the inheritance which is by faith. The additional point is that God hath BEGOTTEN us again unto an inheritance. In other words, we have a blessed inheritance in glory because we have been born again.

In this brief investigation we have learned three things about this kind of inheritance:

> First, it is by faith.
>
> Second, it is a gift of God.
>
> Third, it becomes the glorious, abiding, and wondrous possession of every soul that is born again.

The man who has accepted Jesus Christ as Saviour does not have to be concerned as to whether he has received this inheritance. Ephesians 1:11 says, "In Whom we have obtained an inheritance."

What about the other kind of inheritance? When we seek to follow out the teaching of the Word of God on this, we find that it is in striking contrast to what we have seen on the first kind of inheritance. In Galatians 5:19-21 we find a kind of inheritance which is dependent on the believer's yieldedness and brokenness to our Lord and Saviour Jesus Christ:

> Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
>
> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God (Gal. 5:19-21).

The teaching of this passage is inheritance by works, pure and simple. In the years gone by we used to hear the older brethren say, "No murderer shall ENTER the Kingdom of heaven." They meant if a man was a murderer he was lost. Evidently this is different from God's thought. In this passage in Galatians we find the murderer is indeed the one who shall not INHERIT the Kingdom of God, but the envious person is placed on the list with the murderer. It is said of them,

> . . . . they which do such things shall not inherit the Kingdom of God.

Who is the man or woman who has not experienced envy at one time or another? Another person who is on the list is the wrathy person. He has not an inheritance either. Lest anybody should think he could sneak out of this awful list of the works of the flesh, God puts in three little words, "and such like." Now go over the list and see if you are included. Possibly you think you are left out of the first list in which he says, "Adultery, fornication, uncleanness, lasciviousness, idolatry;" but how about the "and such like"? And if you are not guilty of the actual performance of these wicked deeds, perhaps your mind has been stained and polluted by them. The list goes on, "Witchcraft, hatred, variance." Maybe you have not killed anybody, but it says, "and such like." Is it not true that you do not like everybody as much as you do somebody? "And emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, AND SUCH LIKE." This takes in any kind of worldliness. "And such like!" All of these the Spirit of God says shall not inherit the Kingdom of God. It is time for us to begin to open our eyes to the fact that far more are included in this description than just the murderer. The teaching of the passage is inescapable. Just as in Ephesians 1:11 Jesus is teaching inheritance by faith alone, He is here teaching inheritance by works.

We read in Colossians 3:24,

> Knowing that of the Lord we shall receive the reward of the inheritance; for ye serve the Lord Christ.

Here the Holy Spirit sets forth the inheritance as a reward instead of a gift.

In the passage which occurs in Romans which is before us in this study, we find the receiving of the inheritance is in the future. The passage declares,

> And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together (Romans 8:17).

It is evident this promise of the inheritance and the future glory with the Lord are the same. They rest on our serving Him, and suffering with Him.

When we compare the two kinds of inheritance we see a beautiful sidelight on God's plan.

The first kind of inheritance is by faith; the second kind of inheritance is by works.

The first kind is a gift; the second kind is a reward. The kinds of inheritances are evidently quite distinct in the mind of God.

The third distinction is as marked as the first two. The first kind is the instantaneous possession of believers in Christ; the second kind is a future attainment based on their serving Christ willingly.

When we find anger and hatred and strife and "such like" can keep a soul from inheriting the Kingdom of God, we know this does not in any wise refer to salvation, but it refers to rewards, for salvation is by grac alone.

The first kind of inheritance is salvation. The secon kind of inheritance is rewards.

> If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire (I Cor. 3:15).

In closing, let us look up to God and give thanks; firs for our eternal sonship; second, for our coming adoptio our glorious son-placing, which shall be the wondrou consummation, when our Lord shall burst forth fro the glory of the heavens and shall receive from th dead those that are His, placing them as sons foreve And then let us thank Him also for the two kinds o inheritance. Let us thank Him that these two inher tances speak to us of our endless salvation, which is th gift of divine grace, and our divinely planned reward which may be greatly reduced by the sins of our prese life.

Isn't this the time to let the Lord have a new gr on your soul, that you may not only have the inher tance which is a gift, but that in that coming day yo may also enter into that inheritance which is a rewar received in the hour of consummation, rewards for se vice rendered in the power of the Spirit Who intercede on our behalf?

ERROR OF HYPER-DISPENSATIONALISM

(Continued from p. 10)

This is typical hyperdispensationalism. It wou confine us to only three books in the Bible for trut concerning the Church to which we belong in this da and age. The Bible teacher from whose writings we ha quoted the excerpts makes significant mention of a not hyperdispensationalist of the past generation, saying, "D Bullinger in 'The Church Epistles' reminds us...." et Like the views of Dr. Bullinger, the teaching under di cussion would necessitate our subdividing the dispensati in which we live, making it no longer the one Church A from Pentecost to the Rapture, but two Church Ag corresponding to the two differents churches or bodie Surely this is carrying dispensational distinctions too fa

LET us test the doctrine of the hyperdispensationali by the Word of God to see whether it proves to truth or error. What light does Scripture throw his conclusion that the Church in Corinthians was mere "a body," and not "the body" of Christ? In the twelf chapter of First Corinthians in describing the Chur Paul uses the expression "the body" no less than fourte times. Then Paul says outright to the Corinthians, "Y are the body of Christ" (1 Cor. 12:27). *Yet the extrem teaches that the Church seen in Corinthians is NOT "t body" of Christ, because Paul did not know about t body of Christ until about nine years later!

And how does the Scripture compare with the teac ing that there are two bodies? Paul under the inspirati of the Holy Ghost speaks five times in the passage cit above, of the "one body." And he states expressly th "there should be no schism (division) in the body" (1 C 12:25). Moreover, let us turn to Ephesians where, it claimed, God revealed the second body. In the fourth cha ter of Ephesians, in the impressive list of seven eterna unchangeable unities God says, "There is one body, a one Spirit, ... one hope, ... one Lord, one faith, o baptism, one God and Father" (Eph. 4:4-6). Notice t very first unity in the list, "There is one body." Sir God says that there is only one, which body is it? T one which the hyperdispensationalist calls "a body," the other one which he calls "the body"? When a teachi

*The Companion Bible, edited by Dr. E. W. Bulling himself, supports the King James rendering, "the bo of Christ."

so flatly contradicts the Word of God as this teaching does, is there any question as to whether it is truth or error?

VIEWS such as the one that confines the Christian to the three prison epistles for truth about the Body of Christ have evoked the prevalent indictment that dispensational study robs the Christian of much of his Bible, discarding it into the "dispensational waste-basket." Although this accusation is true of the views of the extremist, it is not true of ALL dispensational sudy. For a balanced study of the dispensations reveals the principle that "individual spiritual truth is the same in every age" (in the words of the Editor of "Grace and Truth"). For example, salvation is the same in every age. Salvation in every age has been by the grace of God through the individual's faith in the Lamb of God, the Lord Jesus Christ. Away back in the earliest times Abel had faith as he offered a lamb which pointed forward to the Lamb of Calvary. Abel's faith made him righteous in God's sight, according to Hebrews 11:4, precisely as the faith of a believer today makes him righteous in God's sight. Similarly, in a later dispensation Abraham's faith saved him. The apostle Paul, devoting the entire fourth chapter of Romans to an explanation of justification by grace through faith as illustrated by Abraham, concludes his discussion by stating that we, like Abraham, are justified by God's grace through our faith in the Lord Jesus Christ (see Romans 5:1-2). And again, the apostle Peter, by saying that "through the grace of the Lord Jesus Christ we (of the Church) shall be saved, even as they" (just as the Fathers of old, the Old Testament saints, were saved)—Peter hereby clearly intimates the fact that individual salvation is unchanged from one age to another. The Old Testament believers, of course, looked forward by faith to Calvary, whereas we look back. But regardless of what dispensation he has lived in, and in many instances ignorant of dispensational distinctions, every individual who has ever been saved has received salvation by placing his faith in the Substitute provided by God's grace in the person of His Son Jesus Christ. Hence salvation, being by grace through faith, is the same in every age.

As with salvation, so also with every personal spiritual truth. Fellowship with God has been the same in every age; prayer has been the same; guidance, sin, repentance, confession, godliness, and the rest—they remain the same throughout the Bible from Genesis to Revelation. Therefore the individual believer today can go to any part of the Bible to feed his soul, and find there Christ the Bread of Life Who fully satisfies. He can find in every incident a lesson; in every Bible character an example written for our admonition.

Dispensational teachers who bear this principle in mind and give it a balanced emphasis avoid the error which has brought dispensationalism into disrepute. May God grant that an increasing number of the students of His Word may recognize a balanced, scriptural dispensational study as the door to a clarified understanding of the Bible.

TWO VALUABLE METHODS OF BIBLE STUDY

(Continued from p. 11)

important subjects; it is far more important to know what God has to say on these subjects. It is important also to know all that God has to say. A great many people know a part of what God has to say—and usually a very small part—and so their ideas are very imperfect and one-sided. If they only knew all God had to say on the subject, it would be far better for them and for their friends. The only way to know all God has to say on any subject is to go through the Bible on that subject. To do this it is not necessary to read every verse in the Bible from Genesis to Revelation. It would be slow work, if we had to do that on every subject we took up. This would be necessary were it not for text books and concordances. But in these we have the results of the hard work of many minds. Here we have the various passages that bear on any subject brought together and classified for use, so that now we can do in a few hours what would otherwise take months or years. The topical method of Bible study is the simplest, most fascinating, and yields the largest immediate results. It is not the only method of Bible study, and the one who pursues it exclusively will miss much of the blessing God has for him in Bible study. But it is a very interesting and fruitful method of study. It is Mr. Moody's favorite method. It fills one's mind very full on any subject studied. Mr. Moody once gave several days to the study of "Grace." When he had finished he was so full of the subject that he rushed out on the street, and going up to the first man he met he said, "Do you know anything about grace?" "Grace who," the man asked. "The Grace of God that bringeth salvation." And then Mr. Moody poured out upon that man the rich treasures he had dug out of the Word of God. That is the way to master any subject and to get full of it.

II. STUDY THE BIBLE BY CHAPTERS

THIS method of Bible study is not beyond any person of average intelligence who has fifteen minutes or more a day to put into Bible study. It will take, however, more than one day to the study of a chapter if only fifteen minutes a day are set apart for the work.

First: Select the chapters you wish to study. It is well to take a whole book and study the chapters in their order. The Acts of the Apostles (or the Gospel of John) is a good book to begin with. In time one may take up every chapter in the Bible, but it would not be wise to begin with Genesis.

Second: Read the chapter for today's study five times. It is well to read it aloud at least once. The writer sees many things when he reads the Bible aloud that he does not see when he reads silently. Each new reading will bring out some new point.

Third: Divide the chapters into their natural divisions and find headings for them that describe in the most striking way their contents. For example, suppose the chapter studied is First John five. You might divide in this way: First division, verses 1-3—The Believer's Noble Parentage; Second division, verses 4, 5—The Believer's Glorious Victory. Third division, verses 6-10—The Believer's Sure Ground of Faith; Fourth division, verses 11, 12—The Believer's Priceless Possession; Fifth division, verse 13—The Believer's Blessed Assurance; Sixth division, verses 14, 15—The Believer's Unquestioning Confidence; Seventh division, verses 16, 17—The Believer's Great Power and Responsibility; Eighth division, verses 18, 19—The Believer's Perfect Security; Ninth division, verse 20—The Believer's Precious Knowledge; Tenth division, verse 21—The Believer's Constant Duty. In many cases the natural division will be longer than in this chapter.

Fourth: Note the important differences between the Authorized Version and the Revised and write them in the margin of your Bible.

Fifth: Write down the leading facts of the chapter in their proper order.

Sixth: Make a note of the persons mentioned in the chapter and of any light thrown upon their characters. For example, your chapter is Acts sixteen. The persons mentioned are Timothy, Timothy's mother, Timothy's father, the brethren of Lystra and Iconium, Paul, the Jews of Lystra and Iconium, the apostles and elders at Jerusalem, a man of Macedonia, Luke, some women of Philippi, Lydia, the household of Lydia, a certain damsel possessed with a spirit of divination, the masters of this damsel, Silas, the praetors of Philippi, the Philippian mob, the jailor of Philippi, the prisoners in the Philippian jail, the household of the jailor, the lictors of Philippi, the brethren in Philippi. What light does the chapter throw upon the character of each?

Seventh: Note the principle lessons of the chapter. It would be well to classify these: e. g., lessons about God, Christ, the Holy Spirit, etc., etc.

Eighth: The central truth of the chapter.

Ninth: The key verse of the chapter if there is one.

Tenth: The best verse in the chapter. Opinions will differ widely here. But the question is, which is the best verse to you at this present reading. Mark it and memorize it.

Eleventh: Note the verses that are usable as texts for sermons or talks or Bible readings. If you have time make an analysis of the thought of these verses and write it in the margin, or on the opposite leaf if you have an interleaved Bible.

Twelfth: Name the chapter. For example, Acts one might be called The Ascension Chapter; Acts two, The Day of Pentecost Chapter; Acts three, The Lame Man's Chapter; etc. Give your own names to the chapters. Give the name that sets forth the most important and characteristic feature of the chapter.

Thirteenth: Note subjects for further study. For example, you are studying Acts one. Subjects suggested for further study are, The Baptism with the Holy Ghost; The Ascension; The Second Coming of Christ.

Fourteenth: Words and phrases for further study. For example, you are studying John three. You should look up such words and expressions as, "Eternal life," "Born again," "Water," "Believer," "The Kingdom of God."

Fifteenth: Write down what new truth you have learned from the chapter. If you have learned none, you had better go over it again.

Sixteenth: What truth already known has come to you with new power?

Seventeenth: What definite thing have you resolved to do as a result of studying this chapter? A permanent record should be kept of the results of the study of each chapter. It is well to have an interleaved Bible and keep the most important results in this.

THE LAW OF RECURRENCE

(Continued from p. 7)

There are seventeen prophetic books in the Old Testament, and what a mixture they are to most Christians. Just remember that the prophets are all writing about the same great prophetic events and it becomes wonderfully simple. Peter says in Acts 3:21 that all the holy prophets since the world began spoke of the second coming of the Lord. Keep the second coming of Christ, the Great Tribulation, and the Millennium in mind when reading the prophets, and you will be richly rewarded in understanding.

When we come to the New Testament we have a strong proof of this Law of Recurrence. Why two Testaments? Because God uses two witnesses. The New Testament is the Law of Recurrence carried to its highest revelation. Where is the Bible student who understands the New Testament without having studied the Old? The two are woven togther and they cannot be separated. "The New is in the Old contained, the Old is by the New explained." "Enfolded in the Old, unfolded in the New." "The New is in the Old concealed, the Old is in the New revealed."

Just like the Old Testament reveals the Law of Recurrence on the very first pages of the Bible, so it is with the New. This wonderful secret of wisdom lies at the very door of the New Testament. Why are there four gospels? We answer, the Law of Recurrence. But why are there four when God has promised only two or three witnesses? Because there is reason to believe that Matthew and Mark were written to the Jews so they could have two witnesses, while Luke and John were written to the Gentiles, so they also might have two witnesses. All these gospels tell about Christ. Each repeats much of what the others have written, but each also adds many things which the others do not mention. For instance, Matthew sets forth Christ as King, Mark sets Him forth as Servant, Luke reveals Him as Man, and John as God. Matthew shows Him as a born King, therefore in Matthew there is no mention of the lowly manger cradle or of the swaddling cloths. Instead we find the wise men bowing before Him and bringing their kingly offerings of gold and precious gifts. But Luke reveals Christ as Saviour, and there we see no gifts and gold, and no Magi, but instead we find the swaddling bands and the manger, and the humble shepherds. Because Luke reveals Christ as Saviour, therefore it is in Luke's account of the cross where we see Jesus pardoning the thief and praying, "Father forgive them." Because John reveals Christ as God, therefore in John's account of the cross we find the Lord declaring that no man can take His life from Him, but He as God, must lay it down of Himself. In Matthew and Luke there are two genealogies of Christ. Because Matthew reveals Christ as a Jew, it traces His genealogy back to Abraham only, the father of the Jews. But since Luke reveals Him as a Man, it traces His genealogy back to the first man, Adam. Thus the Law of Recurrence in the four gospels repeats many things, but with important details added.

There are just three accounts of the Great Tribulation in the gospels, Matthew 4, Mark 13, Luke 21. Because Matthew is the Jewish gospel, it speaks of the "abomination of desolation" in the Jewish temple, and because Luke is the Gentile gospel, it speaks of Jerusalem being trodden down of the Gentiles. Because John is the Church gospel, it does not mention the Tribulation because the Church does not go through it. Instead, John and only John, reveals the Saviour coming again to receive His Church "unto" Himself. Likewise in the epistles there are also just two accounts of the Rapture.

But when we come to the epistles, we find some wonderful instances of the Law of Recurrence. Romans and Galatians have a similar theme. Ephesians and Colossians have things in common. Second Peter and Jude tell the same things. First Timothy and Titus repeat. John and Paul tell the same story of the love and grace of God. Paul received the great revelation of the grace of God, but his teaching and apostleship were questioned, and he had to defend his apostleship. After Paul the aged was in his grave, then John, who was an undisputed apostle, and the "beloved" apostle at that, picked up his pen and vindicated the things Paul wrote. It is believed that neither John's gospel, his epistles, nor the Revelation, were written until after Paul's work was done. It may be he had to wait so as to be the second witness to the love and grace of God, as revealed through Paul.

If Bible students would observe this Law of Recurrence, they might not make such confusing interpretations. Take for instance, the book of Revelation. There are seven seals, seven trumpets, and seven vials in that book. Some say all three of these follow each other. Others say the seals cover the first half of the final seven years and the trumpets the last half. The truth is, we believe, that all three, the seals, trumpets, and vials, each cover the entire last seven years. Just as there are three accounts of the Tribulation in the gospels, so it seems, the Holy Spirit repeats three times in the book of Revelation, and each time He adds new light. The book of Daniel also has this same secret. The great image Nebuchadnezzar saw and the four great beasts Daniel saw, are the same. The two little horns in Daniel 7 and 8, which are a great perplexity to interpreters, may also prove to be the same person in the light of this Law of Recurrence.

Now finally, it will be interesting to know that the Shorter Bible, a product of Modernism, aims to cut out everything in the Bible which repeats, thus destroying this proof that it is "established by God."

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THE LA[illegible]

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There are sever[illegible] tament, and what [illegible] Just remember that[illegible] same great prophet[illegible] simple. Peter says[illegible] since the world b[illegible] the Lord. Keep th[illegible] Tribulation, and th[illegible] the prophets, and y[illegible] standing.

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II Timothy 2:15





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The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Preachers' Number

GOD has mightily exalted the ministry. To no other profession, nor to no other group of workers in the world has He assigned so honored a task. He gives to the minister the joyous and lofty privilege of proclaiming the Gospel of God through Jesus Christ our Lord. He gives him the privilege of leading precious souls out of the darkness of sin into the light of the eternal life which was bought with blood divine. He gives him the exquisite honor of contending for salvation through faith in Jesus Christ in an hour when God is maligned, the Gospel flouted, the Bible torn to shreds, and the seriousness of eternal verities laughed out of court.

Called to preach! There is naught that compares with such a calling. But let us remember that God's call to preach is a call to "preach the Word," and not a call to disseminate the soul-destroying suggestions, inuendos, imaginations, suppositions and even denials of Modernism.

> Preach the Word; be instant in season, and out of season (II Tim. 4:2).
>
> The preaching of the cross is to them that perish, foolishness (I Cor. 1:18).
>
> It pleased God by the foolishness of preaching to save them that believe (I Cor. 1:21).
>
> We preach Christ crucified (I Cor. 1:23).
>
> We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake (II Cor. 4:5).
>
> God .... hath given to us the ministry of reconciliation (II Cor. 5:18).

And so our Preacher's Number is sent forth with the prayer that it may prove to be a blessing and encouragement to many a preacher of God's Word, and to many a faithful layman as well.

FROM the very outset we have received nothing but encouragement concerning the Penny-a-Day Campaign to pay the debt of D. B. I. Christian friends far and near are voicing hearty approval, are joining the campaign, and are entering the prayer-battle. See the pink insert for particulars of this campaign.

The Sunday School Lessons

WITH this issue of "*Grace and Truth*" the Editor's expositions of the Sunday school Lessons begin. It becomes an appropriate occasion to pay a merited tribute to the one who for ten years has written the Sunday school lesson expositions for this magazine, the Rev. H. A. Wilson.

Bro. Wilson's expositions of the Sunday school lessons began with the first issue of "*Grace and Truth,*" and have continued up to the present issue. Throughout those years the Lord greatly blessed our brother's ministry. In the various states of the union and on the mission fields of the world, earnest and devout believers have studied the Sunday school lesson with Bro. Wilson. With a smooth and easy method of presentation and an unfailing loyalty to divine truth, his expositions have never failed to stimulate, edify, and inspire. No breath nor taint of modernism is to be found in the whole ten years of faithful unfolding of Scripture. Only eternity will reveal the vastness and blessing of this world-wide ministry. Many of the great family of readers of "*Grace and Truth*" have spontaneously testified to the unusual helpfulness and value of Brother Wilson's expositions.

We deplore our brother's withdrawal. Filial responsibilities coupled with other considerations made his resignation appear inescapable. He goes from us with our prayers and best wishes for the blessing of God upon himself and family.

—o—

Service

IT IS Jukes who says, concerning our Lord and Saviour,

> Jesus lays Himself out for others; He spends Himself for others; but they cannot understand Him. His soul is grieved, His spirit bruised with the blindness and hardness of their hearts. Oh, what a picture of devotedness does His lowly service present to us.

To this selfsame sort of service does our blessed Saviour call us. A service of complete self-renunciation; a service which is for Him, and for others; a service which may in all likelihood entail great personal sacrifice; a service which may even bring about the most savage criticism from those who should know us best; a service in which we may be misunderstood, unappreciated, and at times misrepresented; a service that is uncomplaining; a service in which we persevere even when conscious of our own shortcomings; a service in which we remain stedfast though bitterly assailed and denounced; a service of message-bearing; a service of truth-proclaiming; a service to souls; a service for God; a service in which our loved ones may be compelled to share the suffering and privation; a service in which the soul of the servant himself may many times be torn and grieved and utterly disappointed; a service which calls for faithfulness instead of visible success; a service of lowliness; a service stripped of self-assertiveness; of unfailing love; yea, a service of faith. This is the service to which the Saviour calls when He says,

> If any man will come after Me, let him DENY HIMSELF, and take up his cross, and follow Me.
> For whosoever will save his life shall loose it; and whosoever will lose his life FOR MY SAKE shall find it (Matt. 16:24-25).

The two great expressions in this passage when put side by side give the gist of the message.

> deny himself . . . . for My sake.

Are you ready to say, "Yea, Lord, here am I"?

—o—

N. R. A.

THE N. R. A. is not predicted in Scripture. The N. R. A. is not the mark of the beast. The mark of the beast will be manifested in the Great Tribulation, and we are not living in the Tribulation, hence we will not see the mark of the beast in our day. But that the N. R. A. is trending toward the awful things predicted in Revelation thirteen, is the conviction of most students of God's Word.

There have been many humorous meanings suggested for the initials N. R. A. One meaning which has a lot of sparkle in it is "No Republicans Admitted." A suggested meaning which is loaded with both slang and bristles is "Nuts, Raspberries, and Apple sauce." We have heard several others, some of them quite clever. But the one we like best of all is shown on this page under the title *God's Recovery Plan*. We take it from a card gotten out by the *Glad Tidings Tract Depot* of Philadelphia. Praise God for the Gospel of grace!

GOD'S RECOVERY PLAN

NOT BY WORKS OF

RIGHTEOUSNESS WHICH WE HAVE DONE, BUT

ACCORDING TO HIS MERCY HE SAVED US.

HE DID OUR PART

—o—

The Faith

IT IS astonishing how persistent the modernist is in refusing to subscribe to what he calls a "creed." He demands to be left free to express what he is pleased to term his "individuality." What puzzles us is how anyone was ever deceived into thinking that such an attitude is even remotely related to Christianity.

From the very outset Christianity has represented and required a change of mind from old views and a whole-hearted acceptance of a new group of views, or the body of truth. This body of truth is ofttimes referred to in the New Testament as "the faith." That which the New Testament speaks of as "the faith" cannot be other than the clearly defined group of doctrines or teachings promulgated by Christianity. Call it what you will, creed or whatnot, it amounts to the same thing.

We are commanded by the Holy Spirit to "contend earnestly for the faith" (Jude 3), and the popular system of getting sometimes hot and sometimes cold is frowned down upon because we are admonished to "continue in the faith" (Col. 1:23) and to "stand fast in the faith" (I Cor. 16:13). Surely the matter before us is of supreme importance when we find Paul, God's apostle to this age, specially exhorting the believers to "examine themselves whether they be in the faith" (II Cor. 13:5). And how significant it is that after Paul was converted on the Damascan way, it was said of him, "he preacheth the faith which once he destroyed" (Gal. 1:23). And that it is God's intention that all Christians shall finally believe the same things is indicated by such an expression as "till we all come in the unity of the faith" (Eph. 4:13). Paul presents it as of vital importance that Christians should be "sound in the faith" (Titus 1:13). And when he comes to the end of his life-journey and service for the Lord, he cries out in holy exultation, "I have kept the faith" (II Tim. 4:7).

God grant that we may be "established in the faith" (Col. 2:7), that we shall not "err concerning the faith" (I Tim. 6:21), and that when our Lord shall come, we shall not be found dab-

bling in the "flesh pots of Egypt," but with one mind shall be found "striving together for the faith" (Phil. 1:27).

Faith of our fathers, holy faith,
We will be true to thee, 'till death.

—o—

Romans

FROM far and near the enthusiastic testimonies tell of blessing received from the Romans studies by the Editor, hence we particularly regret being compelled to omit the Romans article from this issue. The series of studies will be resumed in the March number of the magazine, which, by the way, is to be The Progressive Revelation number and will be filled with articles of unusual interest.

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Preachers and Modernism

THE preachers of today must accept much responsibility for the spiritual declension and moral degradation of the present hour. The present loose attitude of youth toward the higher standards of life is directly traceable to the tobogganning standards of the ministry. We cannot expect faith in the young people of a church where the preacher has "modernistic leanings" and brings certain portions of the inspired Word of God into question as to its accuracy or authority. Nor can we expect lofty standards of the preacher who proclaims fundamentalism in his sermons, and then takes offerings for denominational enterprises that are acknowledgedly cursed by the "inclusive policy" which means that modernism has just as much acceptance and influence (yea, more) as the old fashioned faith of Christ. Alas, our preachers have been blind leaders of the blind, and the whole crowd is now in the ditch.

May God so fully awaken His people in these last days of the age that they will have divinely imparted spiritual discernment to protect them from losing their testimony by following carnalized leadership.

—o—

Opportunity

THE preacher's life is a life of opportunity—opportunity to bless, and help, and strengthen. He has innumerable opportunities to comfort and point the souls of discouraged saints toward the Lord. His opportunities to be a man in the highest sense of the word are more frequent and more terribly fraught with testing than perhaps would be found in any other walk of life. He has oft-repeated opportunities to clearly declare the message of the Bible on the Gospel itself, as well as opportunities to faithfully call on believers to follow the instruction of the Scriptures on separation from the world and all its allurements. He has opportunities of service; opportunities for personal contacts; opportunities to encourage other men by a constant manifestation of life's little amenities; opportunities for congeniality that is devoid of the banal, and spirituality that by God's grace is kept above the effeminate and insipid; opportunities to honor Christ; and opportunities to bring his fellow man face to face with the utter emptiness of worldly emoluments and worldly honors. And above and beyond all, the preacher has multitudinal opportunities to lead precious souls to personal faith in our Lord Jesus Christ, and opportunities to teach men to love Christ and to love one another.

But the preacher has another kind of opportunity placed before him.

The preacher has more opportunities than any other man to gossip and malign. His opportunities open doors

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Trust Him

Trust Him when dark doubts assail thee,
Trust Him when thy strength is small;
Trust Him, when to simply trust Him
Seems the hardest thing of all.

Trust Him, He is ever faithful,
Trust Him, for His will is best;
Trust Him, for the heart of Jesus
Is the only place of rest.

Trust Him then through cloud and sunshine,
All thy cares upon Him cast
Till the storms of life are over,
And the trusting days are past. —*Selected*

THE DEVOTIONAL LIFE OF THE MINISTER

by THE EDITOR

AS WE look about us in this present evil age, we are brought face to face with the indubitable evidence to the effect that the onslaughts of Satan are not lessening—as many have thought—rather, continuing and increasing. Here in this intensely devotional study, the Editor presents the scriptural means of power, victory, and success for the servant of God in fulfilling the task to which God has called him. —*H. J. Johnson*

PREACHING is an institution outside of human ken. Preaching is a supernatural institution. The mighty labors which God has designed to accomplish through preaching demonstrate it to be a more than natural thing. God plans to work mighty miracles of regeneration through the foolishness of preaching. God plans to people heaven through the foolishness of preaching. God purposes to lead men from selfishness to self-forgetfulness, from self-centeredness to Christ-centeredness, from egoism to altruism, by the foolishness of preaching. God frustrates Satan's wiles, transforms hopeless lives, and magnifies His own name through the foolishness of preaching. God passes over to the preacher a message so unique, so powerful, so incisive and yet so attractive, that it will unify and satisfy the minds of the mature, call forth the love and faithfulness of the children, and successfully hold the young people, even in an age when the church, like a celestial gadfly, is flitting from card-table to movie, and from movie to dance, seeking rest and finding none. The preacher's message is a message direct from heaven, a message invariably accompanied (when faithfully proclaimed) by miraculous manifestations, and a message the duration of the effect of which is eternal. God calls the preacher to a supernatural job.

A supernatural job calls for supernatural preparation. No matter how scholastic one's training may be, education is not supernatural. No matter how varied and extensive one's experience may be, experience is not supernatural. No matter how strong a man's mentality and will may be, he is still human. No matter how attractive his personality, his personality is not supernatural. No matter how fine a business manager or mixer he may be, executive ability and sociability are not supernatural. Supernatural preparation for a supernatural task involves supernatural enduement. Enduement of power from God is gained only in waiting on God. At the place of prayer, and there only, will the preacher receive supernatural preparation and power for the supernatural task to which God has called him.

It is dangerous business for a man to be placed at a task for which he is unprepared and untrained. Would a bank place an unprepared man at the paying teller's window? Would a railroad company place an unprepared man at the throttle? Would the board of directors of a college place an unprepared man in charge of classes? The preacher who enters his pulpit without first waiting on God for power, freedom, and unction is bringing his hearers into undreamed spiritual dangers. If still orthodox, his orthodoxy will be frigid and repellent. His older members will fall to quarrelling. His younger members will drift into outbreaking worldliness, and icy formality will clutch the service of the sanctuary. Unctionless truth, unoiled by the Holy Spirit, may produce results worse than error. Woe be to that church whose pastor has grown so busy directing the multitudinous departments of a great organization that the prayer-fires on the altar of his life have died to ashes.

God has placed within easy access of the preacher a divine prescription which guarantees the startling manifestation of the supernatural in all work to which that man may put his hand. God has placed power in the reach of

I WOULD have every minister of the Gospel address his audience wth the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother. —*Finelon.*

His every servant. No man of God need ever be forced to worldly expedients to catch the crowd. His message, the thing he got from God, old-fashioned though it be, will gather crowds and hold crowds better than open forums or basketball games, swimming pools or dances, Lyceum courses or embroidery clubs, gymnasiums or moving pictures, operatic music or sparkling oratory. But the message finds its greatest supernatural appeal to the hearts of men only when the channel through which it comes has waited on God for the one, effective, indescribable, essential, heaven-sent addition to the message. Let this divine element be lacking in the preacher's life and the message palls on the listener. Let this divine element be present in the preacher's life and men sit with bated breath to hear the words of mystery, power, and life which flow from the lips of the man who speaks the words of God.

The divine or supernatural element cannot be attained and maintained in preaching without (1) the recognition of a supernatural foundation; (2) the cultivation of a supernatural habit; and (3) the establishment of a supernatural objective.

I. THE RECOGNITION OF A SUPERNATURAL FOUNDATION

WE FACE the first imperative need of the recognition of a supernatural foundation for the maintainance of the joy or the power in the preacher's ministry.

The foundation of the preacher's devotional life is the Bible. The modernist's attitude toward the Word of God is subversive to prayer-freedom, or prayer-growth, or prayer-joy, and of course to prayer-confidence. There is no ground for confidence in the power of prayer outside the testimony of the Scriptures. If the Bible be not true, prayer is a farce. If the Bible be discredited to ever so small a degree, the one foundation-stone on which all prayer-life must rest has been undermined.

The sure mark that confidence in the Bible has been broken is when a minister begins to search for prayer substitutes. He then expatiates on the reflex psychologic value of prayer, or, more pitiful still, he makes bold bid for a reputation of wisdom and classifies prayer in the realm of mental telepathy and auto-hypothesis, thus making it just another unexplained mental phenomenon. These things in a preacher's ministry are the sure indicators that he has passed up God's explanation of prayer in the Book. When these tell-tale marks appear, it may be known that the foundation in that man's life has been destroyed.

Paul indulges in no such theorizing. Hear him as he cries out, "Rejoicing in hope, patient in tribulation, continuing instant in prayer." He had had access to the most recondite philosophies of his age, but mark the guileless faith and simple love of the man as he says, "Night and day praying exceedingly that we might see your face." Thus Paul did not regard it as an evidence of weakness to say from his heart, "God is my witness, whom I serve with my spirit, in the Gospel of His Son, that without ceasing I make mention of you always in my prayers." And what significant lament is that which comes welling up out of the heart of Jeremiah when he says, "For the pastors are brutish and have not *sought the Lord*, therefore they shall not prosper and all their flocks shall be scattered." The terrible rebuke which God administered to Israel in Isaiah forty-three was on a very definite ground, "Thou hast not called on Me, O Jacob." The minister who expects God to bless his ministry with the promised supernatural manifestations of power must believe God's Book, eschew theorizing on prayer, and simply, confidently, constantly, pray!

It is self-evident that the recognition of the integrity and inerrance of God's supernatural foundation is essential to the devotional life of the minister.

II. THE CULTIVATION OF A SUPERNATURAL HABIT

IN THE second place, the cultivation of the supernatural habit of talking with the Invisible grows out of confidence in the testimony of the Book. If the man of God would have the power of God, he must heed the call of God to spend much time with God. Richard Newton declared, "The principle cause of my leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write or read or converse or hear with a ready heart, but prayer is more spiritual and inward than any of these, and the more spiritual any duty is, the more my carnal heart is apt to start from it." It is this common experience of the tendency of the heart to turn from prayer that has produced the coldness so often found among preachers. Their tasks are heavy and numerous, their vitality is drawn upon by a host of problems such as rarely fall to the lot of men in the business world, they are often in need of physcial rest, hence it is easy, yes, very easy, to follow the line of least resistance, the carnality of the heart is heeded, and prayer slumps to a minimum.

The minister needs to become the victim of a habit—a blessed habit, a scriptural habit, a soul-making habit. God's mind on this subject is made very clear. He holds aloft a standard of regularity and system in the

(Continued on p. 49)

THE preacher's life, like a magnet, should draw the soul to Christ. The pillar of fire which led Israel to Caanan, not merely shone, but also went before them.

—Charles H. Spurgeon

LESSONS FROM JEREMIAH THE PREACHER

by C. Reuben Lindquist

JEREMIAH stands out as one of the most fearless preachers in all Jewish history. He lived in a day of awful apostasy—a time when Israel was passing through one of the darkest periods of gloom, distress, and humiliation. He witnessed his beloved people reject their Jehovah to follow the machinations and heathen practices of their wicked leaders. He observed the failure of the predictions of the false prophets, and the collapse of the many political schemes promoted by the politicians in their vain attempts to save Israel from national ruin and disintegration. With profound sympathy he bore with his people in the sorrows and sufferings which they brought upon themselves. He identified himself with them in their suffering and affliction. Grieved, almost beyond human comprehension, he became a mediator to plead the cause of his idolatrous kinsmen before Jehovah, Whom they had spurned and rejected.

As the son of a priest he had been instructed in the truths which God had ordained for Israel. In the midst of the awful condition of confusion God called him forth to be a prophet. Immovable and undaunted, he endured derision, imprisonment, persecution, and suffering for the sake of his beloved brethren. Discouraged and dismayed ofttimes under the weight of the burden of the sins of his people, he never lost his faith and confidence in the Jehovah of Israel, the One Who had called him forth to suffer for His name's sake. As God's "mouthpiece," he faithfully and fearlessly proclaimed his warnings, denounced the false prophets, and pronounced judgment upon the unfaithful priests. For a period of forty years he brought comfort and cheer to his disheartened people, predicting the dawn of a brighter day. Truly, he was a faithful prophet, a fearless preacher, a comforter to Israel in one of the darkest hours of her history. He was a man who shunned not the loneliness of faithfulness.

What, then, are the lessons which we can draw from the example of this faithful preacher whose message still lives on to warn, to rebuke, to comfort, and to cheer? We consider first,

I. HIS CALL

JEREMIAH'S call to service was twofold. He was first of all called to be a "*prophet to the nations.*" This is clearly presented in the opening verses of chapter one,

> Then the Word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee A PROPHET UNTO THE NATIONS.

From these words we conclude that Jeremiah was ordained to bear a testimony that should reach out to all nations—in other words, a world-wide testimony. How, then, was this to be accomplished?

When God called Abraham out of Ur of the Chaldees, a nation was born which was ordained and commissioned to bring blessing to all the families of the earth (Gen. 12:2-3; Rom. 9:4; Acts 2:25). In the days of Jeremiah, Israel had already failed in her God-given task. Instead of bearing the testimony of light and life to the world, she had "forsaken the fountain of living waters," only to be defiled, polluted and corrupted by the idolatrous practices of her heathen neighbors—the very neighbors who were to have received the message of life from her.

But God's plans and purposes cannot be defeated. He must be faithful to His promises. Inasmuch as Israel as a nation had failed to discharge her God-given commission, God called out from among the nation, prophets to carry the truth to other nations (Heb. 1:1). Jeremiah, along with the rest of the prophets, was called to assume the national responsibility and to be a "prophet unto the nations." Since Israel had failed, he was called to assume the national responsibility to proclaim the eternal truths of the Jehovah of Israel.

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WITH what heroic beauty Jeremiah exemplifies the fiery intrepidity that should characterize the preacher of God's Word. But this is not all. He also picturizes in his utter abandonment to God, a faithful delineation of the brokenness, consecration, and humility God wants in His messenger. In this discussion Dean Lindquist leads us with unerring hand into biblical truth and biblical blessing.

PAUL THE PREACHER

by JESSE ROY JONES

IF THERE has been any doubt in your mind as to what kind of a preacher Paul was, read this article and Jones will dissipate your doubts. Paul is here so clearly set forth as a preacher of the grace of God that there is great blessing for the earnest reader. Read it, and get the blessing.

"CHIEFEST of sinners!" "Less than the least of all saints!" These are the appelations that Paul gives to himself. And yet, "the greatest preacher of the grace of God the world has ever known" is a statement none too extravagant for "all saints" to make concerning him.

It is well for us to remember that although Paul says he is the "chief of sinners" and "less than the least of all saints," he also says that the dispensation of the grace of God was given unto him as well as the gift of the grace of God to preach among the Gentiles the unsearchable riches of Christ (Eph. 3:1-9).

With such a colossal responsibility and such a herculean task committed to one individual, it is well for us to study the life of such a character and see how he met his responsibility and fulfilled his task. His preparation, his passion, his policy and proclamation as a preacher, will serve as an outline for our considertation.

I. PAUL'S PREPARATION

"OF THE stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:5-6). This, in brief, is the background of Saul of Tarsus who later became Paul the mighty preacher of the grace of God. But it represents a preparation covering thirty years or more of the most thorough, high-type training that the world at that time could offer.

Paul's parentage, birth, and childhood must have been exceptional from all that we can learn from history. There seems to be no question concerning his father who was a Jew of high standing belonging to the straitest sect of their religion—a Pharisee. Concerning his mother little or nothing is known, but everything seems to indicate that she took her place in the home as a mother of the highest standards pertaining to piety, character, and discipline.

As to the date of Paul's birth, it is unsettled, but certain facts lead us to believe that it must have been about the same time as that of Christ's. The Bible says that he was a young man at the time of the martyrdom of Stephen, was present on this occasion and consented to his death (Acts 7:58—8:1). Immediately following this event he held an official position (Acts 8:3), evidently on the Sanhedrin, which office no Jew could hold under thirty years of age. Hence, we conclude that Paul's birth and period of preparation must have run parallel with that of Him Who later became the Master of this haughty and exacting Pharisee.

The place of Paul's birth and early training was Tarsus, a city of prominence at the time, in Asia Minor. Concerning his relationship and standing in this city, we have his own testimony: "I am . . . . a Jew of Tarsus, a city in Silicia, a citizen of no mean city" (Acts 21:39). His higher education was received at Jerusalem as he tells us in Acts 22:3, ". . . . yet brought up in this city (referring to Jerusalem) at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers."

How significant was the training of this remarkable character, Paul. Born at the juncture of the ages at the time of Christ, trained to be a rabbi—the highest training a Jew could receive and which none of Christ's other apostles had, fighting the cause of Christ and persecuting His followers; this, as Stalker says, was the unconscious preparation of Paul who was to be the champion of Him Whom he so shamefully persecuted. The turning point, of course, in Paul's preparation was his conversion—the Damascan road experience (Acts 9:1-20).

God knew the man He wanted to be the outstanding preacher of His righteousness. He had His eye on him from his birth. He knew also that his rabbinical training would qualify him to answer all the arguments of the Jews to whom he was to preach; to reason with the learned Greeks in all their wisdom; and to stand before the high and mighty rulers of the Roman Empire.

But we must not forget that important as all this training was, it was quite inadequate for the task God had mapped out for Paul. And so we find that Paul entered into a brief but intensive period of training in Arabia. It is thought by some Bible students that the particular location of this place was the hallowed spot

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THE BURNING NEED OF THE SHEPHERD HEART

by ELMER SEGER

THE shepherd heart in the pastor today, pictured in that of the oriental shepherd, perfect in our Saviour, present in many pastors, is one of the burning needs of the present hour. It is because of the condition among the sheep that there is this great need. The sheep are the saved. The pastors are the shepherds. There is worldliness in the churches. A guiding shepherd is needed to direct the sheep to good pastures. There are false religions seeking to allure the sheep, and a protecting shepherd is needed to keep the sheep from falling over dangerous precipices. The personal standards of Christians are so low that it brings them into constant trouble. A shepherd is needed to deliver them from these troubles. Though there be shepherd hearts today, the need of them is still tremendous.

The oriental shepherd is a wonderful picture to us of what the shepherd heart of the preacher should be. For this shepherd is a simple, plain man, living on good, plain foods, free from most of the taints of civilization. He carefully watches for good pastures for his sheep. He safely guides them to these pastures. He knows each sheep by name; they know him; he comes to know the characteristics and temperament of each sheep. He protects them from the hungry wolf; he scares away other wild animals. He becomes doctor for his flock when any of the sheep break a limb or need some other help. He goes after the lost and restores them. Yes, these things we have so often heard concerning the oriental shepherds, these matters which Christ spoke of in using the oriental shepherd to illustrate some truth, are all true. He guides and protects and delivers his sheep, and in this he is a wonderful picture of what the preacher with the shepherd heart should be.

BUT in Christ we have more than a picture of that shepherd heart which is so vitally needed in today's preachers; in Christ we have the perfect Example. He it is Who is called "The Great Shepherd"; He it is whom Peter called "the Shepherd and Bishop of your souls." He guides so perfectly in providing for His sheep Israel, that Israel says through the Psalmist:

> I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He protects so effectively that the testimony to His efficiency is found in this confidence:

> Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.

He delivers so completely that without reservation the Psalmist says,

> He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

This is the Shepherd Who says,

> My sheep hear My voice, and I know them, and they follow Me.

He is the perfect Example for the preacher with the shepherd heart.

WE CAN be thankful that the shepherd heart has been present in many preachers. We are not trying to maintain that there are no shepherd hearts. We have no reason to say with Elijah, "I am left alone," for God's just anwser would be, "I have reserved Myself seven thousand men, who have not bowed the knee to Baal." There are many pastors who have let the Great Shepherd make them good shepherds of their flocks. Many a pastor has worked and sacrificed to deliver a member of his flock from some error or some difficulty. Many a pastor has labored untiringly to shield his members from dangers that so easily result in mishap and trouble. Many a pastor has diligently sought to point out and plan for his members so that God would be magnified through their lives. What heartaches, burdens borne, long vigils of prayer, careful plans, and sacrifices there have been for the "sheep." Thank God for faithful "shepherds."

But all this does not blot out the one tremendous fact which is evident throughout the Christian world

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IF A church would prosper in things temporal or things spiritual, it must be under the ministry of a pastor whose heart is aflame with a devotion to Christ, and whose being is touched with an inexpressible love and burden for "the flock." Seger has a real blessing for his readers. It would be glorious, indeed, if some young man should read this article and respond to the wooing of the Spirit to give his life to pastoral work.

THE PREACHER AND HIS SERMON

by Ernest E. Lott

THE minister of the Gospel truly has many and various jobs to perform. But perhaps one of the most vital is his job of preparing and delivering sermons.

On this phase of his work hinges the answer to such questions as: Will his sermons be interesting, fresh, and sparkling, and will they be filled with spiritual food?

Perhaps this last question appears unnecessary, but this is the age in which some ministers are turning to new and more modern doctrines and ideas. Politics, literary discourses, book reviews, and atheism, sometimes called "Modernism," should never take the place of the Word of God in a sermon. The Holy Spirit's ringing command, "Preach the Word," should forever be the firing orders of every preacher.

I wonder how many preachers receive "calls" to move to another church for the same reason that one preacher had, of which I heard. This man had run out of material for sermons, so he had to move in order that he could use all of his old sermons over again. Henry Sloan Coffin portrays just such a young man in his book *What to Preach* in the following words, "He found himself again and again haunted by the misgiving that he would never have enough to keep him ministering to a congregation week in and week out. He forefancied appalling weeks, when no inspiration would visit him, and Saturday evening would arrive to find him still sermonless." One should never assume that the well is dry because the pump breaks. *Repair the pump.* And we are going to seek to assist the "pump" in drawing the water of life out of the Bible.

I. HOW TO MAKE SERMONS INTERESTING, SPARKLING, AND FRESH

ONE does not have to be an expert homilist to accomplish this end. One heart full of common sense and human understanding is worth a lot more than a head full of homiletically perfect outlines.

If your presentation of a sermon would be pleasing to your audience it were well that you regard some of the partial list of "Don'ts" given below.

1. Don't memorize your sermon as children do recitations.
2. Don't become a slave to notes.
3. Don't attempt to preach on any subject, old or new, without some study and forethought.
4. Don't preach too short or too long.
5. Don't preach over the heads of your congregation.

It has been my unfortunate experience to listen to sermons that beyond the peradventure of a doubt were memorized and the thing I listened to was a recitation. Such an attempt to preach results in a stale and morbid apology. Let's be humans instead of automatons.

Since sermon-reciting is so objectionable, the next question is, What place have notes in sermon preaching? The answer to this question, like many others, must necessarily be varied. Some very excellent preachers do not use notes, but rather have their material so well in hand that notes would throttle them. Other equally as capable preachers use notes as a guide, and seem to fare as well as the other group. In regard to this latter group we would warn against letting the notes make the preacher their slave but rather make them the slave of the user. Make a survey of your type of delivery, mental mechanics, and general style and let that influence your decision concerning notes instead of any hard and fast rule.

The subject of notes presupposes study and forethought, whether the subject be new or familiar. It must not be forgotten that Paul's great injunction, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth," was given to a young preacher, Timothy by name. No less a celebrity than the great Henry Ward Beecher makes this comment, "No man can speak well, the substance of whose sermons has not been prepared beforehand." Perhaps you are thinking just now of the old familiar objection, that you have in mind a certain time when you spoke extemporaneously and did quite well at it. We'll grant the point, but listen to Henry

(Continued on p. 72)

HOW we all do love a good sermon! And after going to a church service two or three times and being thoroughly disappointed, how our hearts leap with joy when on some heavy-hearted Sunday, when the load has been a little too big, we are blessed beyond expression by the "morning message." Lott gives us refreshing insight into some of the phases of the preacher's job, showing that there is a lot more to a preacher's getting his sermon than most folks think.

THE PREACHER AS AN EXAMPLE OF CHRISTIAN LIVING

by RALPH E. OBITTS

IN THE years gone by, the most respected person in practically every community was "the parson." But such is not always the case today. Are the preachers to blame for at least some of this condition? Have the ministers of God failed to be the shining examples of rectitude, sobriety, integrity, and piety that they might have been? Obitts' discussion deserves prayerful persual.

What you do speaks so loud
That the world can't hear what you say.
They're looking at your walk,
Not list'ning to your talk;
They're judging by your actions ev'ry day.

"SINCERITY is a virtue of character," wrote Martin Brumbaugh, "and character is the great . . . . light whose radiations guide and direct more than do our words. Character is God's currency. It is never subject to depreciation. Its owner may purchase souls for the Kingdom when his beggarly dole of knowledge remains useless and worthless on the threshold of a soul."

Is it vitally important that a preacher be an example? Let us notice first the ministry of the greatest Teacher and Preacher the world has ever known, Who employed divinely perfect methods in His reaching men for God. The Lord Jesus Christ in His earthly ministry taught men not merely by precept, but by His example. Frequently He said, "Follow Me." To Simon Peter and Andrew He said, as expressing the one condition necessary for becoming fishers of men, "Follow Me." In telling the rich young ruler the one thing he lacked He said, "Come, follow Me." The Lord Jesus indicated the major importance of His example as the interpretation of the truths He taught, when He said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23); and again, "My sheep hear My voice . . . . and they follow Me" (John 10:27). So then we see that Jesus Christ, the Ambassador by Whom God reconciled the world unto Himself, was not a mere preceptor, but an example, yea, a prototype.

Since it was Paul who said that "God was in Christ, reconciling the world unto Himself . . . . and hath given to us the ministry of reconciliation" (II Cor. 5:19, 18), we are not surprised to find that Paul, as an ambassador in Christ's stead, called himself an example. "Be ye followers (imitators) of me," said Paul to the believers, "even as I also am of Christ" (I Cor. 11:1). And again, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). In the same vein Paul said to the Thessalonians, "And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. For yourselves know how ye ought to follow us: for we behaved . . . . to make ourselves an ensample unto you to follow us" (II Thess. 3:4, 7, 9). And it was with God's sanction and at God's direction that Paul in these inspired Scriptures forcibly set himself forth as a model to imitate, a pattern to copy. Paul characterized his ministry as falling under the two divisions of lip and life when he said, " . . . . what Christ has accomplished by me in the way of securing the obedience of the Gentiles, by my words and by my deeds" (Rom. 15:18, Moffatt).

Paul, that peer among preachers, taught by example; and then by commanding that others do as he did, he made it incumbent upon his successors to be an example, just as he had been. By means of Paul's letters to Timothy and Titus God specifically instructed these younger preachers to practice the Gospel, as well as preach it. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Such was God's sweeping injunction to Timothy concerning exemplary behavior. And no less inclusive of every phase of good conduct was God's command to the other preacher, "In all things shewing thyself (to be) a pattern of good works" (Titus 2:7).

In the interim which has elapsed since the period of Paul, Timothy, and Titus, God has not changed His Word concerning what the conduct of His ministers should be. The preacher today should be an example. In the words of one of the greatest preachers of modern times, the beloved Charles H. Spurgeon, "The preach-

(*Continued on p. 73*)

THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS

by R. S. Beal

ALONG with all the other numbers which precede it in order, the number twelve has a special usage in the Word of God. Wherever found, whether in the Old Testament or the New, it stands connected in one way or another with the thought of government and the Divine rule over the earth and the affairs of men. So remarkable is the uniformity of usage in this respect as to call forth the profoundest admiration of the sacred Scriptures.

Perhaps one of the most outstanding characters of ancient times whose life is typical of the coming Kingdom age is Solomon. While his famous father stands as a foreshadowing of the warrior aspect of the return of our Lord, the wise man presents the peaceful and princely aspect of the millennial age. The number twelve stands connected with him in many interesting ways. The great laver in the temple which he built was supported by twelve great oxen whose faces turned toward the four points of the compass.

The great ivory throne of Solomon was guarded, as it were, by twelve ornamental lions standing on the six steps leading to the throne. There were twelve special officers in his kingdom, and a great cavalcade of twelve thousand especially trained horsemen comprised his personal bodyguard. Is it not a deeply significant fact that this number which stands for an even dozen should be stamped upon this ancient ruler?

The Master of men chose just twelve men for disciples, and around these His plans were formulated. Looking beyond and into that time when He would establish His rule among men, Jesus stated that His twelve disciples would sit upon twelve thrones, judging the twelve tribes of Israel.

When God determined that His program for the earth should be crystallized through a nation, immediately there swings into view a people divided into twelve tribes. While there are eighteen enumerations of the nation, and thirteen tribes actually comprised it, never more than twelve are mentioned. Here is a fact which challenges denial.

Heaven is a realm of perfect rule, consequently twelve is stamped upon it. In the closing chapters of the Bible, the New Jerusalem is seen with its twelve foundations and its twelve gates of pearl. No matter where we look, the number twelve is in view in the description of this city.

When Jesus is seen in His kingly aspect, again twelve is the predominating number. As a lad displaying divine wisdom and kingly qualities, the Word mentions that He is twelve years old. In the closing moments of his life He hangs upon a cross over which is written the inscription, "This is Jesus of Nazareth, the King of the Jews." Only a little while before this, did He not state that He could call upon the Father and forthwith, twelve legions of angels would come to His assistance if He so desired?

Again, arithmetic gives glowing testimony to the fact that behind all the writers of this Book was the mathematical mind of Him Who has numbered the very hairs of our head.

Pressed Out Of Measure

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life (II Cor. 1:8).

Pressed out of measure—pressed to all length,
Pressed so intensely, it seemed beyond strength;
Pressed in the body, pressed in the soul,
Pressed in the mind 'till the dark surges roll.

Pressure by foes—pressure by friends,
Pressure on pressure 'till life nearly ends;
Pressed into knowing no helper but God,
Pressed into loving the staff and the rod.

Pressed into liberty where nothing clings,
Pressed into faith for impossible things;
Pressed into living a life for the Lord,
Pressed into living a Christ-life out-poured.

—*Selected*

BIBLE SEED THOUGHTS

"I AM"

The Gospel of John

I AM HE, THE CHRIST—4:26
Meets the need of a Divine Saviour, Who is also human

I AM THE BREAD OF LIFE—6:35
Meets our soul-hunger

I AM THE LIGHT OF THE WORLD—8:12
Meets our darkness

I AM THE DOOR OF THE SHEEP—10:7
Meets our homelessness

I AM THE GOOD SHEPHERD—10:11
Meets our helplessness

I AM THE RESURRECTION AND THE LIFE—11:25
Meets our death

I AM YOUR MASTER AND LORD—13:13
Meets our dependence

I AM THE WAY, THE TRUTH, AND THE LIFE—14:6
Meets our need of salvation

I AM THE TRUE VINE—15:1
Meets our need of union with Himself

I AM JESUS OF NAZARETH—18:5
Meets the need of a human Saviour, Who is also Divine

—A. M. H.

—o—

PRAYER

I. DELIGHTS THE HEART OF GOD, BECAUSE
- A. It comes from God
  I John 5:14
- B. It involves Calvary
  Heb. 10:19
- C. It provides the fellowship God wants with us

II. HINDERS THE WORK OF SATAN, BY
- A. Turning evil to good
  Phil. 1:14, 18-19
- B. Completely preventing evil
  II Cor. 11:3; 13:7

III. STRENGTHENS THE LIFE OF THE BELIEVER, THROUGH
- A. Providing fellowship with God
- B. Providing fellowship with friends
  Matt. 18:20
- C. Providing fellowship with all the saints in Christ Jesus
  I Cor. 12:27
  Eph. 6:18

—E. S.

—o—

THE HOUSE OF WISDOM

Proverbs 24

INTRODUCTION: An appeal for instruction
Prov. 1:3

I. WITHIN THE HOUSE OF WISDOM
- A. All precious and pleasant riches
  Prov. 24:3
- B. The wise and just man
  Prov. 24:5, 16
- C. Wise counsellors
  Prov. 24:6
- D. The diligent
  Prov. 24:27

II. WITHOUT THE HOUSE OF WISDOM
- A. Destruction, mischief, and poverty
  Prov. 24:2, 34
- B. The fool, the mischievous person, the scorner, the wicked
  Prov. 24:7, 8, 9, 15
- C. Those that devise evil
  Prov. 24:8
- D. The slothful
  Prov. 24:30, 31

CONCLUSION: Instruction received
Prov. 24:32

—J. R. J.

—o—

GOD'S LOVE

I. GOD'S LOVE IS INHERENT IN HIS CHARACTER
I John 4:7-8

II. GOD'S LOVE IS MANIFEST IN HIS SON
I John 4:9-10

III. GOD'S LOVE IS WROUGHT IN HIS CHILDREN
I John 4:11-12

—E. S.

A PREACHER should have skill to teach the unlearned simply, roundly, and plainly, for teaching is of more importance than exhorting.
—Martin Luther

THE DEVOTIONAL LIFE OF THE MINISTER

(Continued from p. 41)

prayer life. Hear the testimony of Jeremiah.

For Jehovah's compassions fail not—
New EVERY morning—
My portion is Jehovah, hath my soul said—
Therefore I hope in Him—
Good is Jehovah to those waiting on Him—
To the soul that seeketh Him—
Good! when one doth stay and stand still—
For the salvation of Jehovah—

And hear the words of the prophet David, as the Spirit of God moves him along,

My voice shalt thou hear in the morning, O Lord, in the morning will I ORDER (or systematize) my prayer unto Thee and look up.

And how David's testimony of faithfulness in prayer stirs our hearts to emulation of his example,

O Lord of my salvation, I have cried day and night before Thee, yea, seven times a day do I praise Thee for thy righteous judgments.

Habitual prayer has been discovered by God's servants during all the years to be a necessity to fruitful service.

Andrew Bonar said in his diary on February 22, 1846, "God will not let me preach with power when I am not much with Him."

Robert McCheyne, the close friend of Andrew Bonar said,

I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into a corner. The morning hours from six to eight are the most uninterrupted, and should be thus employed. After tea is my best hour, and that should be solemnly dedicated to God. I ought not to give up the good old habit of prayer before going to bed, and when I wake in the night I ought to rise and pray.

Martin Luther said,

If I fail to spend two hours in prayer each morning the Devil gets the victory through the day.

In speaking of George Fox, William Penn says,

Above all, the secret of his power was, he excelled in prayer.

George Whitfield would pray for two hours and a half before appearing before an audience, saying that unction was impossible when he had not given God a chance.

And yet, alas, how long it does take us to learn our lesson. The Word of God and all experience demonstrate that all a preacher needs to do to strip his own life of the joy of the Lord and his public ministry of power is to ignore prayer. Whereas, if he but waits upon the Lord, he may have the joy of proclaiming the invisible things of God in such fashion that they shall enter the souls of men palpitating with actuality. It is on this mysterious supernatural ground that God says He will cause the weak things to confound the mighty.

And finally, the normal development of the devotional life of the minister presupposes,

III. THE ESTABLISHMENT OF A SUPERNATURAL OBJECTIVE

OBJECTIVES with us in our work are usually in the realm of numbers. We want 500 in our Sunday-school by Easter, or we want 100 additional members by New Year's, or we want $10,000 on the church debt, and all of these things are indeed commendable in their place, but they are quite subsidiary to the one glorious objective which the Word of God sets before us. It is an objective in another realm and of another sort. The primary objective which God sets before us in His Word is not the winning of souls, is not the attainment of a life of prayer, is not the entrance into victory over sin, is not the mastery of His holy Word, although these are all involved. The objective God has set before us is a Person. The objective is Jesus—our Lord Jesus Christ. And so Paul sets it down as his own objective, "THAT I MAY KNOW HIM."

This objective once gained, and those other blessings, so rare and so coveted by the preacher, become his, effortlessly and strainlessly.

This strange insistence upon magnifving a Person literally pervades the inspired Book. The Psalmist said, "I have set the Lord ever before my face." It is very evident who the person is. It is Jesus the Lord. When the minister sets the Lord ever before his face, following David's example, he has God's supernatural objective engrossing his thought and filling his horizon.

This blessed objective is attained by simply staying the mind upon Him Who loved us. Some call it entering into communion with Him, and they are right. Some call it enjoying fellowship with Him, and they are right. Some call it consecration, and they are right. Some call it getting acquainted with God, and they are right. Some call it practicing the presence of Christ, and they are right. But perhaps the simplest way of saying it is found in the passage, Isaiah 26:3. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

What a graphic expression—the mind is stayed on Him. Fastened on the Lord, literally absorbed in Christ. The way we say it today is "occupation in Him," and that means exactly what Isaiah meant when he said. ". . . . peace, whose mind is stayed on Thee."

Let us follow the suggestion into a few of the passages of God's Word. Note that the passages always point to the same objective—the Person of the Lord. Note that the passages indicate some glorious fruitage when the objective is attained.

In Hebrews 12:3 we are admonished, "Consider Him .... lest ye be faint in your minds." The objective is instantly seen to be the One Who transcends all others; the result, the prevention of fainting in our minds. Oh, weary messenger of Christ, staggering under a load that seems far too hard to bear, be of good cheer. If you would escape fainting in your mind, falling under sorrow, sadness, and mental depression—consider Him. An unfainting and cheery

(Continued on p. 76)

O THAT our preachers would be as diligent to sow the corn of good doctrine as Satan is to sow cockel and darnel.
—Latimer

THE DAYS OF YOUTH

Conducted by Mrs. Hazel Johnson and Miss Anna Benthien

THE BACK PORCH PRAYER

MR. JOHNS was awakened one night out of a restful sleep with a burden to pray for his neighbor. He did not know why his sleep should be disturbed in this way, but he trusted the Lord's judgment and immeately got out of bed and started to kneel down to pray. Somehow he did not feel satisfied but felt he should go over to his neighbor's house to pray. This seemed peculiar to him, but he got dressed and in the darkness walked to the house next door, and kneeling down on the back porch, lifted up his heart to the Lord in prayer for the safety of those who were asleep inside.

In the still darkness of the house a man was quietly and stealthily, step by step, approaching the back bedroom in which the owner of the house was sleeping. He had come to steal and to rob. Suddenly he stopped as though frozen in his tracks. He had just reached the window by the back porch when he heard a step on the gravel outside. Peering out into the inky blackness he saw a man come up on the porch and stop. Pulling his gun, he was about to slink back into the front part of the house when a strange thing happened and held him spell bound. The man who had walked so softly upon the porch got down on his knees, bowed his head, and softly uttered these words:

"Father in heaven, I know not why Thou hast brought me over to my neighbor's house at this time of night to pray, but I thank Thee that Thou hast given me the privilege of praying for my friend even now."

"That's funny," thought the man inside, "wonder why that crazy religious fanatic happened to come just when I was here."

"Lord, I do pray that Thou wilt watch over and protect my friend from any danger. Thou art stronger than the evil one who rules in the hearts of those who might come to do harm."

As the burglar listened, he thought of his mother. He remembered her praying for him when he was but a youngster: remembered her pleading with her Saviour that her boy might grow to be a man she could be proud of. "Oh," he thought, "how I have failed her." Here he was a burglar, a thief, stealing from two old people.

The man on the porch prayed on, and the thief stood spell bound in the darkness, listening to this strange man pouring out his soul to his heavenly Father for the safety of the very folks he had come to rob.

Soon the prayer was ended, and the Christian man left the porch with real peace in his heart, knowing he had obeyed the Lord's voice. The burglar hesitated, torn between two desires: he took one step toward the back bedroom, planning to make sure by the sound of the regular breathing that all were asleep, then the words of the prayer came back to him, "Father, I leave them in Thy hands." Turning he stepped out into the night and was gone.

Some time later the Christian was called on for a testimony at the church where he attended, and he felt the Lord would have him tell of the incident of the few nights previous. After the service was over a strange man stepped up to him and said, "Thank God, brother, for your faithfulness to the Lord's voice. On that very night you were telling those people about, I was just inside the window. I had come to rob, and if need be, to kill. When I heard you praying, of course I waited for you to finish so I could complete my evil job, but I couldn't go on. Instead, I left the house, went home, and on my knees told the Lord I was through with that kind of a life, and that I wanted Him for my Saviour. Tonight I am a saved man because you obeyed the Lord, and my life from now on will be lived for Him."

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S. M. C.

S. M. C. stands for SCRIPTURE MEMORY CLUB. Read and discover the interesting things our S. M. C. is going to do during the coming year.

OUR MOTTO for the S. M. C. is the verse found in Psalm 119:11.

OUR GOAL for the S. M. C. is to learn one memory verse each week, making fifty-two memory verses for one year. At the end of the year each member is to recite the fifty-two passages to their pastor, who will be asked to send us the report of the recitation. After each member has taken the examination, he or she is to send in a letter telling the method used in memorizing the verses, and the blessing received from hiding the Word of God in their hearts. To the one who receives the highest grade, on both the memory test and the letter, a reward will be given.

OUR REWARD for the member who receives the highest grade in the S. M. C. is a ten dollar Scofield Bible, which any one should be anxious to work for.

OUR AIM for the S. M. C. is that every boy and girl between the ages of eight and sixteen will become members. All you have to do to join is to memorize our motto, Psalm 119:11, write in to the S. M. C. department of "The Days of Youth" page of "Grace and Truth," telling us you wish to become a member, and will learn the verses each month.

The memory verses for the month of February are.

Matthew 1:21
John 14:1-3
Revelation 22:12
Acts 16:31

Be sure and learn one passage each week. Do not wait until the end of the month to begin memorizing.

We are indeed happy to welcome into our S. M. C. members from several states. Soon we hope to have members from every state in the Union and from the provinces of Canada. We trust that the learning of the Bible verses

from week to week will prove a rich blessing to each one who diligently sets himself to the task of "hiding the Word" in his heart.

SOLUTION TO JANUARY'S ZIG ZAG PUZZLE

(1) John 10:11; (2) Phil. 4:4; (3) II Cor. 10:17; (4) Phil. 3:7; (5) I Thess. 5:17; (6) I Thess. 5:18a.

Huber Reeds of Ont., Canada sent in the first correct answer to the January puzzle. He has been sent a beautiful copy of "Rachel," by Kent.

The following persons also sent in correct answers:

Mrs. C. B. Nielsen, N. D.
Miss Unknown, Ill.
Miss Beulah Collier, Ariz.

Other answers were received containing the right verses but they were not in the right order.

YOUTH'S BIBLE STUDY

"FEAR NOT"

Everybody get out your Bibles. Now let us turn to Deuteronomy 31:8. I wonder how many know where the book of Deuteronomy is? Yes, it is the fifth book in the Old Testament. Those of you who do not know the books of the Bible had better begin learning them right away, because we may have many Bible study times together, and we need to be able to turn to a reference quickly.

In this passage, Deuteronomy 31:8, the Lord is talking to His people Israel, but this verse is for us also, so let us see how much we can get out of it just for ourselves. The Lord says, "And the Lord"—No, I am not going to quote the verse because I want every one to read it out of your Bible and if your Bible is your very own, you might mark this verse; then every time you open to that page you will remember our Bible study time of this month.

Near the end of the verse you will notice the words, "Fear not, neither be dismayed." The Lord is telling us not to fear because—now we go back to the beginning of the verse. First He says, "Fear not, for He it is that doth go before thee." I wonder if everyone knows what a shepherd does with his sheep when he wants them to go to another pasture? Does he get behind and drive them? Any one who knows anything about sheep, knows that you cannot drive them. The shepherd gets in front and "goes before." He leads them. He leads them away from danger, he leads them to the fields of green pastures, he leads them to still waters where they can drink. The shepherd of the sheep guides or leads his sheep because he loves them and knows the best way for them to go. Did you know that we who have trusted Jesus as our Saviour have a Shepherd? Let us turn to Psalm twenty-three. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." Why, that is just what the earthly shepherd does with his sheep, isn't it? I wonder if we are the Lord's sheep also. Psalm 78:52 says, "But made His own people to go forth like sheep." Psalm 79:13, "So we thy people and sheep of thy pasture." Then we are the Lord's sheep and He is our Shepherd. He goes before us, leading us the way He wants us to go. He has a plan for each one of us and we must walk close to Him, willing to be led into His plan for our lives.

Then reading on in Deuteronomy 31:8, we find we do not need to fear for "He will be with thee." Here the Lord promises He will always be with us. Hebrews 13:5, the last part of the verse, says, "I will never leave thee nor forsake thee." Can it be the Lord is with each one of us all the time? Turn to Matthew 28:20, "Lo, I am with you always." The Lord abides with us forever. In John 14:16-17, Jesus, as He is leaving the earth, says, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, for He dwelleth with you, and shall be in you." Then Jesus is with us all the time to comfort us. First, He, as the Shepherd, promises to lead us; now, He as the Comforter, promises to abide—to never leave us.

Next, the Lord says, do not fear, for "He will not fail thee, neither forsake thee." I am sure you all have read or heard the story of the prodigal son, how he goes away from home seeking the things of the world, but soon longs for his home and father again. We find also that the father is longing for his child, his wandering child, and he does not fail his son nor forsake him when he comes back home. In Isaiah 49:15, the Lord's faithfulness is also spoken of in connection with Him as Father. He says in this verse that a woman may forget her child but our heavenly Father will never forget.

In II Timothy 2:13 we read, "If we believe not, yet He abideth faithful; He cannot deny Himself." God the Father, our Father, is faithful; and though we His children forget Him and are faithless, yet He is faithful. Psalm 89:30-33 speaks of God as a Father punishing His children, but in verse thirty-three He says, "He will not suffer His faithfulness to fail." So we see as Father He promises He will be faithful, He will not fail. He can never, never fail.

We must remember now the three reasons why God has told us not to fear. First, because he promises to "go before," to guide us—He is our Shepherd. Next, because He promises that He "will be with us"—He abides, He is our Comforter. And last, because He promises that He "will not fail, neither forsake us"—He is faithful, He is our Father.

To help you to remember this verse better and make is like the grown up Bible study, I am going to give this in outline form:

"FEAR NOT"

Deut. 31:8

1. For He goes before—as Shepherd
   He guides—Psalm 23:1
2. For He will be with thee—as Comforter
   He abides—I John 14:16-17
3. For He will not fail thee—as Father
   He never fails—Psalm 89:30-33

I wonder how many of you would like to get a little note book and each month write in it the outline of our Bible Study.

YOUTH'S QUESTION CONTEST

We are going to a meeting tonight in one of Denver's missions. We see men and women come ambling in, some in dirty, ragged clothing, others are clean and neat. Away back on the farthest seat is a young boy who seems so interested as the message is given. After the service is over he comes up to the preacher in charge of the mission and asks the following questions. How would you answer these questions?

1. Why should I be a Christian?
2. How does one become a Christian?
3. Why was it necessary for Jesus to die on the cross?
4. Since I am a sinner, how could I ever go to heaven?
5. If I become a Christian, will I be one all my life?
6. How do I know the Lord loves me?
7. How do I know all the Bible is true?
8. If I take Jesus as my Saviour what difference will it make in my life?

To the one who sends in the best answers to these questions, proving them with Scripture, we will send the book "Jimmy Moore of Bucktown." This book is composed of true stories of men and women who came to know the Lord Jesus through mission work.

The names of the ones writing the five best letters will be printed in the March issue. All answers must be in by February 25.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

FACETS OF THE FAITH

The word "facets" makes us think of a diamond, which reflects all the colors of the solar spectrum. Well, used in the spiritual sense, the word gives a good idea of Dr. Scroggie's last book. In these days of hazy doctrinal discussions, it is most refreshing for its clear and definite statements of the basic principles of the evangelical faith. In telling us what it means to be a Christian, he declares a Christian to be one who has accepted Jesus Christ as the incarnate and atoning Saviour, and has thus been born of the Spirit. He lays much emphasis on the cross and all it signifies. Christ is truly the sinner's Substitute, and bore in the sinner's stead the penalty of his transgressions, so that he might be forgiven and saved. Just to give the reader a taste of the strongly evangelical character of the book, we quote the following paragraph (p. 27): "In the past great self-sacrifice has been shown by countless men and women, who have gladly died for their family, or their nation, or their convictions; but the death of Jesus Christ is the only one in history for which the claim was ever made, either by the sufferer himself or by his friends, that it was an expiation for the sins of the world. This is the claim on which Christianity rests." That is only one of the many facets of the faith that gleam in this book, making it a radiant one indeed.

"FACETS OF THE FAITH," by W. Graham Scroggie, D. D. Pickering & Inglis, Publishers, 229 Bothwell street, Glasgow, Scotland; also London and Edinburgh. Price, 2s. 6d; ($.60).

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GOD'S ETERNAL SON

Some years ago Mr. Vine published a little book, entitled "The Divine Inspiration of the Bible," which we wish to recommend to our readers as one of the strongest apologetics of which we have knowledge. In the present book he proves himself just as capable, only along another line of Christian evidence. He examines the various biblical passages which teach the doctrine of the pre-existence, and therefore the eternal Sonship, of our Lord. He gives a scholarly exegesis of that somewhat difficult and puzzling statement of Paul in Colossians 1:15-18, where Christ is described as "the image of the invisible God, the firstborn of all creation." Our author maintains by a technical argument that "firstborn" here refers to our Lord's eternal generation from the Father, and not to the Arian doctrine that Christ was the first creature whom God brought into existence. Other signal passages are treated in the same thorough way. This book is a strong apologetic for the doctrine of our Lord's true deity as the second person of the Trinity.

"GOD'S ETERNAL SON," by W. E. Vine, M.A. Pickering and Inglis, Publishers, 14 Paternoster Row, London, E.C.4. England; also Glasgow and Edinburgh. Price, 1s. 6d. ($.36).

THE MINISTER'S ANNUAL

The compiler of this volume, which is the sixth Annual that he has issued, has done a good work for everybody—for ministers, for lay people, for Sunday-school workers, for young people's organizations, and for boys and girls. This is because of its varied contents. Here are fifty-two morning and evening sermons by leading preachers in the country, contributed expressly for this volume, covering the Sundays of the calendar year; mid-week topics for the entire twelve months; sermons to juniors and children; periscope outlines and sermons; comments on the International Sunday School lessons. The purpose is not to furnish ready-made sermons for ministers to purloin without giving credit, but to offer suggestions and inspiration to the hard-worked pastor, and to show him how outstanding ministers treat their texts, arrange their material, express their interpretations of God's Word, and apply it to the needs of the people who hear them. For this purpose it serves ministers and Bible teachers well. It must be said, as a matter of fairness and frankness, that both conservatives and liberals are represented in this collection of sermons. Among the conservatives, we may mention Drs. James M. Gray and Clarence E. Macartney; but, when you read their excellent contributions, while they remain on strictly evangelical ground, they do not introduce anything that is especially controversial. Among the liberals are, Drs. Gaius G. Atkins, George A. Buttrick, and S. Parkes Cadman; but it is remarkable how they succeed in staying on common ground and avoid intruding anything that might stir debate. We do not think the editor placed any restraint on his contributors. At least, he gave no hint of anything of the kind when he asked the present writer to contribute a sermon. By the way, by some unaccountable accident, his sermon has been given the wrong title, namely, "The Inner Witness": whereas it should be, "How to Win Winsomely." We are glad for the information that this volume is being received even more cordially than have been former volumes. It might be described as a thesaurus of homiletical information and a living source of spiritual stimulus.

"THE MINISTER'S ANNUAL" (Vol. VI, 1934). Compiled and edited by Rev. Joseph McCray Ramsey, Editor of "The Expositor." Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, $2.00.

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MOORING-MASTS OF REVELATION

A deep interest attaches to this volume because of the death of the author before its publication, although the manuscript was prepared by him before his decease. It is fitting that such a book should have been written by him just before his departure for the better world. It is not like his previous volumes, which were devoted almost exclusively to archeological studies of great value

in upholding the Bible and the Christian system in their integrity. The present volume has some archeology and some apologetics, and they are very significant, but it is largely devoted to the interpretation of the various epochs in Bible history, with many moral reflections upon them, and keen application of their teaching to the practical life of Christian people. The apologetic element, important and convincing as it is, is rather incidental, while uplift and inspiration are the main issue. The rather mystifying title of the book is thus explained by the author: "The great air-ships which come down to us out of the clouds of heaven are unable conveniently to alight upon the ground, but tie up to high mooring-masts, and thus communicate with earth." So God chose men of tall spiritual stature as His means of communicating His Revelation to the world. He did not reveal His will directly to everybody. This is precisely what the Bible teaches. For example, the Israelites as a people were not divinely inspired; only their prophets were inspired. Dr. Kyle has selected these high spiritual "mooring masts" in biblical history, and has drawn many important lessons from them and the revelations they received from God for the world. He deals not only with the inspired prophets of the Old Testament, but also with Christ and the apostles and evangelists of the New Testament. Here and there he shows how the findings of the archeologists confirm the biblical record, and cancel the so called results of the dissecting biblical critics. In many ways Dr. Kyle's last contribution is of signal and abiding value.

"MOORING-MASTS OF REVELATION," by Melvin Grove Kyle, D.D., LL.D. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, $2.00.

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NOTES AND NOTICES

If you want to read a real worth-while Christian story, send for Dr. William Black's "His Glorious Shame." You will be thrilled to see that what was once considered by the hero as a crowning disgrace, was afterward transformed into a mark of joy and honor. The author is certainly gifted with a fertile imagination. Do you recall that "one Simon, a Cyrenian" (Mark 15:21), bore Jesus' cross as the sad procession wended its way to Calvary? Well, the incidents of this story gather around Simon. It is a moving story, and the scheme of it is artistically wrought out. A fine thing about it is that when you read it, you feel that you have been made both better and happier. It is published by Marshall, Morgan & Scott, Ltd., 1, 2, 11&12 Paternoster Buildings, London, E.C.4 England. Price, one shilling, or 24 cents.

The present year (1934) marks the centenary of the birth of that great and good man, Charles Haddon Spurgeon. As a tribute to him, that enterprising publishing firm, Marshall, Morgan & Scott, Ltd., 1,2 11&12 Paternoster Buildings, London, E. C. 4, England, have issued four large and handsome volumes of Spurgeon's writings, to be entitled, "The Treasury of the New Testament." They will contain the best of his sermons, which have been carefully collated and indexed under various subjects and have been entirely reset and printed in the most up-to-date form, most pleasing to the eye. The publishers say, "It is hoped in this way to keep alive interest in the works of this great preacher, and to preserve in attractive form the best of his sermons for future generations." At this writing we do not know the price of these books, and so we would suggest that our readers write to the publishers and get their best quotations. There can be no doubt that these volumes will be of much spiritual value.

Two leaflets by Proffessor H. S. Miller are filled with rich suggestions, and we recommend them heartily. They are entited "Whatsoever Praying," and "To the Young Christian." The prices are: 7 cents each: $.75 per dozen; $6.00 per hundred. Address the Word-Bearer Press, Houghton, N. Y. The author is a firm adherent of the evangelical faith.

PALESTINE! GOD'S MONUMENT OF PROPHECY

For travelers in the Holy Land it makes a lot of difference whether they have had a real experience of the truth of Christianity or not. One man came back from a visit to Palestine in a sour mood, having seen nothing to corroborate faith in the Bible. Not so with the well-known author of this engaging book. He and his wife travelled over Palestine and adjacent regions, visiting many sacred places, and everywhere they found evidences of the verity of the records of Holy Writ. Note how beautifully all the imagery of the Twenty-third Psalm fits into reality even as it is known today in the relation of the shepherd to his flock. Was it not a poor use of metaphor for David to say of a sheep of the divine Shepherd: "He anointeth my head with oil; my cup runneth over"? Just read what the author says on pages sixty-six and sixty-seven, and see for yourself what a fine rhetorician the Psalmist was. Everywhere the biblically minded travellers went, they noticed how wonderfully the divine records are true to realities. They give the geography correctly; their descriptions of customs are realistic, their figures of speech correspond to what can be seen and heard in the Holy Land. The author has certainly given us a book of much apologetic importance and spiritual uplift. His narrative is written in a simple and interesting style, which makes no unnecessary strain on one's brain power. Yet it tells people, both learned and unlearned, just what they ought to know.

"PALESTINE! GOD'S MONUMENT OF PROPHECY," by L. Sale-Harrison, B.D. The Evangelical Press, Third & Reily Streets, Harrisburg, Pa. Price, $1.50; postage extra.

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LIFE INDEED: THE VICTORIOUS LIFE IN FOUR ASPECTS

The most vital matters of doctrine and life are stressed in this volume. True spiritual life without doctrine is impossible, and doctrine without the right life is dead. There must be both creed and experience. When they are rightly combined, the true life will appear. This means, according to the author, that mysticism which is not produced through the Bible, and then guided by the Bible, is apt to run into fanaticism and false illuminism. The book comprises addresses delivered at the English Keswick where the victorious life is much emphasized. Here that life is considered in four aspects, namely, "the Christian's need—repentance; the Christian's privilege—consecration; the Christian's attitude—faith; the Christian's well-spring—the Holy Spirit." The purpose of the book is to deepen and enrich the spiritual life.

"LIFE INDEED: THE VICTORIOUS LIFE IN FOUR ASPECTS," by J. Russell Howden, B.D. Pickering and Inglis, 229 Boswell Street, Glasgow, Scotland; also London and Edinburgh. Price, 2s. 6d. ($.60).

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THE DAY'S WORSHIP

Here is another book of daily devotion. It has some unique features, and therefore will prove helpful in suggesting new thoughts for the hour of daily prayer for the individual and the family. Each day has assigned to it a special topic which may well occupy one's mind during the whole day. Some of the topics treated are the following: "The Eternal God," "God's Plan of Salvation," "The Father's Grace," "Our Response to God's Love," "Loving One's Neighbor," "Forgiveness," "Atonement," "The Word of God." There is a special topic for each day in the year. An appropriate biblical passage is given for each topic, followed by the author's devotional meditation and a suitable prayer for guidance. Altogether it is one of the most helpful devotional manuals yet published.

"THE DAY'S WORSHIP," by Rev. Charles B. Foelsch, Th.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, $.75.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Ben W. Clendinen, independent missionary, accompanying his Mexican message of praise and prayer with a special page of instruction concerning Mexican postal regulations, tells of conferences planned for his people in January, with L. L. Legters as speaker.

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The Editor, Dean Lindquist, Mrs. Hazel Johnson, and Miss Anna Benthien, producing additional departments for the magazine, add variety and a new touch which are sure to be delightful as well as instructive to the reader.

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Rev. and Mrs. A. H. Yetter, Fairplay, Colo., D. B. I. '28, well-known and much-loved by many friends here in Denver, announce the arrival of a daughter, Ruth Alice, on January 6.

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D. B. I. students and workers, in a social evening Dec. 28, the Thursday of Holiday week, found rich enjoyment in the fun and laughter, helpful informative talks concerning spiritual conditions in certain foreign countries, an inspiring program of gospel music, and a refreshing and uplifting devotional message by Roderick Morrison.

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W. R. Hunrichs, missionary in South America, in a recent letter reports the birth of a son, David William, recounts some interesting instances of the Lord's faithfulness, exposes Roman Catholic methods, and appeals for prayer helpers.

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M. H. Reynolds, Los Angeles, reports, "Our railroad mailing campaign, carried on with a view to reaching the officials of the railroads with the Gospel, is at a standstill! Supplies of literature with postage to send the message forth are needed, hence this appeal for special prayer. Our tracts are proving so popular that our supplies are being rapidly exhausted. Pray about this."

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Mrs. Arthur W. Tuggy, Orinoco River Mission, South America, ten years a missionary in Venezuela, went to be with the Lord on December 26. Pray for Mr. Tuggy and his four year old son.

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Clifton L. Fowler, pastor of the Church of the Open Bible, Denver, in the Watch Night service December 31, with a message on "Holding the Faith," made a strong appeal for renewed consecration to the Lord.

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Miss Alma Waespi, '29, D. B. I. worker, has been proudly exhibiting a Christmas card received from Lillian Daniel, D. B. I., '28, now in China under the China Inland Mission. Inside are the words, "Jesus Exalted." "With special love and prayer for our dear Alma Mater."

Henry W. Frost, Home Director Emeritus of the China Inland Mission in North America, writes in a tract, "DO YOU KNOW that it is probable, though it is nearly two thousands years since Jesus Christ commanded His disciples to preach the Gospel to every creature, that more than three-fourths of the four hundred and forty millions of Chinese heathen have never yet heard that He came to earth to die for their salvation?" A startling statement!

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Hannah Roach, D. B. I, '30, missionary in Tamshiyacu, Peru, South America, for two years only white person working there; sometimes lonesome; preacher, doctor, nurse, teacher, judge for her people, writes, "Praise the Lord, O my soul, and forget not all His benefits."

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Miss Anna Thorell, D. B. I. '25 praises God for $50 received New year's Day toward her need for Venezuela, beside the promise of $50 in February. As we go to press she is travelling toward New York, from where she will sail for the field shortly.

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Ernest Fowler, D. B. I. '33, speaking of the Inland South America Missionary Union in a recent letter says, The Board is opening up a work among the Xingu (pronounced Shingu) Indians, and are apparently as eager to send me and others as I am to go, and they want to get us in there quickly before the traders step in with their blighting influence. So please continue to pray."

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D. B. I. workers were happily surprised with gifts from various sources at Christmas time, three of which especially bear mentioning. Mr. and Mrs. Arvel S. Payne sent a huge basket of candy and fruits and nuts. Mr. and Mrs. Pete Van Westenberg and family sent a cash gift to each one of the workers and their families. And the Student Organization, by sacrifice on the part of each student, collected a sum of money which made possible a deeply-appreciated cash gift to each one of the workers. "Thanks be unto God for His unspeakable gift."

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Dean Lindquist and his wife, at Institute Park for rest Christmas week, were hosts to eleven guests Christmas day. Miss Helen Watson, teacher in the Wheatridge grade school, remained with the Lindquists through the entire week. The others, all making the trip into the mountains early Christmas morning, were Pres. Fowler, Ernest Lott, Annie Martin, Mr. and Mrs. A. G. Lindquist, Paul and Irving Lindquist, Fred and David Visser, and Edwin Shattuck. A bright, clear day, the excellent dinner, and the happy fellowship made it a day of real pleasure.

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President Fowler, with the approval of the Board of Directors and enthusiastic support of others who had been apprised of the plan, publicly launched the Penny-a-Day Campaign at the Watch Night service.

UNEVANGELIZED AFRICA

PRAISE AND PRAYER

We rejoice to pass on to you these glimpses of the work on the field which is steadily going forward by His grace. Truly our testimony is that "prayer changes things."

Mrs. Helen Hurlburt writes from Lubero: "We have much for praise. The Lord has met us again and again. How grateful we are for those who are praying for us.

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"BE YE TRANSFORMED"

New girls arrive at the Girl's Home as others leave to marry. The Lord is working in many of their hearts and some are true Christians. Four of those baptized on September 17, former girls from the Home, are now wives of Christian young men. We pray that many, many others may go on to know the Lord. During the week of Bible study for teachers and evangelists, the girls attended the morning Bible classes, and were much benefitted by them. Some of the girls can read their Kinandi Gospels of John very well; and as they read to themselves and to others, we pray that God's Word may have entrance and give promised light. We long to see each one a staunch Christian.

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"FORBID THEM NOT"

Orphan babes are brought to us frequently. Sometimes they are but three months old, and then again perhaps a year old. The matron of our Girl's Home (a native Christian woman), and the native dispenser of medicine and his wife help us to care for them. How we pray that they will live! It is so discouraging to have the little orphans die. We never refuse any that are brought to us however, and are glad to do what we can for them as long as they are spared to us."

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"WE WRESTLE NOT WITH FLESH AND BLOOD"

"Pray for me" writes David Doerkenson, from Lubero, "as I am surrounded by these darkened minds which are deceived by Satan in thinking that their bodies die and their spirits are of little matter. They believe ALL spirits leave the bodies at death and go to a place of eternal torment. They have a far better idea of hell than I have. Their name for this place of torment is the same word used for an active volcano! They have various medicines and blood sacrifices to lift all curses on this earth, but they have no counterfeit way of lifting the curse after death. Thus the BLOOD OF CHRIST is truly 'good news' to them. But they cannot let go of their superstitions without the mighty power of the Holy Spirit working within them. And this power can be prayed down for them by our prayer-helpers!"

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"PREACH THE WORD"

"I go from chapel to chapel to encourage the native preachers and to preach the 'unsearchable riches' of my Saviour. I take a bit of food along, but live mostly on native food. Upon arriving at a village, after eating and resting a while, I visit with the native boys about their chickens and guinea pigs, etc. Then I go into the smoky, dirty huts where the old, old men are gathered to talk. One must approach them very tactfully or they will not listen. One way is to sneak up to the door of their community hut and throw in a few clods of dirt; then, just as they are getting peeved about it, walk in with a big laugh—suddenly all burst out laughing and the ice is broken. They listen, and soon are absolutely lost in what is being said—literally drinking in the words of the ONE MESSAGE that I have to bring them—the death of the Son of God for them. By His grace, I usually get down to their own personal decision—it is only by His grace, for I go out into the brush and weep for the power of God. What a wonderful God we have Who hears and answers prayer! As evening comes the women and girls start coming to the village from their gardens, carrying loads of food and wood. I frequently go and sit down on the main trail during that time of day and pray for them, as I give them a cheery word. Then, too, I go where dozens of boys bring in the goats and sort them. And when the time comes for us to beat the drum for devotions these black people come happily, and you can imagine the attendance. The native boys say they come because the white man draws them. But I say it is the white man's God and God's PRAYER BANDS AT HOME. From three to six months afterward, I visit the same village again, and little dirty hands are stretched out to shake hands with the man from the far country with the monkey hair."

YOU MAY TRAVEL THESE TRAILS BY PRAYER, GOING BEFORE DAVID, PREPARING THESE NATIVE HEARTS THROUGH THE POWER OF THE HOLY SPIRIT TO RECEIVE THE MESSAGE OF CHRIST CRUCIFIED! God is not willing that any should perish—are YOU? Send for a prayer enrollment card TODAY!

UNEVANGELIZED AFRICA MISSION
Interdenominational, Evangelical, FAITH Mission
536 So. Hope St., Los Angeles, California

John Kaye, Treasurer, and Home Director

Rev. Paul F. E. Hurlburt, General Director,
Lubero, Belgian Congo, Africa

PRAY MUCH FOR THE PENNY-A-DAY CAMPAIGN

THE EDITOR'S MAIL BAG

In this department the Editor gets an opportunity to chat with the family over a few of the things which turn up in his daily mail. Don't hesitate to ask questions and make such observations and comments as you may feel led. Because the space allotted to the department is small, we will only be able to publish an insignificant portion of the material available.

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A Colorado reader asks:

> Is the N. R. A. the fulfilment of Revelation 13?

The N. R. A. is not a fulfilment of the prophecies of Scripture concerning the Antichrist. The N. R. A. is rather a foreshadowing of the events set forth in Revelation 13. The fulfilment of this prophecy will not take place until the Tribulational period. This period immediately follows the rapture of the believers of the age in which we live. We, therefore, who have trusted in Christ, will be spared the horrors of that awful period spoken of in the Revelation. Coming events cast their shadows before. The N. R. A. is only a shadow, an adumbration of that which is to come.

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A New Jersey reader waxes enthusiastic over "Grace and Truth" and declares:

> I lend the magazine to a group of very dear friends. They agree with me that it is the best magazine of its kind.

Where is the Christian worker who would not be encouraged to press on when the heavenly Father permits such testimonies of blessing received to be bestowed upon his labors?

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An enthusiastic friend of D. B. I. and "Grace and Truth" in Michigan inquires:

> Why is it so many of the Old Testament characters such as David and Solomon had so many wives? Hannah's husband also had two wives.

The reason the men of the Old Testament had so many wives is because they were men of like passions with the men of today, and they drifted into sin. God nowhere endorses polygamy. The fact that He permitted it in no wise suggests that He favored the practice. If we were to accept that idea we would be compelled, in order to be consistent, to decide that God favors every thing that He permits to occur among Christians today. Such a position is self-evidently absurd.

And the Old Testament worthies suffered for their wrong doing. Hannah's husband was punished by the utterly unbearable condition which arose between his wives, destroying the peace of his home; and the severest dealings of God which fell upon both David and Solomon came as the direct outcome of their loose attitude on the subject of marriage.

In spite of their sins, however, God used these men in His service. If God waited for perfect men to use in putting over His work, He'd wait a long time. In great grace, God used sinners in Old Testament days to His glory, and He is still doing it.

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An Indiana reader, bubbling over with enthusiasm writes:

> I have studied many Bible Study monthlies, but "Grace and Truth" far exceeds them all. The Security and Assurance Number alone is worth the price of a year's subscription. I couldn't be without it.

Many thanks, in His Name, for the kind words. May God cause the testimony of "Grace and Truth" to continue bringing blessing, and that to many.

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A Colorado reader says:

> I'm for you and your work. I can certainly beat the Penny-a-day proposition during the next two years.

That's fine. Whenever anybody wants to beat the Penny-a-day plan we promise to make no objection.

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A Tennessee reader asks a question which has been asked ten thousand times but is always important.

> Can a person that is born again and washed in the blood of the Lamb be lost?

No. He is saved for ever and no created power can take his salvation from him, and the Creator won't take it from him. John 10:28; Romans 8:38-39; Philippians 1:6. The Editor's booklets "Salvation and Rewards" and "Not Cursed, but Nigh!" give fuller answer to this question.

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In a good long letter from an earnest Montana reader we find this inquiry:

> Do you take the first beast of Revelation 13 to be the Antichrist?

Yes. To us, any other position is most untenable. It is the first beast who is worshipped, not the second. It is the first beast whose head is wounded to death and is healed, thus simulating Christ's resurrection. Nothing of the sort is predicted for the second beast. It is the first beast whose image is to be erected in the holy place of the temple and then miraculously caused to speak. These facts all lead to the conclusion that the first beast is the Antichrist. Furthermore, the second beast, although employing the power of the first, uses that very power to turn the worship of the earth toward the first beast, thus presenting to us Satan's imitation of the Holy Spirit Whose task is to turn the worship of men toward Christ. Again, the second beast makes fire come down from heaven, thus imitating the Holy Spirit Who descended from heaven in Acts two in the form of cloven tongues like as of fire. Yes, we do take the first beast of Revelation thirteen to be the Antichrist. We believe that any other teaching is contrary to God's inspired Word.

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

400

FOUR hundred pledges have been signed in the *Penny-a-day* campaign. The campaign has only been under way a month. We feel that the blessing and favor of God is being most signally indicated. But in spite of the fact that we regard this as an exceedingly good start, we must not forget that it is really *only a start*. The second month must be better than the first. So with confidence in the God of all grace Who has directed us into this *Penny-a-day* campaign, we call upon the friends of D. B. I. everywhere to "*join the Four Hundred.*" We are aiming to have 1,000 pledges by the end of February.

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PRAYER

THE Penny-a-day campaign was born in prayer, and it is being carried on in prayer. The sheaf of letters which come to us from all parts of the country give forth a united testimony. "*We are asking God to bless the Penny-a-day campaign.*" In addition to this mighty fusilade of prayer which reaches the throne of God from every point of the compass, a volume of prayer which challenges estimation is daily going up from faculty, workers, and students of dear old D. B. I. Beside this almost constant stream of petition for the success of the *Penny-a-day* plan, the students have a special *Penny-a-day* prayer meeting on Friday evening at 6:30 o'clock; the workers' group have a special *Penny-a-day* prayer meeting on Thursday evening at 6:30 o'clock; and the Church of the Open Bible has a special *Penny-a-day* prayer meeting on Wednesday evening at 7:30 o'clock, immediately preceeding the regular midweek prayer service. Prayer changes things. Our dependence is upon Him.

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NOT EXAGGERATED

THE statement that the very existence of our beloved school is dependent upon the success of the *Penny-a-day* campaign is not an exaggeration. So serious is the pressure of our obligations upon us that the school must close its doors if the *Penny-a-day* campaign does not meet with the full blessing of God, and the hearty cooperation of God's people. It is a superlative opportunity for fundamentalists everywhere to come to the help of D. B. I. to let their pennies pay the debt and perpetuate a testimony which is absolutely faithful to the blessed Word of God. Have you sent in your pledge yet?

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CURRENT EXPENSE FUND

DURING the days and months of the *Penny-a-day* campaign there is special need of prayer and giving toward the current expense fund. The tendency of folks in a situation like this to place their offering in the particular fund which is being stressed at the time, and forget that the day by day operation of the school is dependent on the maintainance of the cur-

RAISE The PENNIES AND RAZE The DEBT!

rent expense fund. Don't take your offering out of current expense and put it in the *Penny-a-day* campaign. You would only "rob Peter to pay Paul." Stand loyally by the current expense needs during these days of the *Penny-a-day* effort. Thus the school will be brought by God's grace to the place of glorious victory and answered prayer.

—o—

ENTHUSIASM!

JT NOW appears that the *Penny-a-day* campaign is meeting with a sweeping enthusiasm which is a harbinger of the blessed success which we are expecting God to bestow upon it. From north, east, south, and west, letters of encouragement come flowing in. One subscriber from New York says,

> I thank God for your Penny-a-day campaign. I believe that you will come out on top; the debt will be paid, and the school saved for many years of usefulness. Here's my pledge.

Others have filled us with thanksgiving by signing several pledges. And all of this fine enthusiasm is made vital by an absolute unity in prayer which means that there is no hour of the day but that the great loving heart of God is turned toward D. B. I. and the need of lifting her debt.

The happy enthusiasm for the Lord which we are finding among our *Penny-a-day* pledgers brings to mind the Arthur Way translation of Romans 12:11,

> In earnest endeavor be no laggards: your spirit should be fairly seething with enthusiasm while you are toiling as the Lord's bondmen.

—o—

WHEN TO PAY

MANY are asking, "When should we pay?" The answer to that question is—Every thirty days when possible, or wait until you have one hundred pennies and mail in a dollar bill. Certain of the school's obligations are pressing so insistently for at least partial payment that we are making special appeal for as many of the pledgers as possible to get some of their *Penny-a-day* money to us by February 15 without fail. The need is great. Some of the pledgers, knowing the desperate need, have sent in the entire amount of their pledge—seven dollars and thirty cents—and then signed another pledge card. We think this is a lovely way to handle it.

PLEDGE SIGNERS

OCCASIONALLY one meets a Christian who says he does not believe in pledging. Sometimes they say it this way, "We never pledge—we just give what the Lord lays on our hearts. To pledge would put us under law." It is indeed sad that such a view of Christian living should darken any heart, because logically such a position would make it wrong to promise anything, whereas promising and performing are the very essence of Christian truth. God promises His people. Then, as they get acquainted with Him, He expects them to promise Him. This is made plain by such a passage as Romans 6:13, "Yield yourselves unto God." To yield yourself unto God is to *promise Him the life*. In fact, it could be rendered "Pledge yourselves unto God." And the old familiar passage, Romans 12:1 carries the same word in the Greek, and consequently may be rendered, "I beseech you therefore, brethren, by the mercies of God, that ye pledge your bodies a living sacrifice." It is a heartbreaking revelation of man's unwillingness before God that sometimes we get an answer concerning pledging the life that reminds us of those who object to pledging money. These objectors say, "No, I will not yield my life to Him for that would put me under law."

It is evident that neither those who call "pledging money" getting under law, nor those who call "pledging the life" getting under the law, know what getting under law really is. Getting under law is not recognizing and accepting rules and regulations, and submitting myself to them. That's a healthy thing to do. It is disciplinary and developmental. Getting under law is getting into a nasty attitude toward the very ordinary and legitimate rules and laws which I may be under. Pledging my life to the Lord Jesus is not getting under law, but rather is simply doing what the grace of God makes me yearningly desire to do. Pledging my money for the support of His cause is not getting under law, but is simply following on to know the Lord in a wholesome and sacrificial entering into the responsibilities of His cause. That's the reason the Holy Spirit, speaking through the Psalmist says,

> Vow (pledge) and pay unto the Lord (Ps. 76:11).

We are eager that the whole "*Grace and Truth*" family, recognizing that D. B. I. must be saved to carry on her marvelous testimony for the Saviour, will *pledge and pay* in this *Penny-a-day* campaign.

The *Penny-a-day* campaign does not put a soul under *law*, but presents a glorious opportunity to manifest gratitude for *grace*.

GOD IS ABLE TO DO EXCEEDINDLY ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK, ACCORDING TO THE POWER THAT WORKETH IN US.

JOIN THE FOUR HUNDRED

LET EVERY PENNY BECOME A
DEBT-KILLER

In this Penny-a-day campaign we are working and praying toward the complete lifting of the Debt of D.B.I. We should have the first 1,000 pledges by March 1. Sign your pledge today.

SIGN IT YOURSELF

GET OTHERS TO SIGN IT

BACK IT UP WITH PRAYER

YOUR PENNIES CAN SAVE GOD'S TESTIMONY AT D. B. I.

CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school."

Desiring with all my heart to keep the Denver Bible Institute from being forced to close h doors, I gladly join the effort being made by her friends to pay off her debt and thus preser her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seve dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D.B in this hour of crisis, and to do all in my power to get at least two other persons to sign th pledge and join the Penny-a-day Campaign.

Signed.....

Unit No

Address.....

.....

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same da (Jan. 1, 1934). Payments on pledges should be paid, when possible, every thirty days. All Penny-a-da pledges are to pay the debt and should not be confused with the current expense. The current expen funds do not abate. Penny-a-day pledges should not be made at the expense of the current expen fund.

AND God, Who supplies 'seed to the sower, and bread for human food,' shall supply seed to you—nay, shall multiply your store, and shall augment the harvest-yield of your righteousness.

So, as I said, you will be enriched with everything, till your large-hearted generosity wakes a chorus of thanksgiving to God from those who receive your bounty.

II Cor. 9:10-11, Way Tr.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR Illustrations by ALBERT MYGATT
Questions by C. REUBEN LINDQUIST

Second Quarter, Lesson 1 **Sunday, April 1, 1934**

THE RISEN CHRIST

(EASTER LESSON)
Lesson Text: John 20:1-16
Devotional Reading: Eph. 1:15-23

Golden Text:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

Upon approaching the study of the resurrection we are immediately reminded of the objection which is so frequently heard, that the truth of the resurrection is not presented in the Old Testament. If this contention were true, that the Old Testament does not present to us the wondrous truth of the resurrection of our Lord, that could in no wise break down the force of the beautiful study which is presented to us in today's study from the twentieth chapter of the book of John.

I. THE STORY

In this narration the Holy Spirit with characteristic simplicity and directness gives us the story of the resurrection. Mary Magdalene and, we learn elsewhere, several other of the women, came on the first day of the week to the tomb of the Lord. It was still quite dark, because so early, and it was necessary to draw very near before they could observe the stone had been rolled away. When they saw this, their first impression was that the grave had been robbed, and Mary Magdalene immediately runs to the apostle Peter to tell him what she has learned, and also to breathe out her terrible suspicion that the Lord's body had been taken from the grave. Peter and John run quickly to investigate the condition. John outstrips Peter. When John gets to the tomb, he takes one look into the interior and what he sees so surprises and startles him that he does not go in. Peter, being of a more intrepid and impulsive character, looks in and enters in as well. When John sees that Peter has pressed on into the tomb, he follows him, and the two men stand looking upon the most amazing sight that human eyes have ever rested upon. The Scripture describes it by the simple words, "The linen clothes lying." They look upon the spot where they had left the body of the Lord, and in that spot, instead of the body of the Lord, they find the linen clothes just as they had been wrapped tightly about His body, lying. In other words, the clothes had never been unwrapped. The body had flitted from the wrappings. The wrappings of the head had been left in exactly the same condition. Both body and head had emerged from the wrappings without disturbing them, save only that the wrappings had collapsed because that which they had contained had gone. The two men stand looking upon the astounding sight in silence, and the record simply says, "and John believed."

How eloquent indeed is the simple comment of the next two verses. "For as yet they knew not the Scripture that He must rise again from the dead. So the disciples went away again unto their own homes."

But Mary, woman-like, lingered near the tomb to weep because of her loved One Who had gone. Presently she too took heart, and stooped and looked into the tomb. Apparently the two men had been so astonished by the sight which greeted their eyes, that they had made no comment when they came out. When Mary looks in, she sees two angels in white sitting one at the head and another at the feet where the body of Jesus had lain. This becomes another proof and demonstration that the clothes which had wrapped His body were undisturbed—no question as to which was the head and which was the feet. There was no question as to where the body of the Lord had lain. The stupendous and startling miracle of the resurrection had taken place, and the body of the Lord had miraculously emerged from the wrappings, allowing them to collapse in exactly the same position in which they had been when wrapped about His blessed form. So that there, at the head and at the feet of the empty wrappings, sat the two messengers from the world of glory. Mary beholds the angels. Mary beholds the empty grave clothes. Mary knows that no human being that ever lived could have removed the body of the Lord from those grave clothes and left them in the same position in which they had previously been. But unbelief is singularly stubborn.

The question of the angels is full of message. "Woman, why weepest thou?" In other words, "Woman, how can you weep? Do you not see the empty grave clothes? Do you not know that naught but a miracle could have brought about this condition? Woman, why weepest thou?" But she responds in the language of unbelief, "Because they have taken away my Lord, and I know not where they have laid Him." And when she had thus said, she turned herself back and saw Jesus standing. But still she did not know who it was. And now Jesus raises the question that had been raised by the angels, "Woman, why weepest thou? Whom seekest thou?" However, she does not recognize Him. She, supposing Him to be the gardener, said unto Him, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him and I will take Him away." And then the Lord called her by name. Wonderful indication of the fact that God is One Who deals with His people

individually. This is demonstrated from Genesis to Revelation. The individualistic value and definiteness of divine dealing with His people is demonstrated. He calls her by name, "Mary." When she heard her own name in that beloved voice she recognized Him and said unto Him, "Rabboni, which is to say, Master."

Peter and John have looked upon the undisturbed grave clothes and have gone away in astonished meditation. The woman has looked upon the undisturbed grave clothes and has seen them in such clear configuration of the form that had been within them that she could tell the head and the feet of where the Lord had lain. And she has seen two angels, one at the head and the other at the feet of those grave clothes. Within the tomb lie the grave clothes as they were when the dead body of the Lord had lain within them, but outside the tomb is walking the living body of the Lord. God has proved the impossible to be possible. The Lord Jesus has risen from the dead.

(Teachers will find a helpful discussion of the grave clothes of our Lord Jesus in "The Six Miracles of Calvary," by William R. Nicholson.)

II. THE TYPES

Since the "Modernist" has been so brazen as to tell us that the Old Testament gives no indication of the resurrection, it will be of value to us as students of the Word to take a running investigation of the Old Testament types alone, saying nothing of the direct testimony of prophecy.

The first type which we will investigate is found in Genesis 1:9. It is in the midst of God's description of the recreative days. At Genesis 1:9, the Spirit of God is describing the third day. As every student of God's Word knows, three, in the Scripture, points to the resurrection. How significant it is that on the third day, the day which we know stands connected with resurrection, we should find these words, "And God said, Let the waters of the heavens be gathered together into one place, and let the dry land appear: and it was so." In the very first chapter of the Bible we find dry land rising up out of the water, emerging from the water, and becoming, even back in that primitive day, a most astounding picture of the beauty and power of the resurrection. It is not accidental that this emerging of land from the water and rising up out of water should occur on the third day. Here is the first of the picturizations of the resurrection found in the Old Testament.

Another beautiful picture of the resurrection is found in the landing of the ark on the mountains of Ararat. In addition to the number three pointing to the truth of the resurrection, the number eight throughout Scripture is a resurrection number. Consequently, the resurrection of our Lord takes place on the eighth day of the old week, or the eighth day counting from the beginning of the week that has expired. According to the biblical record, the waters of the flood prevailed upon the earth for a period of a hundred and fifty days—that is to say, three fifties, representing the three days. The period of a hundred and fifty days of the awful upheaval of the waters was a period of death. Death everywhere. At the termination of the threefold period, God brings the ark to the mountains of Ararat.

Referring to the incident the Holy Spirit in I Peter 3:20 says, "Wherein few, that is, eight souls were saved by water." This is a most unfortunate translation, because it lends itself to be used by those who believe in the spurious doctrine of baptismal regeneration. Reputable translators reject the preposition "by." The Englishmen's Greek New Testament, Goodspeed, Ballantyne, Fenton, Young, Moulton, and the American Revision all give us the preposition as "through." This is exactly what occurred. The eight souls were saved passing "through" the water. Moffatt and Weymouth render it "brought safely through the water." The Syriac translation renders it "kept alive in the water." This is a sample of the foundationlessness of the doctrine of baptismal regeneration. When regarded in its very best light it is nothing more nor less than a very subtle teaching of salvation by works. When the ark lands on the mountains of Ararat, God opens the door and eight souls come forth. Marvelous picture of resurrection following the three great periods of death.

Abraham's offering of Isaac is another Old Testament picture of the resurrection. In the twenty-second chapter of the book of Genesis God tests Abraham's faith. He commands Abraham to take his only son Isaac, whom he loves, and to go to the land of Moriah and offer him there for a burnt offering upon the mountain which God promised to tell him of. Abraham immediately obeyed, took with him his son Isaac, wood for the burnt offering, rose and went to the place of which God had told him. On the third day—please observe again the third—Abraham lifted up his eyes and saw the place afar off. Abraham took the wood for the burnt offering and Isaac his son; took fire in his hand, and a knife, and they went both of them together toward the top of the mountain. The fact that he did not have a lamb with him to be an offering greatly puzzled the son Isaac, but when he made inquiry, Abraham's reply was very beautiful, "God Himself will provide a lamb for a burnt offering."

When they arrive at the top of the mountain, Abraham builds an altar, lays the wood in order, binds Isaac his son and lays him on the altar upon the wood, and at the very moment when Abraham is about to obey the command of God to slay his son, his only son, his hand is stayed by the angel of the Lord, and Abraham lifts up his eyes and looks, and behind him is a ram caught in the thicket by his horns. Abraham takes the ram and offers him for a burnt offering in the stead of his son.

This is a picture of the resurrection. It is exceedingly doubtful if anybody would ever have thought that the rising of Isaac from the altar and the wood was one of God's pictures of the resurrection but for the fact that the Holy Spirit Himself places the interpretation upon the act. The Holy Spirit makes no mistakes. The Bible is self-interpreting. When the Holy Spirit places a specific interpretation upon an event, the Holy Spirit's interpretation is right. The subject is not open for further discussion.

It is in Hebrews 11:17-19 that the Holy Spirit gives the interpretation of this event. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; FROM WHENCE ALSO HE RECEIVED HIM IN A FIGURE." The definite declaration is made by the Holy Spirit. Abraham received Isaac in resurrection in a figure.

How terribly misled, indeed, is that "Modernist" who tells us that there is no teaching concerning the resurrection in the Old Testament.

The law of the firstfruits is another Old Testament reference to the resurrection. The law occurs in the twenty-third chapter of Leviticus at verses ten and eleven. "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: ON THE MORROW AFTER THE SABBATH the priest shall wave it." The instructions are delightfully specific. The sheaf of the firstfruits is to be waved on the morrow after the Sabbath. The morrow after the Sabbath is the eighth day counting from the beginning of the old week. Immediately we see another reference to eight as the number of resurrection.

This is another Old Testament incident which it is very doubtful as to whether it would ever have been connected with the idea of resurrection but for the New Testament interpretation. In I Corinthians 15:20 the Spirit of God, speaking through the apostle Paul, says, "But now is Christ risen from the dead, and become the first-

fruits of them that slept." The Holy Spirit's interpretation of the firstfruits is that it points directly to the resurrection of Jesus Christ. And the very fact that it occurred on the eighth day and that the resurrection of our Lord Jesus also occurred on the eighth day becomes significantly confirmatory.

The astonishing story of Jonah's three day sojourn in the belly of the great sea monster and his finally being cast up on the shore by the monster becomes another one of the remarkable pictures of the resurrection found in the Old Testament. The story scarce needs recounting. Jonah ran away from God; was cast into the sea and swallowed by a very large fish which God had prepared for that purpose; remained three days and three nights in the belly of the great sea monster; and then was vomited up on the shore.

It is the Lord Jesus Christ Himself Who takes this amazing Old Testament miracle and invests it with the light of divine truth. In Matthew 12:40 He says, "For as Jonas was three days and three nights in the belly of the great sea monster; so shall the Son of man be three days and three nights in the heart of the earth." It is Christ predicting His own resurrection. It is Christ declaring that He will only remain three days and three nights in the heart of the earth. It is Christ saying, "As truly as Jonah was cast up on the shore after three days and three nights of a most unheard of experience, so shall the Son of man, after three days and three nights in the bowels of the earth in death, rise forth in victorious resurrection.

The position taken by the "Modernist" that the Old Testament does not teach the resurrection is a false position. "Modernists" would never have made such a statement concerning the Old Testament if it had not been for their ignorance of the Word of God.

We have seen five Old Testament types pointing directly to the resurrection. The first two, the land emerging from the water on the third day and the eight people coming forth from the ark from the mountains of Ararat, are instances which are not proved by direct statements, but by the cumulative evidence of the general sweep of Scripture. The last three, Abraham's offering of Isaac, the law of the firstfruits, and Jonah's three days and three nights in the belly of the great fish, are instances which are demonstrated by direct statements of the Word of God. The Holy Spirit says that Abraham received Isaac, in a figure, from the dead. The Holy Spirit says that the Lord Jesus Christ is the fulfilment of the firstfruits which were waved on the eighth day in the old Jewish sacrifices. The Holy Spirit, speaking through the Lord Jesus Himself, interprets the coming forth of Jonah after three days and three nights in the great sea monster's belly as meaning the coming forth of Himself from the heart of the earth after three days and three nights in death. The New Testament's declaration, clear, simple, and positive, is the satisfying proof of this comforting truth.

III. THE EXPERIENCE

God invites all of us who are believers in Christ Jesus to enter into the experience of the resurrection life. It is in Romans 6:8 that He says, "Now if we be dead with Christ, we believe that we shall also live with Him." It is the bliss, blessing, and victory of the resurrection life in Christ Jesus which God purposes shall be our experience from day to day as we walk with Him. And God grant that modernistic falsehoods concerning the resurrection shall have no weight whatsoever with us, but that rather our confidence shall be fixed in the actuality, the historicity of the resurrection of our Lord, and in addition to that we shall be obeying the beautiful exhortation of the Golden Text, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

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VITAL-TRUTH ILLUSTRATION

A lady was asked to play at a social function. At the close, a minister complimented her and then asked her to give her heart and talents to the Lord Jesus Christ. She was provoked, and went home angry. She wanted self to have the honor of her ability instead of Christ. That night she could not sleep. Before morning she yielded to Christ and wrote those beautiful words beginning, "Just as I am, without one plea."

—"The King's Business"

A traveler who was being rowed across the Mississippi by an old negro was surprised to see the boatman drop his oars suddenly and spring to his feet in great excitement, shouting, "Look, look! Dere's de captain!" On a vessel coming down the river stood a man leaning against a mast. This was "the captain" at whom the old nergo was frantically waving his hat. The traveller said presently, "Who is this man? And what has he ever done for you?" The answer was, "He's de man dat saved me. I fell into de water an' he jumped in an' flung his arms aroun' me an' saved me!" Then he added, "I'd jes' like to slave fer him all my life, only my rheumatism am so bad I ain' no good. But he runs by here once a month, an' I watches fer him, an' I loves to pint him out. Ain't he de kindes'-lookin' man you ebber see? I jes' love to pint him out!" Are we as enthusiastic about pointing out to others the Man who saved us? —Source **unknown**

A Hindu fakir, with matted hair and ash-besmeared body, was sitting under a tree in deep meditation. His eyes fell on the leaves of a torn book which someone had tossed away. It was part of the New Testament. He smoothed out the crumpled pages and read words which brought strange thoughts to his hungry soul; they seemed to take him by the hand and lead him straight to the Father. Then he set out to seek for someone who obeyed the Book. He found an Englishman who confessed that he obeyed it. The fakir, delighted, noticed that the Englishman wore a black band on his arm, and concluded that this was the distinctive sign of a Christian. So he put a black band on his own arm, and when people asked him who he was he pointed to the band and told them. Some time later the fakir wandered for the first time into a church and listened to a Christian preacher. At the close of the service he announced that he, too, was a follower of this way, and pointed to the band on his arm as a proof. They explained that that was an English sign of the death of some loved one. The fakir mused for a moment, then: "But I read in the Book that my loved One has died, so I shall wear it in memory of Him." Before long, however, he grasped the Gospel of the resurrection, and when he realized that his loved One was alive for evermore a great joy filled his heart. He took off the band from his arm, and the light of the resurrection shone in his face; and that became the sign.

—"Bible Society Gleanings"

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POINTED QUESTIONS ON THE LESSON

1. Did the Old Testament saints believe in the resurrection? (Job 19:26; Ps. 16:10; Isa. 26:19; Dan. 12:2)

2. Is the resurrection truth essential to the Christian faith? (I Cor. 15:12-19; II Tim. 1:10; Rev. 1:18)

3. Was the resurrection of Christ a literal resurrection? (John 20:24-29; I Cor. 15:47-50)

4. Does Christ's resurrection guarantee resurrection of all believers? (John 6:39, 54; 14:19; Rom. 8:11; I Cor. 15:12-20)

5. How was Christ raised from the dead? (Matt. 22:29; Rom. 1:4)

6. Did the apostles teach the resurrection? (Acts 3:25-26; 4:2; 24:15; 17:18)

7. Who denied the resurrection in the days of Christ? (Matt. 22:23; Luke 20:27; Acts 23:8)

8. Are there those who deny the resurrection today? (II Tim. 2:18)

9 With what bodies will believers be resurrected? (Phil. 3:21; I Cor. 15:35-54)

11. What is the spiritual significance of the resurrection? (Rom. 4:25; 6:4-13; 8:11-13)

Second Quarter, Lesson 2 — Sunday, April 8, 1934

THE CHILD AND THE KINGDOM

Lesson Text: Matthew 18:1-14; 19:13-15
Devotional Reading: Luke 2:8-16

Golden Text:

"Suffer little children, and forbid them not, to come unto Me; for of such is the Kingdom of heaven" (Matt. 19:14).

In our exposition we will confine ourselves to Matthew 18:1-14. This portion falls into three general divisions, (1) The Greatness that was set forth by the little children; (2) The Danger that was set forth by the little children; and (3) The Security that was set forth by the little children.

It must never be forgotten that when our blessed Lord uses the word "kingdom" He is always alluding to that period of time which we think of as the millennium. He is speaking of His own personal reign on the earth. He is thinking of the seventh dispensation.

We first consider,

I. THE GREATNESS THAT WAS SET FORTH BY THE LITTLE CHILDREN

It is the disciples themselves who raised the question which brings about such clear and interesting teaching from our Lord Jesus Christ. They come to Him saying in verse one, "Who is greatest in the Kingdom of heaven?" The Saviour employs an illustrative message in answering that question. He calls a little child unto them and setting the child in the midst of the group says unto them, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven." He has quickly and startlingly presented the first phase of His answer. To become great in the Kingdom, one must be converted. The word employed for "converted" means to "turn." Evidently the little child had become a delightfully clear illustration of this fact. The child had been walking in the opposite direction and the Saviour had called the child and the child had turned and come back to the Saviour, and now stands in the midst, an illustration of the Saviour's words, "Except ye turn, except ye turn about, except ye become converted"—the Saviour has used a tangible illustration and placed upon it a spiritual meaning. This is only another way of saying what the Saviour said to that man who came to Him in the dead of night to talk over spiritual things. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God" (John 3:3). True, the language is a little different but the teaching is incontravertably the same, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven." It becomes evident, consequently, that the Saviour's first prerequisite to greatness in the Kingdom is faith, "except ye become converted."

In the next verse another element of Kingdom greatness is presented. "Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven." The Saviour now reveals that greatness in the Kingdom will belong to those who are humble. This becomes a direct confirmation of His clearly expressed teaching in the Sermon on the Mount where He says, "Blessed are the poor in spirit: for theirs is the Kingdom of heaven" (Matt. 5:3). And there is no question as to the importance of humility in the teaching of our Saviour when He used such words as those uttered in Matthew 20:26-27, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." And in the much quoted words of Matthew 11:29, the very invitation to Christ is made an invitation to humility, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Although not so clearly stated, the language of the passage does most clearly imply that the child that is in the midst of the disciples is one whose extreme youthfulness bespeaks simplicity, dependence, and purity. Thus the Saviour, by setting in their midst a little child, has presented the true greatness that was picturized by the little children. The greatness which is presented by the Saviour through the illustration of a little child is the greatness of faith, the greatness of humility, the greatness of simplicity, dependence, and purity.

And now the Saviour employs a sentence which particularly shows to us the drift of His teaching. The sentence is found in verse five: "And whoso shall receive one such little child in My name receiveth Me." The marked pointedness of this sentence, the connecting of the child with the Lord Jesus by identification in such a special way, indicates that the Saviour is not simply presenting some general truth, but is actually presenting some great fact which He desires those who were under His teaching to gather.

To one who is familiar with the Scripture this special language immediately reminds him of another passage. The passage is found in the twenty-fifth chapter of the book of Matthew: "Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, ... Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:37-40). In the Matthew twenty-five passage which sets forth the judgment of the living nations, it is the brethren who are identified wth the Lord, and, of whom, when they are kindly treated by those on His right hand, the Savaiour says, "Ye have done it unto Me." In the Matthew eighteen passage it is the little children in His illustration who are identified with the Saviour, and then He declares that those who treat them rightly have thus dealt with Him. "Whoso shall receive one such little child in My name receiveth Me."

There can be no question as to the similarity of the teaching. The inference is instantaneous that the children of chapter eighteen and the brethren of chapter twenty-five are the same. This is exactly what we believe, the brethren of chapter twenty-five are the elect remnant of the coming tribulation, and the little child whom the Saviour placed in the midst of the group on that day when they asked Him who shall be greatest in the Kingdom, is none other than a picture or a type of the elect remnant.

As Jesus, in His first coming, had a forerunner who was marked by faith and humility and simplicity and purity—he was John the Baptist—so our blessed Lord in His second coming shall be marked by the 144,000 forerunners who shall be filled with faith and humility and simplicity and purity. And the little child whom He set in their midst was a type of that wondrous group spoken of in the Old Testament and taught concerning in the book of the Revelation, the 144,000, the elect remnant of Israel, who shall go forth as preachers in the Great Tribulation declaring the Gospel of the Kingdom immediately before the opening of the Kingdom. To receive them is to receive Him.

II. THE DANGER THAT WAS SET FORTH BY THE LITTLE CHILDREN

Having answered this question concerning Kingdom greatness, the Saviour turns aside from that particular question in order to discuss briefly a certain danger which will come before the entire world during the tribulational time and immediately before the second coming of the Lord and the establishment of His Kingdom. This danger is the danger of rejecting the messengers of God, the elect

remnant who shall be going up and down on the face of the earth proclaiming the message of the Kingdom and leading souls into the light.

The danger as expressed by the Saviour in this lesson is quite easy to discern. He says, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father Which is in heaven" (Matt. 18:10). Even Bible students who do not believe in the coming Kingdom and the personal reign of our Lord Jesus Christ, have recognized that the Saviour is evidently saying in the clearest kind of fashion that these little ones are special little ones because their guardian angels are angels that are given special honor even in heaven. They are not guardian angels who come occasionally before the throne of God as we find the angels coming in the first chapter of Job, they are not guardian angels that see Him once in a while and then are sent on missions. The guardian angels of these little children are guardian angels which are before the throne of God and do always behold His face. They are guardian angels that have a special place of nearness and consequently special responsibilities of intercession.

The inescapable inference has been recognized by many Bible teachers. Evidently the little children as the Saviour presents them before the disciples represent special men with a special mission to the world. This, as we have already seen, is exactly the case. The little children have become pictures of the elect remnant, and the guardian angels are the guardian angels of the members of the elect remnant, presented by the Saviour as being always in the presence of God. A study of the Old Testament shows us that God will exercise a particular watchcare over the elect remnant. Although they shall be moving through the world during the reign of the Antichrist, during the awful satanic persecution which will result in the martyrdom of thousands and tens of thousands, yet the elect remnant themselves, standing for the things of God, proclaiming the truth of Christ and predicting the coming of the Kingdom, will move through dangers of the most terrible sort, unscathed and unhurt. Their guardian angels will meet their special responsibility efficiently.

A confirmation of this position is seen in the Saviour's words concerning everlasting fire. His reference to everlasting fire is evidently a reference to Gehenna, or that which is translated in our King James' Version, "hell." This connects immediately with the fourteenth of the Revelation where the record says, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11). The Saviour is using the illustration of a little child to set forth a dispensation in which the entrance into everlasting burning is just at hand, and He says, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe is that man by whom the offense cometh!" (Matt. 18:7). As we study the context it becomes evident that the offense particularly in the mind of the Saviour is the offense of despising those who are represented by the little ones. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." Consequently, the offense to which our Saviour refers is the offense of neglecting the members of the remnant and despising their message, and He warns those to whom He is speaking that if they would seek to injure the members of the remnant with "hand" or "foot" or "eye" it is better to cast that hand or foot or eye away from them than to enter the torments of the fire of hell.

This is in perfect accord with the teaching concerning the judgment of the living nations in the twenty-fifth chapter of Matthew where the final destiny of souls rests upon the acceptance or the rejection of the brethren, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40). Or, "Inasmuch as ye did it not to one of the least of these, ye did it not unto Me" (Matt. 25:45). And then the final word of the Judge, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

III. THE SECURITY THAT WAS SET FORTH BY THE LITTLE CHILDREN

This section introduces the illustration of the man with the hundred sheep, but no sooner does the Saviour make His point concerning the hundred sheep and the sheep that was lost, than He carries the application directly back to the illustration which has been the chief one of this entire section—the illustration concerning the little ones—the children. The chief point which is brought to us by the illustration of the man with the hundred sheep and the one sheep that went astray is that at the end of the story the man has his entire hundred sheep back. Not one is lost. In the light of the symbology of the Scripture this was inevitable because in the symbology of the Scripture the sheep always stand for believers, whereas the hogs, dogs, and wolves stand for unbelievers. And inasmuch as this one that went astray was a sheep to begin with, it was a foregone conclusion that it was going to come back because the Bible teaches the eternal security of the believer. "Him that cometh unto Me I will in no wise cast out" (John 6:37); "I give unto them eternal life, and they shall never perish" (John 10:28); "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

The moment the Saviour has made His point clear and the man in the illustration has his wayward sheep back in his arms, then our Lord carries the message directly back to the other illustration which He has been using—the illustration of the little children. This illustration, as we have seen, points to the elect remnant of the Great Tribulation. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). The Saviour is predicting the security, yes, even the physical security, of the elect remnant as they carry their message concerning the Kingdom to the nations of the world in the tribulational time. This is beautifully set forth in the book of the Revelation by the fact that in the seventh chapter, when they are sealed at the beginning of the Tribulation, there are exactly 144,000 of them. The record is very clear as to their number. Whereas at the end of the Tribulation, in the fourteenth chapter of the Revelation, when their message has been delivered and their mission is done and they stand with the Lamb on Mount Zion, there are still exactly 144,000 of them. Not one of them has perished. The prediction of the Saviour is fulfilled. Not one of those represented by the little children has been hurt by the malignity or the malice of the Antichrist's machinations.

The foregoing exposition sets forth the interpretation of this passage and is consequently, chiefly dispensational in character. We must never forget that every dispensational truth which the Spirit of God presents to us, whether in the Gospels or elsewhere, is loaded with personal truth for our individual souls. This is true of this passage as well as all others.

The lesson for our individual souls in the first section is that true greatness consists in placing implicit con-

fidence and faith in our Lord and Saviour Jesus Christ, and living in harmony with that faith, a life of humility, simplicity, and purity. The message which comes to our individual souls from the second section is that we too are in great danger of belittling those who are the true messengers of God. It must not be forgotten that the message of the elect remnant in the Great Tribulation will be given forth in the midst of a great deal of other preaching. It is likely to be a very difficult task to discriminate between the false and the true. So, as we draw near to the end of this dispensation in which we live, the dispensation of the Body of Christ, the confusion of religions is upon us, and on every hand there are voices declaring, "This is the way. This is the way." The danger of our rejecting the true message of God and of Christ is indeed a very great danger. The danger of our turning away from those who are God's own messengers can hardly be over-estimated. And the third section of this lesson brings us to another message of importance to our own souls—it is the message of security. From end to end of the Word of God the Holy Spirit makes plain to us that whosoever trusteth in the Lord is the Lord's forever. There is no power in earth, in heaven, or in hell that can take away from the believer in Christ Jesus his glorious security in Him Who loved us and gave Himself for us. It is the Old Testament that tells us, "Whatsoever the Lord doeth, it shall be forever" (Eccles. 3:14); and the New Testament that declares to us, "He Which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

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VITAL-TRUTH ILLUSTRATION

Moody was once speaking about the Marriage Supper of the Lamb, and he made it very realistic. He imagined himself receiving the letter of invitation, breaking the seal, removing the outer envelope, then the inner one, and getting down to the card. He read out the invitation, then made as if writing an answer on the wall. He read it aloud. It was addressed to "The King of Heaven," and it ended, "I pray that I may be excused." "Who will sign that letter," he asked, "and send it up to God?" The great audience was still. Then Moody wrote on the wall another letter, closing with the words, "I hasten to say that by the grace of God I will be there." "Who will sign that letter," the evangelist asked, "and send it up to God?" There was a pause, and then a small childish voice replied, "Mr. Moody, I will sign it!" —"The Christian Herald"

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POINTED QUESTIONS ON THE LESSON

1. What does it mean to be born again? (John 3:1-16; 5:24; Acts 16:31)
2. Why is the unbeliever in imminent danger of judgment? (John 3:18; Rom. 3:10)
3. Is there a future judgment of all ungodly men? (Rom. 2:16; Acts 17-31; II Pet. 3:7; Ps. 9:7; Heb. 12:23)
4. Do unbelievers have a second chance to accept Christ after death? (Heb. 9:27; II Cor. 6:2)
5. Can ungodly men escape the judgment of God? (Luke 12:2; Rom. 2:3; 14:10; I Cor. 3:13; II Cor. 5:10)
6. Are believers to enter into judgment? (Rom. 8:1; I John 4:17)
7. When will the wicked who have died rejecting Christ be judged? (Matt. 25:31; Rom. 2:5, 16; II Tim. 4:1; Rev. 20:1-15)
8. Can believers who have once accepted Christ ever be lost? (John 3:16; 5:24; 6:37; Rom. 8:38-39; Phil. 1:6)
9. What is the believer's responsibility in view of the coming judgment? (II Cor. 5:11; Jude 21-23)
10. Does the Old Testament teach anything about the elect remnant? (Zeph. 3:13)
11. What does the Revelation teach about the remnant? (Rev. 7:1-8; 14:1-5; 12:17)
12. Does God want us to honor His ministers in this dispensation also? (Phil. 2:29; I Thess. 5:13; I Tim. 5:17; I Cor. 16:16; Heb. 13:17)

Second Quarter, Lesson 3 **Sunday, April 15, 1934**

JESUS TEACHES FORGIVENESS

Lesson Text: Matthew 18:15-33
Devotional Reading: I Cor. 13:1-8

Golden Text:
"Forgive us our debts, as we forgive our debtors" (Matthew 6:12).

This portion of the book of Matthew falls easily into three sections. First, Precept of Exhortation, verses 15-17; second, Precept of Prayer, verses 18-20; and third, Picture of Forgiveness, verses 21-35.

Interpretively, this lesson is as distinctly Jewish as was last Sunday's lesson. The fact that the Saviour uses the word "church" in verse seventeen has misled many, who, because of the presence of that word, and because they are determined that the word "church" shall never be employed save only in connection with the church of the dispensation in which we live, tell us that the Saviour is speaking of the church of this age. This we believe cannot be the case.

I. PRECEPT OF EXHORTATION
Matthew 18:15-17

The Saviour begins His discussion on the matter of exhortation with a very simple and straightforward declaration, "If thy brother shall trespass against thee, go and tell him his fault." His instructions are flawlessly simple and direct. But alas, many have failed to observe two points in connection with the Saviour's instruction. First, a person who is going to another to tell him of his fault, must go alone. And, second, his aim must be to gain his brother. Both of these points indicate that the spirit of the approach will be the spirit of lowliness, the spirit of humility, the spirit of kindliness, and the spirit of helpfulness; for it is quite impossible to gain one's brother with a spirit of self-righteousness and censoriousness.

Although the Saviour does not employ the same method to convey the thought, it is evident that He has in mind exactly what the Apostle says in Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." It may be immediately observed that Jesus shows that the purpose is to gain your brother, while Paul says the purpose is to restore the brother. The thought is identical in each case.

Then the instruction proceeds, "But if he (your brother) will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." And then the Saviour goes on, "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

This passage, we are told by certain teachers, shows us that our Lord Jesus Christ must have been talking about the present dispensation. He must have been talking about the Church which is His Body. With this we cannot concur. First, because if we so understand the word "church" as it stands in this connection in the eighteenth of Matthew, it makes the Church and the Kingdom to be synonymous. This is impossible, because the meaning of the two words "Church" and "Kingdom" have contradictory meanings. They do not include one another, and the effort on the part of certain expositors to make the two words mean the same can only lead to confusion, because it opens the door for any man having a special conception of his own to make any two words that he may wish to bring together, to mean the same. Furthermore, such

handling of the Scripture is contrary to all right-dividing of God's Holy Word, and logically leads to all of the vagaries of the "flat-interpretationalist."

Second, the word "church" here in the eighteenth of Matthew cannot possibly mean the Body of Christ of the present dispensation, because those who are the members of this particular church are to treat the unrepentant man as a heathen (Gentile) and publican. This is distinctly Jewish. The Gentile is hated by the Jews because of the many years of Gentile persecution. The publican represented to the Jewish mind a specialized group of Gentiles. They were the tax gatherers of a tyrant nation gathering revenue from the vassals of the people of Israel. So both of the groups named are clearly Gentile groups. In the church of this age the general character and color of the church is Gentile. There is no pith nor point in saying to a church composed largely of Gentiles, "If he will not hear thee, then ye shall treat him as a Gentile and a publican." But it is distinctly appropriate to say to a Jewish church, "If he will not hear you, then he shall be excommunicated, he shall be put forth from you, he shall be treated as a Gentile and a publican."

Third, the word "church" in Matthew eighteen cannot mean the Body of Christ of the present dispensation because the Body of Christ was not revealed to any of the Lord's disciples or apostles until it was revealed to Paul. This is clearly taught in Ephesians the third chapter. Paul says, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward." Note that he distinctly claims that there is a dispensation of the grace of God which is especially committed unto him; then he proceeds, "How that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ)." This is evidently a reference to his short allusion to the Mystery in Romans 16:25-26, "Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Paul then proceeds in his Ephesian passage to declare, "(This mystery) in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." In this statement the apostle Paul brings us face to face with the fact that the Old Testament does not contain a revelation of the Church. The Old Testament does not contain a revelation of the Mystery. Indeed there is no revelation of the Mystery until Paul himself, called of God for the purpose, gives it forth.

But the little expression, "as it is now revealed unto His holy apostles and prophets" has caused confusion in the hearts of some because, say they, "Do not these words teach that there was some kind of revelation of the Church back in the earlier Scriptures?" This is not what Paul is declaring. The Old Testament Scriptures do make provision for the coming of the Church, the Mystery. The presence of the Church gap is observable in a large number of Old Testament passages. Careful students of the Old Testament, even without a revelation of the Church, could have discovered that God had left an unrevealed gap. The Old Testament, consequently, makes full provision for the coming of the Church, but no revelation of the Church. Hence the language "as it is NOW revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same Body, and partakers of His promise in Christ by the Gospel." Then Paul renews his claim, "Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the Mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ."

In this last verse he tells us where the mystery has been hidden throughout the ages. It was not hidden in the Old Testament. It was not hidden in the beautiful Jewish types. It was not hidden in the figures and adombrations of divine Revelation. It was not hidden in the old prophets. It was not hidden in the Psalms. Paul locates it. The Mystery, the Body of Christ, was hidden in God. The Old Testament is not God. Consequently, the Old Testament is not the right place to be looking for the Church which is His Body. That which is true of the Old Testament is equally as true of the Gospels, because the revelation of the Mystery, the Body of Christ, was especially committed unto the apostle Paul. Since Paul could say, "in other ages was not made known," we are compelled to recognize that the word "church" as employed by our Saviour in Matthew eighteen does not mean the Body of Christ of the present dispensation, but must have another significance.

Fourth, the word "church" employed by the Saviour in the passage which we are studying does not mean the Body of Christ of the present dispensation because there is a definite scriptural use of the word "church" which fits with perfect appropriateness at this place. This usage is found in Acts 7:38 where the Scripture says, "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us." Here is the word "church" used in a connection which makes it impossible for even the most determined interpreter to force the word to mean the Church of the dispensation in which we live. Here is the Holy Spirit significantly employing the word "church" to mean the nation Israel. Since the Holy Spirit so employs the word, since the context of Matthew eighteen is so distinctly and emphatically Jewish, and since there is a biblical use of the word "church" which is harmonious with the context of Matthew eighteen, why wrench the Saviour's use of the word "church" violently from its context in order to compel the Saviour to be talking about the church of another dispensation when it is practically self-evident, on the very surface of the passage, that Jesus is talking about the same church that is spoken of in Acts 7:38?

But there may be some who would raise the question, "How can the church be Israel and the believers of this dispensation also?" This question grows out of a slight misconception of the root meaning of the word "church." The word "church" comes from two Greek words which mean "the called out ones." In its abstract sense the word "church" simply means "God's called out ones of any dispensation." The nation of Israel constitutes God's called out ones in the olden days. The believers in the Lord Jesus Christ, the members of the Body of Christ, are God's called out ones in the dispensation which began on the day of Pentecost, the dispensation in which we live. In its abstract, general meaning, the word "church" can and should be accurately used in connection with those who stand out for God in any age.

II. PRECEPT OF PRAYER
Matthew 18:18-20

In a few brief but illuminating words our Saviour depicts the mighty power of prayer. He teaches that if the life is completely yielded to our Lord and Saviour Jesus Christ, broken to Him to be used by Him, the positions which the believer shall take shall be positions harmonious with the mind of God, so that "whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." He further promises that when two shall agree on earth as touching any thing that they shall ask, "it shall be done for them of My Father which is in heaven."

But He places a condition upon these promises which is so searching and so far reaching that many of God's dear children are not willing to pay the price. He says,

"For where two or three are gathered together in My name." This little expression is really the secret of human failure on the subject of prayer. When a soul really comes to God in Jesus' name, every selfish motive is eliminated. No self-seeking remains. No uncleanness or impurity of desire can be lurking in the soul of the one who truly comes in Jesus' name. Here is the crux of the matter, and here is the difficulty with many. There have been those who have claimed that Jesus does not fulfil His promise, but the claim is false. "But," say they, "two of us agreed as touching a certain matter, and we prayed and He did not answer." The whole difficulty was that they had not come in the superlative unselfishness indicated by the Saviour Himself when He said, "In My Name." They forgot to observe the condition. Right here is where many a Christian life has failed. Selfishness has entered in, the motives have not been clean, and there has been a fly in the ointment; and there is no obligation on God's part to fulfil a promise until man has met his end of the agreement.

In meditating upon our Saviour's precept concerning prayer here in the eighteenth of Matthew, we must not forget that the entire context pertains to the Kingdom and that this special group of promises belong distinctly where Christ has put them in His Kingdom setting.

III. PICTURE OF FORGIVENESS
Matthew 18:21-35

It is Peter who raises the question concerning the forgiveness of sin. He puts it up to the Lord in this way, "How oft shall my brother sin against me and I forgive him? till seven times?" Jesus answered unto him, "I say not unto thee, Until seven times: but, Until seventy times seven." This answer has been interpreted by some to mean that those who are injured should forgive over and over again indefinitely. The fact of the matter is that seventy times seven, or four hundred and ninety, is a number which stands in the Scripture connected with the working out of the mighty purposes of God. The real significance of the Saviour's answer is that we are to keep on forgiving and forgiving until the purposes of God in our own life or the life of the person who is being forgiven have been wrought out. Besides, the use of the seventy times seven, or four hundred ninety, in the Saviour's answer is undoubtedly a reference to the seventy times seven, or four hundred ninety years, referred to in the prophecy of Daniel. In fact, four hundred ninety stands specially connected with the working out of God's purposes in connection with the nation Israel. The consummation of the four hundred ninety prophesied in Daniel will be in the Great Tribulation when the four hundred ninety years of Daniel's prophecy are drawing to a conclusion. One of the biggest questions for the Jew to face will be, "How long shall I continue forgiving?" Then the Saviour's answer will take on startlingly radiant significance, for as the four hundred and ninety years allotted to Israel in Daniel's prophecy begin to come to their termination, the time of Israel's forgiving her enemies will come to an end, and Israel will begin to pray the imprecatory prayers recorded by the Holy Spirit in the book of Psalms, prayers in which the spirit of forgiveness has completely disappeared, prayers which will show that the seventy times seven have run their course and the days of Israel's forgiveness for those who have turned against her and endorsed the program of the Antichrist, have gone forever; and it makes no difference whether those who have been cruel to Israel, the nation, be her own brethren in the flesh, or Gentiles. The seventy times seven will have come to an end. Israel will forgive no more, and her cry will be unto God to ruthlessly punish her enemies, and God will hear the cry and the punishment shall descend upon the followers of the Antichrist.

Our Lord's illustration on the subject of forgiveness is most enlightening. One servant owed his king a gigantic debt. Some scholars tell us the debt amounted to one hundred million dollars. When the king was about to punish him terribly for the debt, he pleaded for mercy and the king forgave the entire debt. And then the second servant comes into the picture, a servant who owes the one who has been forgiven much, a very small debt. And when the second servant asks his fellowservant to forgive him, the first servant who has been forgiven the debt of a hundred million dollars, refuses to forgive the paltry debt which the second servant owes him. The Saviour evidently intended this as a picture of Israel, the nation that has frequently been forgiven much by God, but who in her dealings with other nations has frequently been ruthless and severe.

It has been our effort in the presentation of this simple exposition to set forth the dispensational phase or the surface interpretation of the passage. It must never be forgotten that God always has two great truths in mind, the dispensational side of truth and the individualistic side of truth. Throughout Scripture, however, individualism is subservient to dispensationalism. From the standpoint of dispensationalism mighty changes take place. From the standpoint of individualism there is a unity of purpose and a simplicity of agreement that never breaks down.

The individualistic and applicational message of today's lesson is for each and every one of us in a personal way. (1) The Saviour is teaching us the tremendous value of exhortation. The apostle Paul puts it in this form, "Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." (2) The Saviour also teaches us the mighty blessing of prayer, the privilege and power of which are within our own reach as individual Christians, the power to lay hold on God, and power to see His mighty answers come as we learn to pray in Jesus' name. (3) Last of all the Saviour presents to us a mighty truth which is sadly needed in the lives of Christians today, the truth of forgiveness. How much more beautiful, how much more bearable, life would become if men and women would learn the sweetness of forgiving one another their trespasses.

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VITAL-TRUTH ILLUSTRATION

My own dear brother, not only in the ministry, but in the flesh, was of brilliant mind and of stormy spirit. Many a time did he come to me with his troubles, and we prayed together. I shall never forget that night when he came to me on his way north, and said: I have left my church, and I do not know when I will come back, if ever. Two of my elders have been undermining me for years, and I will not stand it any longer. I will never forget them; I would rather lose my soul than forgive them." My heart sank as he left me that night, and I could do nothing but pray.

Months passed. He went up to northern Canada, and I heard nothing from him. One night late in the autumn there came a ring of the bell at midnight as I was sitting alone in my library. I opened the door, and he came in, greatly changed. He sat down by the grate and began to tell me. He said: "Oh, how I hated them, and I did not want to love them! Then I did try to love them, but the more I tried, the more I thought of their disloyalty. But all the time I felt there was a tender Spirit pleading with me, and somebody praying for me. Last week one day I could not stand it any longer; and I just threw myself upon my knees and wept and prayed for hours, and I could do nothing but pray for those two men; and I took the train just as soon as I could get it, and started home. I wired that I would reach home on Sunday, and I preached yesterday. My Bible was blotted with my tears, and I scarcely got through when those two men were the first to rush to the front to meet me at the pulpit, and they threw their arms around me: they seemed to have had the same experience I had. Oh, it is just wonderful—I cannot understand it." —A. B. Simpson

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POINTED QUESTIONS ON THE LESSON

1. Is it scriptural to exhort a fellow-believer? (Rom. 12:8; II Tim. 4:2; Titus 2:15; Heb. 10:25)

2. Do we have a definite Christian responsibility to our fellow Christian when he is in the wrong? (Luke 17:3; Matt. 18:21-22)

3. How should we meet this responsibility? (Gal. 6:1)

4. How often should we exhort one another? (Heb. 3:13)

5. Will God answer prayer? (Ps. 34:4; Jer. 33:3; Eph. 3:20)

6. How are we to pray? (Matt. 21:21-22; John 4:24; 14:14; Phil. 4:6; I John 1:14; James 1:6; I Thess. 5:7)

7. For whom are we to pray? (Num. 12:13; Matt. 5:44; II Cor. 1:11; Eph. 6:18; I Tim. 2:1-2; II Tim. 4:16)

8. What does it mean to forgive? (Gen. 50:19-21; I Sam. 24:4-10; Prov. 19:11; Matt. 5:7; Mark 11:25; Eph. 4:32; II Tim. 4:16)

9. Whom are we to forgive? (Prov. 25:21; Matt. 5:43-48; Mark 11:25; Luke 6:27-35; Rom. 12:20; Eph. 4:32)

10. How often should we forgive the same person? (Matt. 18:21-22; Luke 17:3)

Second Quarter, Lesson 4 **Sunday, April 22, 1934**

OUR ALL FOR THE KINGDOM

Lesson Text: Matthew 19:1-30
Devotional Reading: Ps. 50:7-15

Golden Text:
"It is more blessed to give than to receive" (Acts 20:35).

We will handle this lesson under three general headings, (1) How to be saved, Matt. 19:16-22. (2) Who can be saved, Matt. 19:23-26. (3) Who shall be rewarded, Matt. 19:27-30.

I. HOW TO BE SAVED
Matt. 19:16-22

This section contains an exceedingly familiar story. "Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?" The Saviour's response seems at first to be an evasion, "Why callest thou Me good? there is none good but One, that is, God." It is doubtful whether the young man caught the remarkable piece of information which the Lord Jesus was imparting to him by this seemingly irrelevant remark. Then the Saviour goes on, "But if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

This familiar and interesting story sets forth the answer to our question, "How to be saved," by presenting to us three supreme things. First, the supreme question. The supreme question is that question which was asked by the young man himself. It is a question concerning eternity. It is the question concerning how to be saved. It is true the young man asked it in a way that showed that his own mind was confused but he was headed toward the one question that is vital and superlatively important. "Good Master, what good thing shall I do, that I may have eternal life?" And although he has thrown the accent on works, yet the fact that he was eager to ascertain the way of life is clearly indicated.

The question of eternity is the most important question that the soul of man can ever face. The supreme question for every soul from Adam to the Great White Throne is, "Hell or heaven, which? Where shall I spend eternity?" The answer to that question is clearly indicated in the Word of God. Acts 16:31 says, "Believe on the Lord Jesus Christ and thou shalt be saved." And in Ephesians 2:8-9, the Spirit of God, speaking through the apostle Paul, says to us, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." And again we find in the remarkable Gospel of John a clear statement of salvation in such a passage as John 3:18, "He that believeth on Him is not condemned, but he that believeth not is condemned already because he has not believed in the name of the only begotten Son of God." The thirty-sixth verse makes the message even more distinct, "He that believeth on the Son hath life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The supreme question, consequently, is the eternity question.

This interesting story sets forth the way of salvation by presenting in the second place the supreme Being. The young man said to the Lord Jesus, "Good Master." The Lord Jesus answered to him, "Why callest thou Me good, there is none good but One, that is, God." The young man could have misunderstood Him and thought that He was saying, "I am not good, do not speak to Me thus." But that was not what the Saviour was saying to him at all. He was saying to him in effect, "I accept the title that you have given Me, 'Good Master' but have you stopped to think it through? There is only one that is good, that is God, and if you have rightly called Me 'Good Master' I am that One. I am God." So the Saviour has presented to the young man the supreme Being. In John 10:30 the Saviour teaches the same thing but says it a great deal more plainly, "I and the Father are one." And in John 20:28 He permits doubting Thomas to say, "My Lord and my God," and does not contradict him.

In giving us the way of salvation, this incident now brings us to the supreme message. As every student of the Word of God full well knows, the supreme message of God in bringing about the salvation of a sin-cursed race is GRACE. The Saviour's way of bringing out the grace of God in this particular incident is positively unique. He starts out by saying to the young man that which seems to be impossible: "If thou wilt enter into life, keep the commandments." And the young man is puzzled, and says, "Which?" The answer of the Lord is, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." In other words, He named some of the familiar commandments of God—a part of the ten commandments. He is saying to the young man in so many words, "Keep the ten commandments." The Saviour is trying to instill in the heart of the young man a feeling of hopelessness toward the commandments in order that the young man will cast himself upon the Lord and cry aloud for His strength. But instead of that the young man is filled with self-sufficiency. His answer shows where he stands, "All these things have I kept from my youth up."

Those who know the teaching of the Word of God, those who know the depravity of man, know that the young man falsified, for there are none who keep the commandments of the Lord in their own strength. "There is none righteous, no, not one" (Rom. 3:10). "For all have sinned, and come short of the glory of God" (Rom. 3:23). Jesus knew that the young man had lied. But the Saviour does not say to him, "You're a liar," but what He does say is revealing to the utmost. He says to the young man, "If thou wilt be perfect, go and sell that thou hast (for Jesus knew he was a rich man) and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Since the young man had claimed to keep all the commandments, the Saviour now puts him to the test, not on all ten, but on just one commandment. He selects the first, "Thou shalt have no other gods before Me." The Saviour Who reads the hearts of men so per-

fectly knew that the young man's money was his god, consequently He says, "Go sell all that you have and follow Me." The immediate response of the young man shows that he has broken the first commandment. His money is his god; he does not put God ahead of everything else. And we know from the Scripture that he that is guilty of one point is guilty of all. Hence the young man's claim, "All of these things have I kept from my youth," is a false claim. Indeed, there is no man in the whole history of the race who could make this claim and make it truthfully. The Saviour has used a message that is most unique in bringing the young man to see that he has broken the first point of the law. The Saviour is making an effort to bring that young man to turn away from law keeping and to cast himself solely upon the grace of God. However, the young man preferred his money to the Lord God of Israel.

There are other Scriptures which make just as clear what the law can do for the soul. Galatians 3:10 teaches that the law curses. Galatians 3:23 and 24 teaches us that the law leads us to Christ. II Corinthians 3:7 teaches that the law kills. Galatians 2:16 teaches that the law does not justify. Galatians 3:21 teaches that the law could not give life, and Romans 3:28 teaches that salvation is without the deeds of the law. Hence we see that the supreme message of the Word of God is not law but instead, the grace of God, "For by grace are ye saved through faith."

Thus in this story which has become so familiar to Christians the world around, we see the Supreme Question, the Eternity Question. The Supreme Being, Jesus Christ Himself, Who is God, and the Supreme Message, which is the grace of God, God saving souls by the application of His grace upon faith.

II. WHO CAN BE SAVED
Matthew 19:23-26

In this section our Lord Jesus starts out by saying that a rich man shall hardly enter into the Kingdom of heaven. He does not say that a rich man cannot enter the Kingdom of heaven. He does not say that a rich man will not enter the Kingdom of heaven. But He says, "A rich man shall hardly enter the Kingdom of heaven." And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Why should the Saviour say that a rich man can hardly enter into the Kingdom of heaven? Because the tendency is very definite when a man has a large amount of money to begin to put his confidence in his money instead of the Lord, and right here is the crux of the Saviour's message. That was the case with the young man who had just left Him. He was a man who put his confidence in his money instead of in the Lord. And so He says, "How hardly shall a rich man enter the Kingdom of God." He is not saying it is impossible, nor is He saying that it is even beyond likelihood. He is simply saying that if a man trusts in his money he will not enter the Kingdom of God.

The Saviour had used an expression which startled the disciples. They thought when He talked about a camel going through the eye of a needle as an illustration of a rich man entering into the Kingdom of God that that would make it pretty hard, and they said, "Who then can be saved?" But the Lord makes it very plain. "Jesus beheld them, and said unto them, With men, this is impossible," that is, "to get that camel through a needle's eye," or to make the application, "it is impossible to get that rich man into heaven," no man could do it, no man could accomplish it, no man could bring it to pass, but God Who doeth all things can so work upon the hearts of men that even a rich man will stop trusting his riches and let the Spirit of God lead him to faith in the Lord. It is in Mark that the Saviour is quoted as making this distinction a little bit more plain where He says in Mark 10:24, "How hard it is for them that trust in riches to enter into the Kingdom of God." As the Saviour brings this part of His discussion to its climax by saying, "But with God all things are possible," the context shows that He is saying, "With God the salvation of all men, even the rich, is made a blessed possibility." This great truth is shown in many places in Scripture. It is in Hebrews 2:9 that we are told that "He tasted death for every man." And in John 3:16 the truth of God's world-wide provision is made most clear, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

III. WHO SHALL BE REWARDED
Matthew 19:27-30

In this section impulsive Peter puts forth a question which is just as interesting to others as it was to himself. He has been listening to His Master teaching on the subject of salvation and also on the subject of leaving all to follow Him. Peter jumps to the center of the circle with this question, "Behold, we have forsaken all and followed Thee. What shall we have therefore?" Peter has evidently caught what the Saviour was teaching to the rich young man, that salvation was by faith alone. And as Peter gets to meditating about it, he wonders, "Now if salvation is by faith alone, what do we get for leaving all and following the Saviour?" The question of Peter instantly makes it possible for the Lord Jesus to make the proper distinction between salvation and rewards. This distinction runs throughout the Word of God. Many of the confusions which arise in the hearts of believers would be answered once for all if they would just catch one glimpse of the biblical teaching on salvation and rewards, seeing the distinction that salvation is God's gift, while reward is the result of service; that salvation is given to a believer the moment he believes, while reward is to be received in the future; that salvation stands connected with the finished work of Christ in His first coming, while reward is always connected with the second coming of the Lord; that salvation cannot be lost, while the reward which God planned may be lost. It is a unique fact that wherever the Spirit of God gives us any explicit teaching on the subject of reward, it becomes evident that reward consists of reigning with the Lord. Sometimes our rewards are referred to as our crown, but the crown is always connected with reigning—the exercise of authority and power—in the Scripture.

And now the moment the apostle Peter raises the question about what we shall have as a result of service, the Saviour's answer is very definite, "And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." He is telling them what their reward shall be. It is not to be confused with their salvation. Salvation is a gift received the moment a man believes. The privilege of reigning is the glorious reward for service which is offered to those who walk with God. And the Saviour goes on, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Here the word "inherit" is used in connection with rewards. It is occasionally used in connection with salvation, but here the context shows that the Saviour is talking about reigning on twelve thrones, and that is the inheritance which is ahead for those who render service unto Him, who gladly give their all unto the Lord Jesus Who died for them.

He concludes with the interesting passage, "But many that are first shall be last; and the last shall be first." A simple reference to the fact that many that were first through high position, in earthly experience and career, because they were not true to the Lord, shall be last in heaven, that is to say, shall have the least reward in heaven, and the last, that is those that have a lowly place here upon the earth, shall be first in the glory because they were faithful in the tasks which God had assigned them.

And thus we have seen that (1) the way to be saved is by grace; and that (2) those who can be saved are all who believe, for God has made provision for all; and (3) those who shall be rewarded are those who yield their lives to Him, who are willing to render self-sacrificing service although walking in the midst of worldly allurements, and that this reward which is the result of works should not ever be confused with the salvation which is the gift of God through faith in Jesus' name.

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VITAL-TRUTH ILLUSTRATION

A young doctor stood at the parting of the ways. He had finished his hospital service and was ready to choose where he should carry on his work. He felt strongly called to the mission field where he knew the need was so great, but he was attracted by what he might be able to do in the city where he lived, in building up a great practice. As he walked the streets of the city that day, the struggle in his mind went on, and he finally decided not to listen to what he really believed was God's call to the mission field, and to stay in medical work at home. Years later, to a friend he said, "And my refusal of God's call then has affected my whole life since." He spoke sadly. His friend had supposed that his great success in his practice was satisfying, but not so. A refusal of God's invitation never brings into one's life the blessings that God had intended. God's plan for us always includes the best gifts for us.

—"Sunday School Times"

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POINTED QUESTIONS ON THE LESSON

1. Was Jesus God? (Matt. 3:17; 16:16; 26:63; John 10:30; Rom. 1:4; Col. 1:15)
2. Do all men need to be saved? (Ps. 51:5; Rom. 3:10, 23; I Tim. 2:3-4)
3. How are men saved? (Mark 16:16; Eph. 2:8-9; I Pet. 1:5; Acts 16:31)
4. Is there more than one way to be saved? (Acts 4:12)
5. Can good works save? (Isa. 64:6; Jer. 13:23; Rom. 4:4-5; 11:6; II Tim. 1:9; Titus 3:5)
6. Why is it difficult for the rich to be saved? (I Tim. 6:10; Matt. 6:21, 24; Mark 10:24)
7. What is the distinction between salvation and rewards? (I Cor. 3:11-15)
8. When will believers receive their rewards? (Matt. 16:27; Rev. 22:12)
9. What will these rewards be? (II Tim. 4:8; I Pet. 5:4; James 1:12; Heb. 9:12; Rom. 8:17; John 14:3; I Cor. 2:9)
10. Can believers lose their rewards? (I Cor. 3:11-15; Col. 2:18; II John 8)

Second Quarter, Lesson 5 **Sunday, April 29, 1934**

CHRIST'S STANDARD OF GREATNESS

Lesson Text: Matthew 20:1-34
Devotional Reading: Philippians 2:1-11

Golden Text:
"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew 20:28).

In this lesson we see our blessed Saviour presented to us as a Prophet. The Scriptures frequently refer to Him from the standpoint of His prophetic office. The whole sweep of Scripture indicates that He is to fill the three great anointed offices of God, Prophet, Priest, and King. This lesson, however, presents Him only in the one office of Prophet.

Moses predicted His prophetic office in Deuteronomy 18:15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." We find that even in the early part of His ministry here upon the earth, He was recognized as exercising a prophetic office. In John 3:2 we find the words, "Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him." And in the very next chapter the woman with whom He dealt at Jacob's well said to Him, "Sir, I perceive that Thou art a prophet" (John 4:19). The truth is again brought to our attention in the sixth chapter of John, "Then those two men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world." A confirmation of this is found in John 7:40, "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet." And when the Saviour had performed His miracle in the ninth of John, the thirteenth verse, we have the testimony of the man upon whom the miracle was wrought. He said, "He is a Prophet." In Matthew 21:11 the testimony again goes forth, "The multitude said, This is Jesus the Prophet of Nazareth of Galilee." Verse 46, "But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet." As He is ascended on high at the present moment, He is exercising His priestly ministry. When He comes back in power, majesty, and glory, He will come back as King, but when He was here upon the earth in His first manifestation, He walked among men exercising His prophetic ministry. Luke 24:19 says, "And they said unto Him, concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people."

We will study this lesson from three angles, first, Jesus prophesies His death and resurrection by direct statement, second, Jesus again prophesies His death and He gives the reason in a direct statement, and third, Jesus prophecies the future restoration of Israel, a predictive type in miracle.

I. JESUS PROPHESIES HIS DEATH AND RESURRECTION

The fact that our blessed Lord Jesus was willing to predict things which would take place in His life or in connection with His death, thus opening Himself to the most rigorous of tests as a religious leader and as a prophet, and the fact that every prediction that ever fell from His lips was fulfilled to the letter, becomes the inescapable demonstration that Jesus was absolutely all that He ever claimed to be. In this particular passage which is before us in our lesson, His method of prophecy is unusually simple. He said, "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him, and on the third day He shall rise again." He supplied them with a great mass of detail including His betrayal, to whom He was to be betrayed, His condemnation to death, His delivery to the Gentiles to mock and to scourge, His crucifixion, and His resurrection on the third day. These details supplied them with such a mass of evidence and such great opportunity to prove that He was the Christ, that the enemies of our sacred religion are left practically without a peg to stand upon. If these prophecies had not been fulfilled, we would have been silenced. But since they were fulfilled, the enemies of Christ are forever silenced.

There are several passages where the Saviour does not go into many details, but where the prophecy concerning Himself is just as definite. In John 6:51 He says, "I am the Bread Which came down from heaven. If any man eat of this Bread he shall live forever, and the Bread which I will give is My flesh which I will give for

the life of the world." Here His language is different but the prophecy is the same. He predicts that He will give His flesh, His body, for the life of the world. Again in John 10:15 the expression employed is different but the meaning and prophecy are the same, "As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep." Again in the seventeenth verse He prophesies His death, "Therefore doth My Father love Me, because I lay down My life that I might take it again." Again in the twelfth chapter of the book of John, at verses thirty-two and thirty-three, we find one of the most familiar passages which ever fell from the lips of the Saviour concerning His approaching death, "And I, if I be lifted up from the earth, will draw all men unto Me. This He said signifying what death He should die." Thus we see in John 12:33 He has indicated that His death is going to be by crucifixion, while in today's lesson He uses the very language, "And shall deliver Him up to the Gentiles to mock, and to scourge, and to crucify."

To us who are believers, the marvelous thing is that these prophecies of our blessed Saviour were fulfilled to the letter. There came a day when He was indeed betrayed. There came a day when indeed the chief priests took their stand as His enemies and He was condemned to death. He was delivered to the Gentiles to mock and to scourge, and finally they crucified Him, but on the third day He arose from the dead for justification, and now we who have faith in Him have also life in Him forevermore.

II. JESUS AGAIN PROPHESIES HIS DEATH AND GIVES THE REASON
Matthew 20:20-28

In the incident which lies immediately before us we see an example of how a mother's love got sadly mixed up with ambitious carnality. The mother of Zebedee's children, with her sons, came worshipping the Lord and desiring a certain thing of Him. He courteously inquired, "What wilt thou?" And she said unto Him, "Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy Kingdom." The Saviour's reply contans a merited rebuke, "Ye know not what ye ask." The fact that the mother and her two boys had come as they had at the very moment when the Saviour had just been predicting His crucifixion and His resurrection on the third day, was in itself a refinement of cruelty that transcends description. Their rude and selfish interruption has not turned His mind away from the great thoughts which were controlling Him when they came. His very next question shows that He is still thinking about His death. "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father." He tells them definitely that they will indeed share in the humility and the disgrace, and finally even in the death which is His; but that He cannot and will not promise to them the ambitious and self-centered honor which they have requested.

Although the Saviour did not grant their request, the very fact that they made such a request stirred up the indignation of the other disciples. So, lest the evil example of Zebedee's wife and the two boys should leave a bad reaction in the lives of His disciples, He gathers them together and drops some instruction which is most wonderful. He said to them, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister." The language shows the great tenderness which was in His heart, but none can read it without realizing that it was a scathing rebuke to the mother of Zebedee's sons and to those sons themselves.

And then the Saviour lets it be seen very clearly that His mind is still on His death, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." And this time He not only predicts His death but He gives the reason. His death is to be the ransom price. His death is to be a death for others. And this great truth becomes the keynote of the entire Word of God, for from Genesis to Revelation the Spirit of God unfolds the awfulness of human sin and depravity, and places over against that sin and depravity the only one truth that can bring hope to the heart of a sinner, the fact that God the Father has sent Jesus Christ His Son to die as a ransom for those who have sinned against God, who are as Adam's sons inherently sinners against God. Oh, how terribly the world needs the truth. He Who was without sin was made sin for us, that we might be made the righteousness of God in Him. In the one little expression, "His life a ransom for many," our Lord and Saviour Jesus Christ turns the conversation away from the sordid human ambition that has been revealed by the mother of Zebedee's sons, even turns the conversation away from the beautiful discussion of true greatness which He has just given His disciples, showing them that he who would be chief among them must be the servant, and brings them in one simple tiny expression to the contemplation of the greatest truth that has ever fallen upon human ears, the truth of the redemptive work of our Lord and Saviour Jesus Christ. It is the truth the world needs so terribly and yet hates so unreasonably. It is the truth that forces man into the recognition of the hopelessness of his sinful condition, and then brings him face to face with the ground for hope which God has given him in the finished work of Jesus Christ on Calvary when He became the ransom for many. It is the truth which is accented in the familiar passage, John 3:16, where we are told that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." It is the truth which Paul has accented when he says to us in the book of Romans, "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). It is the truth which every Sunday-school teacher, standing before a class today, should bring with new eagerness and new earnestness to the souls of his pupils. It is the only way of salvation. He died a ransom for many. Christ died for our sins. If a Sunday-school teacher does not have the passion for souls, he should be removed from his class at once and a new teacher put in who would ring the changes on this truth until souls would come trooping by faith to Jesus Christ.

III. JESUS PROPHESIES THE FUTURE RESTORATION OF ISRAEL

This prophecy is given to us in the form of a predictive type in miracles. There were two blind men sitting by the wayside. When they heard that Jesus passed by they cried out, saying, "Have mercy on us, O Lord, Thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, Thou Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto Him, Lord, that our eyes may be opened."

The two blind men are a picture of Israel. In the final days of the Great Tribulation Israel will fall into three great divisions. These three division are frequently presented to us by the Saviour Himself in the parables relative to the Tribulation. And these three divisions are also presented in the book of the Revelation, which has to do chiefly with the Great Tribulation. One of these divisions of Israel will be an unbelieving group, but two of the divisions of Israel will be, first, the elect remnant itself, and second, the nation at large, which shall be that portion of Israel which shall believe in a day and become the fulfilment of that prophecy that a nation shall be born in a day when Jesus comes back to reign. These two great divisions of Israel in the days of Jacob's trouble, the nation at large and the elect remnant, are represented by the two blind men. To these two great divisions of

Israel, when the hour of God's purposes arrives, God will miraculously heal their blindness and they shall follow Him in wondrous fashion. It was Jesus predicting the restoration of Israel by means of a mighty miracle which was in itself a beautiful type.

Strangely enough the truth of the restoration of Israel has been most savagely attacked, even within the last few years, from quarters from which we would have expected friendliness to the Word of God instead of enmity. But in spite of human unbelief, the fact remains that Old and New Testament alike teach the restoration of God's chosen people, Israel. They shall pass through a terrible period of tribulation. The Tribulation will be culminated in the second coming of our Lord. He shall restore them to their pristine power and original place of prominence among the nations, and He Himself shall rule and reign as King of kings from the throne of His father David.

Jesus prophesied His death and resurrection. It was fulfilled. Jesus again prophesied His death, and gave the blessed reason of grace—a ransom for many. The prophecy was fulfilled and the reason victoriously confirmed by the later New Testament writers. Jesus prophesied the restoration of Israel. He employed a miracle with a predictive message in it, and the rest of Scripture proves beyond the peradventure of a doubt that the type-prophecy of Israel's restoration shall be gloriously fulfilled in God's good time. The Word of God, whether in direct statement or in beautiful type, can be depended upon with unwavering confidence. The Word never fails.

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VITAL-TRUTH ILLUSTRATION

Blucher, who helped at Waterloo, was invited by the old hero, Wellington, to come to London. Wellington wanted to show him the city, and took him into the dome above St. Paul's Cathedral. The old warrior looked over the city, and at last Wellington said to him, "Well, what do you think of it?" The blood of ten generations of heathen warriors rose up in his cheeks, and he said, "What a city for pillage!"

I have read of another Man looking on another city, and the tears were rolling down His cheeks as He said, "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together!"

What is the city to you? A place for pillage—to get your own—to advance your own interests? Or do you look, like your Master, upon the great needy city and reach out your hand to help it?

—"Sunday School Chronicle"

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POINTED QUESTIONS ON THE LESSON

1. What are the three offices ascribed to the Lord Jesus? (Deut. 18:15; Acts 3:22; Heb. 2:17; I Tim 2:5; Heb. 5:5-6; Heb. 5:10; Isa. 9:6; I Tim. 6:15; Rev. 11:15)
2. What is a prophet? (Exod. 4:16; Heb. 1:1)
3. Did Jesus predict His death? (John 10:11, 15-18)
4. Did He prophesy what manner of death He should die? (John 12:30-33)
5. What is the significance of the cup? (Matt. 26:39, 42; John 10:17-18; 18:11; Jer. 25:15-18)
6. What was the significance of the baptism which the Lord spoke of? (Luke 12:50; Mark 10:30; Rom. 6:3-5)
7. What is the significance of a ransom? (Job 33:24; John 3:16; Ps. 49:7; Isa. 53:5, 12; John 11:50; Rom. 5:6-11; 3:24; Gal. 3:13; Heb. 9:28)
8. Whom did the blind men typify? (Isa. 6:9-10; John 12:37-40; II Cor. 3:13-17)
9. Will Israel be restored and healed in the future? (Ps. 147:2-3; Jer. 3:22; Ps. 103:3; Isa. 57:18-19; Jer. 17:13-14)
10. When shall Israel be healed? (Mal. 4:2; Jer. 33:6-18; Ps. 110:3)

AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

APRIL 1—THE RISEN CHRIST

Dear boys and girls:

I have some good news for you. "Christ is risen!" This is the good news which comes to us from God's Word. Jesus, our Saviour Who died for us, has risen from the dead. Isn't that good news?

Have you ever received some good news from mother and daddy, and you were so happy that you just had to tell everyone you knew about the good news? Well, this is what happened when Mary received the news that the Lord had risen. John 20:18 says that Mary told the disciples that she had seen the Lord. We, too, should tell that Christ has risen from the dead, and that because He lives, we live also.

A living Saviour is quite different from the pieces of wood and stone that some boys and girls in far away lands pray to. Our Saviour hears us when we talk to Him, and promises to bless us because we trusted Him to save us, There may be some boy or girl who is reading with us that does not know the Lord Jesus as his or her Saviour. Get your Bibe and turn to John 3:16. This verse tells you that God the Father loves each one in the world, and because He does love us, He gave Jesus His Son to die for us. When we believe on Him, He promises to give us eternal life, and we shall never perish. This same Jesus Who died for us, has risen from the dead. Is He your Saviour?

Write to me when you have questions about the lesson, or anything which you would like to talk with me about.

Aunt Anna

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APRIL 8—THE CHILD AND THE KINGDOM

Dear boys and girls:

Have you ever sung the song,

Jesus loves me this I know,
For the Bible tells me so.
Little ones to Him belong,
They are weak, but He is strong.

I like this song because it reminds me of what Jesus said about the little children in Matthew 18:3. You may be ever so small, but the Lord Jesus loves you and watches over you.

In our Sunday-school lesson for today, there are two verses that I want to talk with you about. They are found in Matthew 18:11-12. Verse 11 says, "For the Son of man is come to save that which was lost." The Son of man is the Lord Jesus. Then in verse 12, we read about a man who has a hundred sheep, and when one strays from the fold, the shepherd seeks after the lost one, rather than staying with the others who are safe. This is a picture of the shepherd-heart of the Lord Jesus, who is always seeking after those who have strayed from the fold.

Many times we fail to follow the Lord Jesus and we get on a side road which leads far from the fold, but because Jesus said, "I am the Way, the Truth, and the Life" (John 14:6), each one who has trusted in Him as Saviour, should follow Him each step of the way. As long as we follow Him, we shall not be straying along the way, but the moment we think we can care for ourselves without His watch-care, then we soon find out that we needed Him every step of the way. The Lord Jesus often lets us go our way, in order to show us His faithfulness in caring for us, and to show us our need of Him at all times.

With love in Him,
Aunt Anna

—o—

APRIL 15—STANDARDS OF THE KINGDOM

Dear boys and girls:

We can never thank the Lord enough for what He has done for us. He died for all our sins; the ones we did before we took Him as our Saviour, the ones we committed since we accepted Him, and all that we shall ever do in the future. Your sins are all forgiven. "The blood

of Jesus Christ, His Son, cleanseth us from ALL sin" (I John 1:7).

Now He teaches us as His children to forgive one another even as God for Christ's sake hath forgiven us (Eph. 4:32). We have been forgiven much, but it is so easy to have an unforgiving spirit toward someone who has done us a wrong. The Sunday-school lesson this week as found in Matthew 18:15-35 shows us to what extent we should forgive one another. Peter asked the Lord this question, "How often shall my brother sin against me, and I forgive him?" (vs. 21). No doubt Peter thought that since he had forgiven his brother seven times, that that was enough, but the Lord said not until seven times, but until seventy times seven. We need to forgive one another always, knowing that of the Lord we are forgiven for all things. Since the Lord has so freely forgiven us, may we ever thank Him for full forgiveness, and daily learn to forgive others.

I'm always glad to hear from you,

Aunt Anna

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APRIL 22—OUR ALL FOR THE KINGDOM

Dear boys and girls:

The Lord has an answer for every question which comes to our minds. I trust that every boy and girl may learn to find God's answer, before deciding what they will do about a thing.

Let us get our Bibles and read Matthew 19:16-30. Here is a man that has a question. He wants to know how to gain eternal life. That is a good question to ask, but the man was grieved with the answer which the Lord gave him. This young man, thinking he had done well to answer the Lord saying he had kept all the commandments, was lacking in one thing. Jesus said to him, "Go and sell all that thou hast and give it to the poor . . . . and come and follow Me" (vs. 21). Now look at verse 22, and see the effect it had on the young man. He went away sorrowful. Do you think that the Lord was asking too much of him? No! When we live our lives thinking only of ourselves and what we would like, then we find the Lord's commandment to be grievous; but when we think of Calvary, and we see that the Lord Jesus gave His all for us, then we delight in giving our all to Him. We gain eternal life, not by all the good things which we have done, but by believing on the Lord Jesus Christ, and what He has done for us.

Don't fail to write if you have Bible questions.

Aunt Anna

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APRIL 29—CHRIST'S STANDARD OF GREATNESS

Dear boys and girls:

Most boys and girls like to make plans for the future of what they are going to be and do when they grow up. Some say they are going to be doctors, some teachers, some statesmen, etc. The list would never end if I were to ask you what you wanted to be. Each one trying to become great.

Becoming great in our heavenly position is based on quite a different scale than that of becoming great in earthly things. Matthew 20:27 is God's answer to one who wants to be great in the Kingdom of heaven. "Whosoever will be chief among you, let him be your servant." Isn't that quite different from our way of thinking of greatness? Now read Matthew 20:27 again, but read it with verse 28 this time, seeing the connecting thought expressed in the words "Let him be your servant EVEN AS the Son of man." Since the Lord Jesus came to minister to mankind and give His life a ransom for many, surely He wants us to give our lives as servants, seeking always to point others to Him. This is what counts in our Christian life, and makes for greatness.

I'm deeply interested in all your lives and would be happy to get a letter from you.

Aunt Anna

PAUL THE PREACHER

(Continued from p. 43)

where Moses communed with God at the burning bush, and where Elijah went when in despair and discouragement and became refreshed by close contact with the greatest of all teachers. Be that as it may, we know that somewhere in Arabia Paul had personal dealing and instruction from the Lord, and here received the special revelation which he was commissioned to give to the world (Gal. 1:15-20). This marked the climax of Paul's preparation. This was truly his "highest education."

Yes, Paul was God's "chosen vessel" to bear His name "before the Gentiles, and kings, and the children of Israel" (Acts 9:15). Surely no one can doubt the grace of God back of Paul's preparation as a preacher. In fact, Paul himself says relative to this preparation, "By the grace of God I am what I am" (I Cor. 15:10).

II. PAUL'S PASSION

AFTER his conversion Paul became just as intense in his preaching of Christ and the resurrection as he was before in his zeal for preaching and keeping the Law. This passion was twofold: first, he had a burning desire that his fellow-Jews might come to know Christ and the grace of God that leadeth to repentance. The depth of this desire is indicated in Romans 9:3 where he says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Then note how his great heart of love went out to the whole world when he said, "I am debtor both to the Greeks, and to the Barbarians: both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also" (Rom. 1:14-15).

So concerned was the great Apostle for all men that on one ocasion when he was evidently accused of being beside himself, he said, "For whether we be beside ourselves, it is God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead" (II Cor. 5:13-14). Ah, yes, this was the secret of Paul's passion—the constraining love of Christ. Though he was not loved by those who should have loved him, yet his passion for them never ceased or became cold. He said to the Corinthian believers, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (II Cor. 12:15).

Such a passion as this could only be prompted by the grace of God. For after he had told the Philippians that he had much in which to glory after the flesh and the righteousness that was in the Law, he went on to say that "all these things" he counted but loss that he might win Christ (Phil. 3:4-9). True passion is found in the expression "the fellowship of His sufferings" (Phil. 3:10). This was Paul's passion and could only be produced in such a life as his or in any other life by the grace of God.

III. PAUL'S POLICY AND PROCLAMATION

WHETHER he was correcting some false doctrine that had crept into the early church, or whether he was exhorting the believers to a more consistent walk in matters pertaining to their every day conduct, Paul's method and message was the same—they were characterized by the grace of God.

Judaisers had gained a foothold in the church at Galatia and had succeeded in getting the believers back under the bondage of legalism. Paul denounced the thing with all the force of his God-given prerogatives as an apostle, even to the extent of saying, "Let them (the false teachers) be accursed" (Gal. 1:8-9). But the balance of his epistle to the Galatians is given over to an exposition of the avenue of liberty out of the bondage into which they had been

led. The Galatian believers had literally "fallen from grace" (Gal. 5:4). That is, they who were really justified by faith (Gal. 2:16) were trying to live as though they were justified by the Law. In other words they had turned from the grace of God to the "weak and beggarly elements" (Gal. 4:9). The result, of course, was bondage and sin (Gal. 5:7-9). Paul, however, showed them the way out. Note the cunning way in which he deals with them from the doctrinal standpoint: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh (that is, by the Law)?" (Gal. 3:1-3). Step by step, he then leads them out into the glorious liberty of the grace of God by the way of Calvary and not by the way of Sinai.

And now observe how he deals with the Ephesian believers in the matter of their conduct. It is evident from chapters four and five that they had drifted back into some of the sins which characterized their walk as Gentile unbelievers and which were breaking the unity of the Spirit, and Paul, with his great loving heart and pastoral concern for them must needs bring them back into harmony and the unity of the Spirit. His dealing and declarations are, as usual, unmistakable. He first lays a strong doctrinal foundation by discussing with them the truth about the Body of Christ and how it is centered, unified, and held together by One Who is the Head—even Christ. He reminds them of the grace of God which wrought for them the great plan and price of their redemption and salvation. He also reminds them that they are not to walk as other Gentiles because they have not "so learned" Christ. He then appeals to them on this basis—God's grace—to endeavor "to keep the unity of the Spirit in the bond of peace" and to "let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away" and to "be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake" had forgiven them. In each and every case you will find this same remarkable consistency—Paul always practised and preached in the light of Calvary and by the grace of God which was shed abroad by Him Who hung there.

Furthermore, Paul was a preacher of one message. But oh! the breadth, and length, and depth, and height of that message! It speaks of every attribute of God. It unfolds all the mysteries of God. And it reaches to every need of man. Begin, if you will, with Paul's public ministry as recorded in the book of Acts, and then study each one of his epistolary communications to the various churches, and see for yourself if he neglects anything pertaining to life and godliness. You will be convinced that truly he has declared unto you as he did unto the whole world "all the counsel of God" (Acts 20:26-27). And yet his messages always center about one theme: they find their focal point invariaby in the grace of God.

But some will say, "Didn't Paul preach Christ and Him crucified"? Yes, and that is just telling us in so many words the meaning of the grace of God. There is no such a thing as separating the person and work of Christ from the grace of God. The grace of God was personified in Christ (John 1:14). This was the heart of Paul's proclamation from the beginning to the end of his ministry. Have you ever noticed what he did immediately after his conversion? The record is that "straightway he preached Christ in the synagogues, that He is the Son of God" (Acts 9:20). Then note the position he took with the Corinthians who were so greatly influenced by the wisdom of the Greeks. He says to them, "I determined not to know anything among you save Jesus Christ and Him crucified" (I Cor. 2:2). And at the end of his ministry, when he gave parting instructions to Timothy, he said two things of striking importance: "Remember Jesus Christ" (II Tim. 2:8) and "Preach the Word" (II Tim. 4:2). In other words, Paul is telling Timothy to always remember to preach the written Word—the Scriptures—which reveal the risen Christ Who is the living Word.

A preparation supervised by God's grace, a passion kept burning by God's grace, a policy balanced by God's grace, and a proclamation ever resounding with God's grace briefly summarizes the life of Paul the preacher. What a standard and what a goal for every preacher in this age!

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THE SHEPHERD HEART

(Continued from p. 44)

in this modern day to all who are concerned, i.e., that there is a burning need of the shepherd heart. For those who are conscientiously seeking to shepherd their flocks carefully are few in number compared with the number of sheep. The shepherd heart is needed everywhere and all the time, but at present there is a special need of it, a burning need of it, because of three lamentable conditions among Christians.

I. BECAUSE OF WORLDLINESS IN THE CHURCHES

IT IS a startling and appalling fact that because of worldliness among Christians it is quite difficult to distinguish between believers and unbelievers. Christ gave us new standards, nobler and better ideals, and it is in the plan of God for believers that these new standards shall make of them a separate, a different, a peculiar people. But strange to say, instead of these higher Christian standards being an influence on unbelievers as they used to be, today the worldly standards are flooding the churches. Immodesty is characteristic of unbelievers, not only among women, but among men as well. But is it easy to determine the difference between believers and the unsaved on the basis of modesty in dress and conversation? The specific declaration of the Scriptures to the woman is that she should have long hair, but who would dare attempt to differentiate on that basis? What is the difference between the average church choir and a group of vaudeville entertainers as far as "make-up" is concerned? It is not stretching it far to say that the only difference is that the one is an amateur group and the other professional. The question we are considering cannot even be settled by saying that the Christians carry Bibles. The invention of pocket testaments has relieved the embarrassment of many on that score. And since a pocket testament can't be seen anyway, far too many Christians see no need of carrying one at all. Can you think of a single visible manifestation which distinguishes between the average Christian and an unbeliever? It is a sad commentary that the answer must be "No."

But it is equally as tragic that worldliness has found its way into the church program. Dramatics, social reform, pie and cake religion, entertainment, anything to keep hand and head busy is the order of the day. The churches have lost the vision of their mission. It is no longer to proclaim Jesus as Saviour. The dance and the card party attract the young people. The Gymnasium attracts those who enjoy athletics. The movie attracts the emotional. The lecture attracts the intellectual. The bazaar attracts the carnival crowd. The Christian Endeavor plays attract those with dramatic aspirations. But what is there to attract the soul longing for a glimpse of Jesus, hungry to know the truths of the Word, thirsty for the Water of Life? The church's program is a tragic farce.

This is why there is such great need of the shepherd heart. As the oriental shepherd guided his flocks from one good pasture to another, even so is there a need of preachers who will guide their congregations from good things to more good things. Need there be variety? Then let it be in alternating between prayer meetings and Bible study evenings, between laymen's evangelistic work in street meetings or gospel centers and tract distribution or personal work, between regular preaching services and special Bible conferences. It takes a wise pastor to choose good things; it takes a diligent pastor to seek out good things; it takes a pastor yielded to the Lord to safely guide his members from one good thing to another. But if he

has the shepherd heart, he will be glad to thus give himself to his task, satisfied that he is pleasing the Great Shepherd Who said, "Feed My sheep."

II. BECAUSE OF THE MULTIPLICITY OF FALSE CULTS

FALSE religions take their place in the front rank of dangers to Christians today. Uninstructed Christians flock to Pentecostal meetings without a thought of danger. Russelism gathers in its quota of the gullible without much trouble. Buchmanism takes its toll. The amazing truth is that false religions get most of their converts, not from the ranks of the unbelieving, but from the ranks of the saved. When Aimee Semple McPherson came to Denver it was the church folk that gave her support; and not only church laymen, but the preachers. God help the poor sheep whose shepherd is as blind to the dangers as they are. The oriental shepherd carries a heavy club to beat off wild animals that molest his flock. But what kind of shepherd is this who goes with the flock into the presence of danger, yes, who precedes the flock and thus makes his sheep think there is no danger? When fourteen thousand people packed the municipal auditorium to hear the notorious Aimee divulge her pseudo-healing secrets, and many of Denver's ministers sat on the platform, thus giving sanction and support to her program, it was a magnificent demonstration of the danger Christians are exposed to today from false religions.

And it was at the same time a magnificent demonstration of the burning need of the shepherd heart. A man may be a shepherd but if he is negligent in performing his task he does not have the shepherd heart. The sheep need protection, O Shepherd! They need to be warned against these subtle, deceptive, wily inventions of Satan. The pastor whose desire is to protect his congregation from such dangers will be eager and alert to notice any new errors creeping into the community, and will diligently expose them. He will untiringly instruct his people concerning these false views, that they may intelligently refute them. But how many pastors do this? Ah, all we can say is that there is a burning need today of the shepherd heart.

III. BECAUSE OF THE PERSONAL STANDARDS OF CHRISTIANS

THE personal standards of the average Christian are almost unbelievably low. With standards no longer upheld by the government, with the home no longer seeking to maintain high ideals, and with churches wrecking themselves in the mad leap from ideals to idealism, it is no wonder that Christians are uninstructed in the principles of right Christian living. But even where there is such knowledge, it is too often true that it has not resulted in right living. A young man writes, "I could stand and talk from head knowledge, advise and exhort others to pray and yield themselves wholly unto the Lord, yes, I even meant this from the heart. But THIS HAD NOT TAKEN PLACE IN MY OWN LIFE." Rejecting light, whether in theory or in practice, is heartbreaking. To what extent is the fruit of the spirit found in the average Christian? Is love the common conception of the relationship between church members? Is joy expressed by the sour-dough Christian? Is peace expressed by a phrase like "the war department of the church"? Is longsuffering, is gentleness, are the other things named as fruit of the spirit exercised by the proverbial spit-fire deacons? It is a sad admission to have to make, that these conceptions of the condition in the churches of today are not so far-fetched after all. When Christians heed the admonitions of Scripture—"I beseech you therefore brethren . . . . present your bodies a living sacrifice," "Be at peace among yourselves"; "Rejoice always"; "Let love be without dissimulation"; "Rejoice always"; and "Be content . . . . for He hath said, I will never leave thee nor forsake thee"—then shall they reach the New Testament standards which Christ would have them live. Meanwhile, we can but stand aghast as we view the lamentable standards tolerated in the personal lives of believers.

What will meet this need in our churches today? Will more evangelism do it? No, for it is not a problem concerning the unsaved. Will more teaching do it? Yes, to some extent, and yet even that is not the key to the solution of the problem, for many Christians who know the truth live lives that are a disgrace to the testimony of Christ. What then will meet the need? Pastors who will give themselves unselfishly in personally helping their members to meet it. Low standards get Christians into difficulties. Instead of facing their troubles in the right way and seeking to right matters, they get deeper in the mire by trying to smooth things over. A helpful pastor can deliver many a person from further trouble by personal dealing and careful handling of the situation. But his motive cannot be general uplift or social enlightenment. If his motive is not to see the transforming power of Christ in the life, he will not be seeking to deal personally with his members. The one crying need to raise the standards of personal living among Christians is a host of pastors with the shepherd heart.

Pastors! Pastors! the burning need of the shepherd heart is evident. Worldliness in the churches, false religions with their subtle methods, personal standards dragging in the dust, this condition among the sheep is testimony to the need. A true shepherd knows his sheep, loves his sheep, cares for his sheep, guides his sheep, protects his sheep, delivers his sheep, "giveth his life for the sheep." Do you long for your sheep to wholly follow the Lord? Do you pray for them? Do you study diligently to wisely guide them? Do you labor unceasingly to protect them? Do you give your very life because you love them? The Lord Jesus Christ, the Great Shepherd, wants to use your consecrated life to meet the burning need of the shepherd heart.

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THE PREACHER AND HIS SERMON

(Continued from p. 45)

Ward Beecher's comment about this, "Sometimes, indeed, one may be called to preach off-hand—extempore—and may do it with great success; but all such sermons will really be the result of previous study." Too much stress cannot be placed on the value of real earnest study of God's Word and other books valuable in sermon preparation.

On the subject of length of sermons, one great pastor has made the following valuable comment: "The length of sermons should never be determined by the clock, but upon broader considerations, short sermons for small subjects, and long sermons for large subjects . . . . The true way to shorten a sermon is to make it more interesting." It is true that some men fatigue their audiences by preaching too long, but in correcting this evil one should not fall over backwards and preach too short. Henry Ward Beecher says, "A minister ought to be able to hold an audience for an hour in the discussion of great themes." A word also ought to be said about the unnecessary rambling, characteristic of some preachers after they have presented their material. The story goes of a man who appeared before a Sunday-school class and opened his speech with these words, "I hardly know what to say this morning." Little Johnny piped up, "Say AMEN and sit down." Those guilty of rambling ought to heed this sardonic comment. One very good place to end your sermon is after you have presented your planned material—further cavorting may spill the good bucket of milk.

Stratospheric discoursing is an easy rut to slip into and may result in your audiences losing interest in the preaching service. One man loves exposition, another textual, and still another loves topical discourse. Some soul needs an evangelical message, while another needs biblical instruction. One keen mind will follow your logic without your

making the connection between points, whereas another mind needs the explanation. What will you do in the face of this variety of needs? Your answer should be that you will be a well rounded out preacher that sees and meets the needs of his audience. Come down out of the upper atmosphere and preach on a plane with your listener. The following comment concerning a certain preacher is noteworthy, "He didn't act as though he were too good for us."

It is true that time and space permit us to consider only a few of the evils of modern preaching, but we feel that some lessons can be learned even from these. God's Word will be none the less true if it is dryly presented, but such uninteresting sermons do not attract people. People are only human and soon lose interest. Physical earnestness alone will not hold them, neither will variety of material and originality of presentation, but a logical combination of all three plus the unction of the Holy Spirit will stimulate and hold interest. Henry Ward Beecher says that the minister of the Gospel should not be shooting off a Chinese firecracker just to hear it explode but rather should be shooting the gun of the Gospel and watch for his game to fall. Take heed—be fresh, sparkling, and interesting—graveyards are where people sleep.

II. HOW TO MAKE SERMONS ABOUND WITH SPIRITUAL FOOD

"A DISCOURSE based on a passage or text in the Bible" is given by Funk and Wagnalls as the preferred definition for sermon. This definition has long since been forsaken by the modern atheists, Harry Emerson Fosdick, S. Parks Cadman, Shaler Matthews, Bishop McConnell, E. Stanley Jones, Dan Poling, and other famous or infamous modernists, who call their pulpit discourses, sermons. If such are sermons, then they must depart from the above definition.

I have heard over and over again the sad regret of earnest Christians saying that their pastor did not feed them. Perhaps such pastors did not patronize the right source of supply, the Bible.

Henry Sloan Coffin says that it is an accepted fact that the best suggestions for sermons come to us when we are not particularly thinking about them, and that our minds are usually blank when we need to find a subject. He suggests that as a remedy we keep a notebook beside us when studying or reading our Bible and jot down the gems of thought that come to us. This will serve to keep the preacher from running out of material.

However, the shepherd of the flock must go further than this in order to be a true pastor. I Peter 5:2, speaking of the duties of elders, says, "Feed the flock of God which is among you." Also Proverbs 10:21, "The lips of the righteous feed many." Elders and the "righteous" can only feed souls spiritual food by drawing their material from the Word of God.

After making sure that the material is scriptural, you should then heed Hebrews 5:12-13 which reminds us that some souls can only take the milk of the Word, whereas others can digest strong meat. Feed the children and the aged, the weak and the strong, the vacillating and the steady, the poor and the rich, the stranger and neighbor, the unwilling and the willing, the lost and the saved. Have a ministry that gives spiritual food to every needy soul.

It is through the channel of the sermon that the minister of the Gospel can be a very great blessing to needy souls. True, the sermon is not the only channel through which the minister may bring blessing but it is a powerful one, and it is that channel upon which the special blessing of God rests.

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THE PREACHER AS AN EXAMPLE

(Continued from p. 46)

er's life, like a magnet, should draw the soul to Christ. The pillar of fire, which led Israel to Canaan, not merely shone, but also went before them." It has been said of those fearless preachers through whom God brought about the Reformation that "the truth not merely sounded, it shone out of them." And how beautiful that someone could say of Basil that his preaching was like thunder because his life was the lightning to it.

The German writer Christlieb made many good observations on ministerial behavior, such as the following: "Only as an example to the flock, not merely teaching the commandment, but doing it, only as the living realization and personal representation of the dignity and blessedness of the Christian's calling, can the preacher permanently enjoy the authority to influence his hearers profitably; whilst to him who preaches to others and is himself a castaway, both God's blessing and the respect of men will soon enough be lacking. The hearer is only too ready to use the faults and neglect of the preacher as a fig-leaf for his own nakedness. Hence, the sins of the pastor are the greatest in the church, because they do most to hinder the course of the Word of God."

Alas, all too common are the instances today where preachers are not the example they should be. In the book, "Reformed Pastor," Baxter wrote comments about the palpable error of some ministers who make such a disproportion between their preaching and their living; who study hard to preach exactly, and study little or not at all to live exactly. He said that for them all the week long is little enough to study how to speak an hour; and yet one hour seems too much to study how to live all the week. The same author said, "One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon."

A PREACHER is a leader of men. His influence may be more far-reaching than he realizes. His inconsistencies, deficiencies, weaknesses, and spiritual deformities reappear in his followers with that fatal certainty which strikes grief to the heart of the father who sees his dread disease reappearing in his children. Many and varied are the sins which the preacher must avoid if he would be a good example. We can mention only a few. He must avoid complicity with the evil of the world-system in every respect, particularly in the world's amusements. A preacher who fails to be separate from such worldliness as dancing, card-playing, and theatre-going, is not a godly example. The preacher must avoid being united together in a common purpose with those who know not Christ. He must avoid the money-loving, popularity-hunting, man-pleasing, motives which are the cancers eating at the vitals of many a minister today. Sins that beset the pathway of God's minister like a legion of demons are laziness, cowardice, impatience, despondency, selfishness, dishonesty, autocracy, pride, discontent, meanness, and a host of others. As the Lord looks down today upon His servants, how it must grieve His heart to see how far short we fall from being examples of irreproachable conduct.

Although such failure is common, a grave responsibility attaches to the preacher's failure to live the exemplary life commanded him. God always holds leaders much more responsible than the people led by them. Thus in denouncing the sins of God's people Jeremiah especially pronounces woe to the false shepherds. "For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered" (Jer. 10:21). "Woe be unto the pastors that destroy and scatter the sheep of My pasture! saith the Lord . . . . Ye have scattered My flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings saith the Lord" (Jer. 23:1, 2).

Commensurate with the guilt of becoming such a shepherd is a preacher's responsibility to avert that evil, and to exemplify Christian conduct. "Feed the flock of God . . . . Neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2-3). While a minister must in all things show himself as a pattern of blameless conduct, it is well to consider the six particulars in which

Timothy, as a representative preacher, was admonished to be a specimen of Christ-like behavior, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). The preacher, then, should be careful to let his words be only gracious words, upbuilding to the soul who hears them, and this not only in the pupit, but everywhere. In his behavior toward friend and enemy alike, the preacher should manifest the fruit of the Spirit. Love, true and unselfish, the love that is eager to spend and be spent for others, should motivate the preacher at all times. Even under depressing circumstances his spirit should be "fairly seething with enthusiasm." His faith in God and His Word should steadily develop through being exercised. And the preacher's purity, instead of being a byword of the world, should be that cleanness of heart and mind which the Lord Jesus so cogently bespoke when He said, "He that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

In this hour of spiritual declension and apostasy, as the shadows lengthen toward the dark night of the Great Tribulation, while atheism challenges the very continuence of the Church of Jesus Christ, and when Christians are turning from God at the slightest provocation, it behooves every preacher as never before to face, upon his knees before an open Bible, God's command, "Be thou an example of the believers."

—o—

LESSONS FROM JEREMIAH THE PREACHER

(Continued from p. 42)

But what a task for one poor, finite human being! Not only was Jeremiah called to proclaim the national message of Israel to the "nations," but in faithfulness to his own people he must reprove, rebuke, and pronounce judgment upon them because of their abominable sin in turning away from Jehovah, and rejecting the truths which they had been ordained to preach. This leads us to the second phase of Jeremiah's call.

Jeremiah's call was not only a general call to be a prophet to the nations, but it was also a call to a specific task, that of prophet to the nation Israel. This is revealed in the words which came to Jeremiah in the second chapter,

> Moreover the Word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord . . . .

Beginning with this portion of Scripture and continuing throughout the balance of the book, we find that Jeremiah's prophecies center around the nation Israel. God had called him to a specific task—a task which confined his labors and his activities to the nation Israel. To be faithful to God's call meant persecution and suffering untold. It meant no certain abiding place for him. As a result of her rebellion against God, Israel had lost her national identity. She had already become the "tail" of the nations and was already being dragged into her dispersion under Gentile dominion. Therefore, wherever Israel went, Jeremiah must needs go. He must fulfil his specific mission.

Here we pause to learn a lesson from the preacher Jeremiah. As surely as God had a call to a specific task for Jeremiah, so surely does He have a call to specific service planned for every believing soul. To have labored among all the nations would have been a physical impossibility for Jeremiah. But to the extent that he was faithful in discharging his God-given responsibilities in the specific task to which God had called him, to that extent could he bring blessing to all the nations. His specific call to service was confined to a geographic location.

So with the individual believer today. God Who understands our frame and knows our limitations, does not expect us to take on the whole world as our field of labor. On the contrary, He calls each individual to a specific task, a particular piece of Christian work, commensurate with His spiritual gifts. There He expects him to labor and bear a faithful testimony, that may, under the blessing of God, reach to the ends of the earth.

We press on to consider,

II. HIS MESSAGE

JEREMIAH'S message was a twofold message. The greater portion was historical and therefore pertinent to the conditions existing within the nation at that time. Intermingled with this historical message we find a prophetic message setting forth prophecies of future judgment and final restoration of Israel in the land, and the establishment of the literal Kingdom here upon the earth. There are, however, three outstanding characteristics with reference to Jeremiah's message which we do well to consider.

The first fact we note is that Jeremiah's message was a "God-given" and a "God-inspired" message. In the ninth verse of the first chapter we read, "Then the Lord put forth His hand and touched my mouth, and the Lord said unto me, BEHOLD I HAVE PUT MY WORDS IN THY MOUTH." Some forty times throughout the book the expression "moreover the Word of the Lord came unto me," or kindred expressions, indicate that God had called Jeremiah to preach a message not composed of "cunningly devised fables," nor "words of mens wisdom," but a message straight from God, pulsating and throbbing with the power and might of God Himself.

The second fact we observe about Jeremiah's message is that it was a message of judgment. This is revealed in the following passages: "See I have this day set thee over the nations, and over the kingdoms to root out, and to pull down and to destroy, and to throw down, to build and to plant" (Jer. 1:10). No wonder that Jeremiah was an unpopular character, and hated by his kinsmen. His faithfulness and stedfastness in proclaiming God's message brought upon him the displeasure and indignation of the entire nation. As a final blow to their national pride, he predicted two calamities which would completely overthrow their national prestige.

The first of these was the capture and fall of their holy city, Jerusalem. Jeremiah repeatedly declared that Jerusalem should be besieged and destroyed by an evil coming out of the north.

> O ye children of Benjamin, gather yourselves and flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction (Jer. 6:1).
>
> And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant (Jer. 9:11).

The animosity and displeasure which Jeremiah brought upon himself by announcing this prophecy can be readily seen from the following Scripture,

> Then spake the priests and the prophets unto the princes and to all the people, saying, This man

Woe is unto me, if I preach not the Gospel!

I Corinthians 9:16

is worthy to die; for he hath prophesied against this city, as ye have heard with your ears (Jer. 26:11).

On the other hand, the very next verse discloses the fearlessness and perseverance with which the faithful prophet proclaimed his ultimatums.

Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard (Jer. 26:12).

The false prophets and the princes held no terror for this preacher of righteousness. He was willing to give his life, if need be, to proclaim God's words to his idolatrous kinsmen. He could challenge them by declaring,

As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears (Jer. 26:14-15).

Only a willing abandonment to a God-given task could prompt him to risk his life. Jeremiah had a responsibility, and that responsibility was to proclaim the Word of God, even though it meant persecution, suffering, or even death.

The second calamity which Jeremiah prophesied was the captivity and subjection of Israel by Nebuchadnezzar, the king of Babylon. This servitude was to continue for a period of seventy years.

Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations (Jer. 25:9).

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years (Jer. 25:11).

The events which followed in the succeeding years proved the truthfulness of Jeremiah's prophesies. Jerusalem was beseiged and the city destroyed. In the eleventh year of Zedekiah Israel was led away captive by Nebuchadnezzar, king of Babylon. Instead of advising Israel to liberate herself by means of force, Jeremiah counselled her to submit to the yoke of the king of Babylon. His words to Israel were, "Serve the king of Babylon and live" (Jer. 27:17). Those who heeded the word were assured of God's favor; the privilege of tilling their land, and an abiding place. For those who refused, Jeremiah predicted that they would "die by the sword and by pestilence."

Last but not least, Jeremiah's message was a message of hope and cheer. As the sunlight suddenly bursts forth from behind the thick angry clouds on a stormy day, so the prophesies of a brighter day for Israel stand out in the midst of the awful gloom of judgment and confusion. Surely the saddened hearts and the grieving spirits of the Israelites were encouraged and strengthened when their faithful prophet would proclaim,

For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it (Jer. 30:3).

In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:5-6).

But alas, Jeremiah did not live to see the fulfilment of his prophecies of cheer and hope, nor the final restoration of his beloved nation. After many imprisonments and miraculous escapes, marked by divine deliverances and protection, Jeremiah finishes his ministry by recording in his book his later judgments and prophesies. The Scripture gives us no information as to his death. But that is of little consequence. Suffice it to say that while Jeremiah was greatly persecuted and misunderstood during his lifetime, his prophesies pertaining to the restoration of Israel as a nation were and still are the sacred words of Jehovah, giving assurance that one of these days God's people Israel shall be united and God shall bring them back to their promised land and they shall find rest and peace for their souls. In that day Israel shall dwell safely, under the reign of her promised Messiah Who shall be called "The Lord our Righteousness."

Let us summarize. What are the lessons which we have gleaned from this great preacher to the Jews?

First, we have found that Jeremiah was called of God and nothing could swerve him from the performing of that solemn responsibility. Even though discouraged and downcast, even to the place where he cursed the day of his birth (Jer. 20: 14-18), he never turned aside from his God-given responsibility. While he was called to the particular task as a prophet to the Jewish nation, his testimony for truth has blessed, and still will be the means of blessing to all nations.

Second, we have found that Jeremiah was called to preach the Word of God in its entirety. To preach the Word of God meant persecution, sacrifice, and suffering. Jeremiah did not become a popular number with his people. He did not seek men's approval. He was called of God to preach the Word even though it made enemies of his kindred.

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To preach the Word meant sacrifice. Because of the difficult task God had commissioned him to perform, the inference is that Jeremiah never married (Jer. 16:1-2). He was willing to give up houses and lands, family and friends, to fulfill God's plan for his life.

To preach the Word meant suffering. Few of the prophets endured the suffering that was experienced by the prophet Jeremiah. His suffering is revealed in an incident which happened toward the close of his ministry when his opponents besought the king to have him put to death. When the decree was granted, Jeremiah was thrown into a foul and slimy cistern, there to breathe his last. But blessed be God, the work of the prophet was not yet done. Through the intervention of a royal eunuch, Ebed-Melech, the Cushite (Jer. 38:1-13), he was delivered. Thus, through many vicissitudes and trials this mighty prophet of God endured, to proclaim the message which God had commissioned to him.

Would to God that our generation were blessed with more of the type of preacher exemplified in Jeremiah. We need preachers today, who, like Jeremiah, having accepted the challenge of Romans 12:1-2, are willing to go all the way with Christ. We need preachers today, who, like Jeremiah, are willing to enter into God's perfect plan and there to abide, rendering faithful service in spite of all opposition and persecution. We need preachers who, like Jeremiah, are determined to preach only the Word of God, without fear or compromise. We need preachers today, who, like Jeremiah, will have nothing to do with the heathen practices of a social gospel, psuedo-science, fanaticism, or modernism. We need preachers today, who, like Jeremiah, are willing to exhort, rebuke, with all long suffering and doctrine. We need preachers today, who, like Jeremiah, are determined to magnify and exalt that One Who is "our Righteousness" above everything else in the world. May God stir men's hearts to the privilege and responsibility of preaching the Word.

—o—

THE DEVOTIONAL LIFE OF THE MINISTER

(Continued from p. 49)

mind is the promised fruitage of a raptured contemplation by faith of the blessed Son of God.

In Proverbs 3:6 the Holy Spirit's appeal is, "In all thy ways acknowledge Him, and He shall direct thy paths," while the promise is that Divine guidance shall be the believer's possession—"He shall direct thy paths." No place in God's Word are we authorized to expect predictive guidances. His direction of the believer's path is in another place said to be "step by step."

As a Christian leader, the preacher needs most sorely to learn that blessed lesson of faith—trusting God one step at a time. Predictive guidances are not from God. Predictive guidances are pride-feeders and faith-wreckers. Predictive guidances are the product of human impatience and bigotry. It is one of the biggest and finest lessons in the preacher's life when he grows enough patience to simply trust God, and learns to "walk by faith" and not "by sight." Then is he equipped to lead his flock into the deep things of God.

In Psalm 37:4 the exhortation is, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." Once more the plainly declared objective is that the Christian shall become engrossed in the Lord, while the promise is one which some have felt is too good to believe, or that it was dangerous for God to make such a promise. But not so. When He says that He will give us the desires of our hearts, the promise rests on the objective presented. The promise is both safe and glorious. If a man delights himself in the Lord, the desires of his wicked old heart will be so happily transformed that it will be the Father's joy to grant those desires.

What a promise for the discouraged pastor to begin to plead. "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." Dear heart-broken undershepherd, plunge after the objective, meet God's condition, and then claim God's unfailing Word.

Could a biblical objective for the life of God's servant be made more clear? He wants me to "stay my mind upon Him." He appeals to me to "consider Him," which means to stedfastly gaze upon Him. He desires that I acknowledge Him in all my ways, and admonishes me to actually "delight" myself in the Lord. To obey these scriptural instructions would mean that the soul would become centered in Him, beholding the miracle of His incarnation, the beauty of His earthly walk, the supreme wonder of His identification in death with "every man, the victorious declaration of His deity before angels, demons, and men in the triumphant resurrection from the dead, the blessed manifestation of His love in ascending to the heavenly throne to shed forth strength upon us to meet our daily needs, and the majesty and power which shall be manifested as His in the glory of His second coming. This is occupation in Jesus. It means getting acquainted with Him in such blessedness of intimacy that my soul is strengthened and fed by all that He IS and all that He has done on my behalf.

And this is the supernatural objective to which God calls the minister who would be efficient for Him.

The supernatural foundation of the devotional life of the minister is a recognition of the full divine inspiration of God's Word, the Bible. This will fortify him against the false teaching in the world.

The supernatural habit which is essential to the devotional life is prayer, quiet, stedfast, faith-filled prayer. This will fortify him against the awful downward drag of the false living in the world.

The supernatural objective of the devotional life of the minister is nothing more nor less than intimate, personal acquaintanceship and comradeship with the Lord Jesus Christ Himself through the operation of the Holy Spirit. This will fortify the soul against the mighty onslaughts of the invisible forces of darkness, and impart power for service.

May God give to this awful hour of apostasy, consecrated pastors who will gladly build on the supernatural foundation, will cultivate the supernatural habit, and press faithfully forward toward the supernatural objective—Jesus Christ the Lord.

—o—

AS THE EDITOR SEES IT

(Continued from p. 39)

before him whereby he can injure the lives of the flock and tear down the reputations of his brethren. The preacher has opportunities, because he is often consulted in private matters, to go beyond that which is wise and delicate, and become a "busy body in other men's matters." The preacher has opportunities to pussy-foot on separation in order to be popular with the young people, and opportunities to soft-pedal the Gospel in order to retain the "good fellowship" of the business men and the commercial clubs of the community. The preacher has opportunities to be suggestively non-committal when others criticise a brother in the Lord, thereby making it plain that he is also critical, but protects himself by subtle silence; and the preacher has opportunities to tearfully avow himself the friend of a cause which is under fire, and then by artful cunning, poison the minds of those who look to him for help. The preacher has excellent opportunities to shut his eyes to the presence of "Modernism" in the "State Convention," and to be aggrieved, astonished, and hurt when anyone suggests that he is compromising with the enemies of the cross.
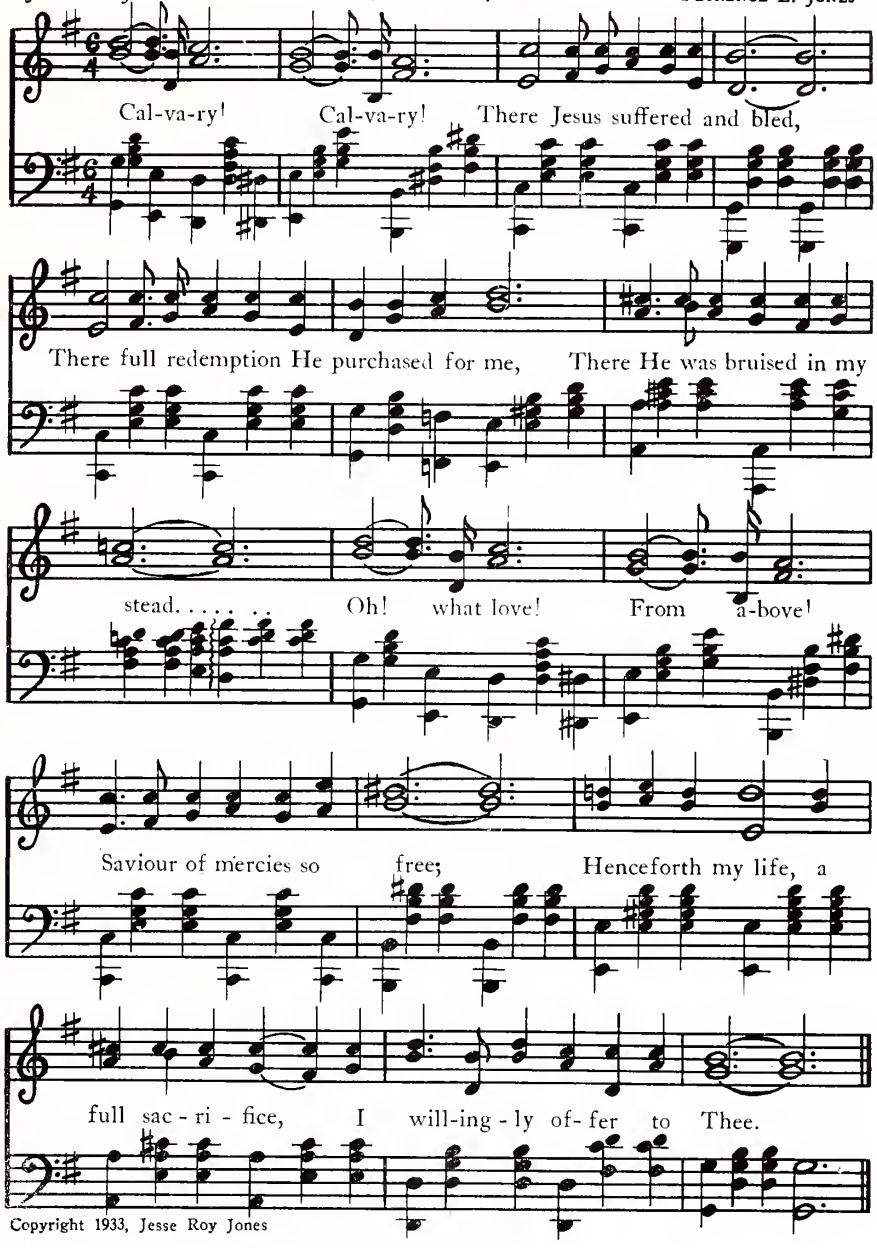
Opportunities, yes, countless myriads of opportunities.
Which way shall I take?
Cries a voice in the night.

Christian Young People!

Let the message of this song be the decision of your heart—

Calvary

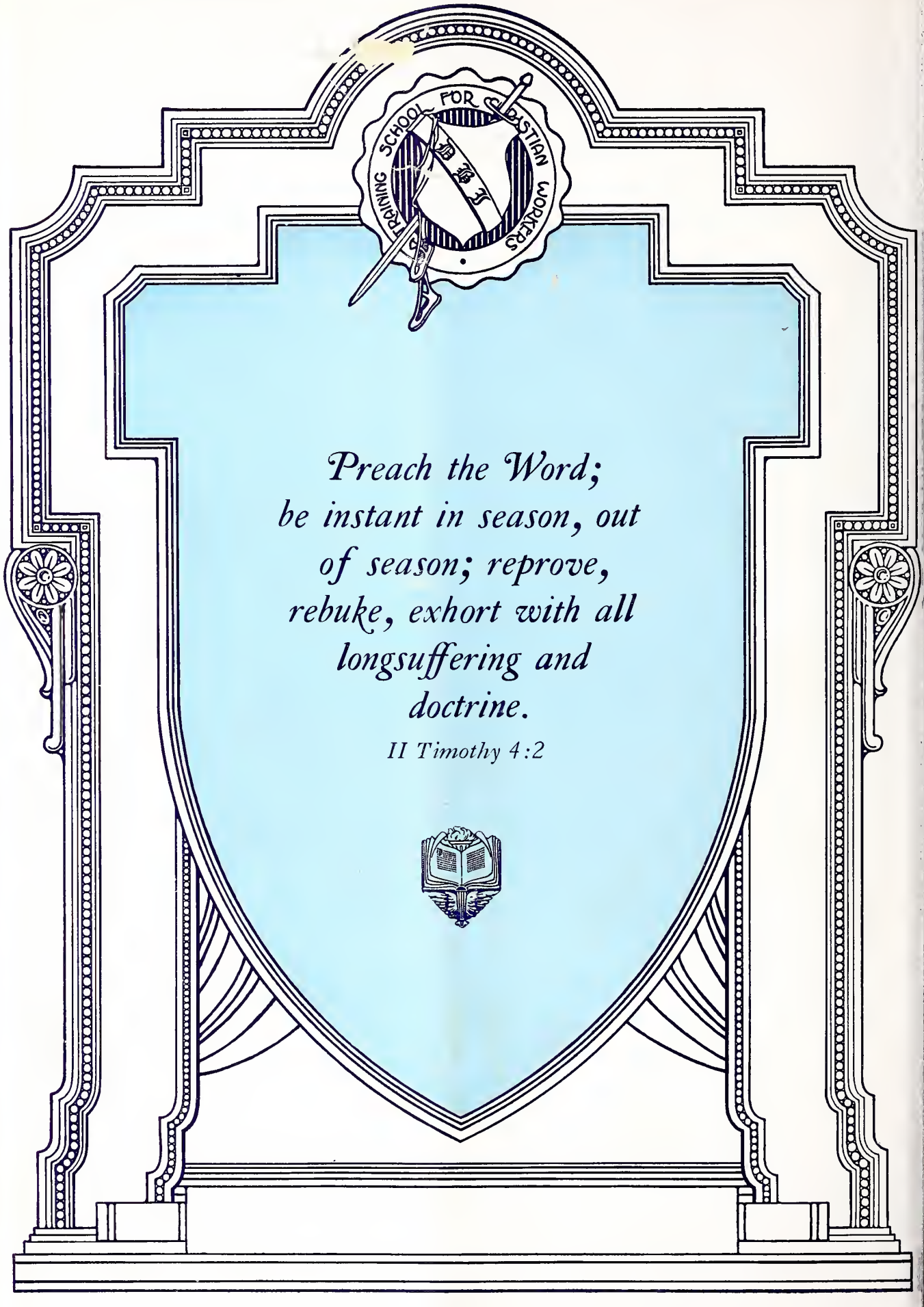
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Preach the Word;
be instant in season, out
of season; reprove,
rebuke, exhort with all
longsuffering and
doctrine.

II Timothy 4:2



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THE TRINITY

The triune God, Father—Gen. 1:1, Son John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:11-15.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church I Cor. 12:12-13

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Second Coming Number

THE cry in every instructed Christian heart is, "Lord Jesus come quickly." The awful economic conditions, the activities of a government whose business and financial experimentations are calculated to produce in the breasts of thinking men every uncertainty and troubled anticipation; the startling report of the turmoil of nations; the closing of doors to missionary activity; the news of great nations waiting to leap at the throat of neighbor nations; these things and more are calculated to cause our hearts to yearn for the deliverance which can be brought only through the coming back of the King.

In this number of *"Grace and Truth"* we seek to present some of the outstanding truths which cluster about the second coming of our Lord. May He use its message to the regeneration of the lost, and the special preparation of the saints for the trump, and the shout, and the upward call.

HAVE you joined the Penny-a-Day Campaign? Have you joined the friends of D. B. I. in their sacrificial effort to save the school? If not, then do it quickly, for the very existence of our beloved Institute is dependent upon the success or failure of this Campaign.

"Save the pennies and save the school."

The Ox and the Ass

THE drift toward worldliness is finding its way into the very holy of holies of God's people. It is surely not surprising for the rank and file of Christians to have low standards on the matter of separation from the world when Christian leadership loses its standards. We could hardly expect the sheep to be greatly concerned about avoiding the very appearance of evil when the shepherds fail to make efforts in that direction.

The advertising prospectus of a certain great Christian institution desiring to appeal to the public, sets before us its list of attractions. The list is a terrible interpretation of being "all things to all men." Its headline attraction is a notable modernist. His name is soon followed by an outstanding denominational captain. Then comes a list of prominent names which list includes some of the outstanding Bible teachers and fundamental leaders of America. These strong attractions are followed in quick succession by movies, theatricals, comic opera, sports, mixed bathing, etc. The throng that would respond to such miscellaneous bait should be cosmopolitan and representative, if nothing else.

Did God call His Church to this kind of a ministry? As truly as we see some very dangerous indications in the political drift of today, is there not also something for us to carefully observe and avoid in the drift which is appearing among God's people? Is there not a danger of employing worldly methods to draw a crowd? Are such methods permissible among us Christians? Is there not danger of our plowing the ox and the ass together.

Eternal Security

THERE are those, as is quite well known, who do not believe in the eternal security of the believer. Although the teaching of God's Word makes antagonism to security truth seem utterly impossible, the opponents of God's grace continue to cry out against the richest truth of divine revelation.

We think, however, that the following quotation from a current religious periodical literally takes the cake.

> Many sermons are preached on "How to get Saved" but few on "How to Keep Saved." It would be a blessed thing if all who get saved would stay saved and would not backslide . . . . We keep saved the way we get saved. We are saved by believing on the Lord, we stay saved by believing on the Lord. We are saved by praying, and keep saved by praying .... We are saved .... by obeying the Lord .... If there were nothing to salvation we

could keep it as easily as dirt in our pockets. . . .
and testimony is essential to keeping saved.

And the Word of God still says—"I give unto them eternal life, and they shall never perish."

—o—

Supreme Court Decision

FOR nearly two years and a half the question concerning tax exemption on the various properties of the Denver Bible Institute has been pending in the Supreme Court of Colorado. Inasmuch as the amount involved ran into several hundred dollars a year, and the depression has so materially reduced our income, the tax exemption question had become one of major importance.

The first step in the legal battle had been taken before the County Commissioners where the Institute's appeal for exemption was immediately granted. But because of certain objections raised by outsiders the State Tax Commission later withdrew exemption from all of the Institute property except the forty acres of the Campus. The Institute took the case into the District Court where the court granted us all we asked. The State Tax Commission, not satisfied with the decision of the District Court, carried the case before the Supreme Court of the state. The decision of the Supreme Court confirmed the District Court.

And dost Thou surely quickly come?
And dost Thou surely come?
And dost Thou come Lord Jesus?
Then I am almost home!

We wish to particularly express our appreciation of the superb legal generalship of the Counsel for the Institute, Attorney H. A. Davis. His unfailing kindliness and courtesy, his wide knowledge of the law, his delightful common sense, to which is coupled an abiding faith in the Saviour, have made his leadership and fellowship in this legal battle a constant inspiration.

God has answered prayer and we gladly give to Him the unstinted praise of our happy hearts.

—o—

A Need

THE Erieside Bible Conference, one of the oldest Bible conferences in the United States, is in financial difficulty. Dr. Herbert Mackenzie is and has been throughout its history, the President of this conference. Dr. Mackenzie, because of unflinching faithfulness to conviction through many satanic onslaughts, efficiency in handling business problems of the conference, and a beautiful and unaffected devotion to our blessed Lord, commands the unbounded confidence of his brethren. This unusually high-type service has been rendered as unto the Lord and absolutely without financial remuneration during the entire period of more than a quarter of a century of Erieside's history.

The conference has always given forth a testimony which has rung true to the fundamentals of the faith, and its missionary cooperation has been felt with gratitude to God throughout the mission fields of the world.

And Erieside is in need. Five thousand dollars will put her in position where she can again go forward without the awful load of debt hindering her work and testimony. Enter into daily prayer for the deliverance of this great work from the thraldom of her obligations, and as God prospers, give of your means. Gifts may be sent direct to Dr. Herbert Mackenzie, 1524 E. 82nd St., Cleveland, Ohio. Here is an opportunity to help a valuable testimony which has been hard-hit by the depression. "Whatsoever He saith unto you, do it."

—o—

The Movie

THERE are few who realize the deadly blight which the moving pictures of today are wielding in young life. Fannie Hurst is one of the most famous and successful woman writers of her time. She is the author of one "best seller" right after another. A number of her stories have been presented in the movies. She was asked a short time back what she thought of the moving pictures of today. Her reply is loaded with dynamite.

The influence of the Cinema today is tremendous. Its power over children is greater than that of the mother.

This is horrible . The moving picture with its sickly sentimental standards—more influential than the mother; the moving picture with its deification of crime crowding the mother out of the child's life; the moving pictures with its gang-wars and gun-toting, its exaggerated presentation of emotion and its very being exuding the corrupt miasma of sex, sex, sex—more powerful than the mothers among the children of America. Yes, this is horrible, but the awful fruitages of the recent years certainly demonstrate the accuracy of Fannie Hurst's observation.

And the shame of it all is that there are still some Chrisians who lift the eyebrow and say, "I don't see any harm," "They have to have some pleasure," "Everybody goes," "Don't make your child a wall flower." So there the heartbreaking issue is allowed to rest, while the Spirit of God, speaking through the Word, says,

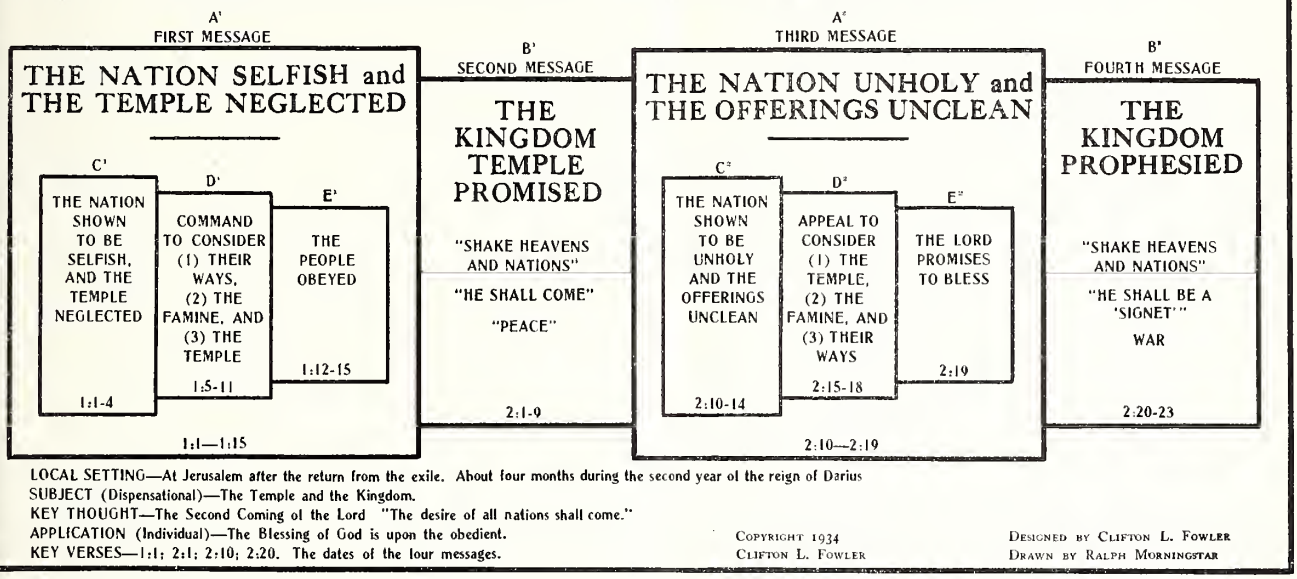
Be not conformed to this world (Rom. 12:2).

The question is obedience or disobedience, which?

HAGGAI AND THE SECOND COMING

by THE EDITOR

SYNTHETIC OUTLINE OF THE BOOK OF HAGGAI



LOCAL SETTING—At Jerusalem after the return from the exile. About four months during the second year of the reign of Darius
SUBJECT (Dispensational)—The Temple and the Kingdom.
KEY THOUGHT—The Second Coming of the Lord "The desire of all nations shall come."
APPLICATION (Individual)—The Blessing of God is upon the obedient.
KEY VERSES—1:1; 2:1; 2:10; 2:20. The dates of the four messages.

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DESIGNED BY CLIFTON L. FOWLER
DRAWN BY RALPH MORNINGSTAR

WE DO not know very much about the interesting character Haggai, the author of this delightfully pithy little book. From traditional sources we are told that he lived to see the second temple completed, and upon his death was given priestly honors, his body being buried in the burial ground of the priests.

He was the first of the prophets after the Jews' return from the captivity to Babylon. His four prophecies all recorded in the book of Haggai are clearly dated.

1. Hag. 1:1 Second year of Darius the king, in the sixth month, in the first day of the month.
2. Hag. 2:1 The same year, the seventh month, in the one and twentieth day of the month.
3. Hag. 2:10 The same year, in the four and twentieth day of the ninth month.
4. Hag. 2:20 Another message on the same day as the third, the four and twentieth day of the ninth month.

A glance at these dates reveals at once that the recorded ministry of Haggai covered a short period of a little less than four months. It was about the middle of Haggai's recorded ministry that Zechariah's ministry began. This is clearly indicated by Zechariah's words,

> In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah (Zech. 1:1).

Thus the two prophets, Haggai and Zechariah, were doubtless thrown together in happy fellowship and mutual service for Jehovah of Israel.

Haggai's task was very specific. He was called of God to exalt the temple of God. He spoke lovingly of the beauty of the former temple. He frankly admitted that the temple after the captivity was inferior. But he rapturously declared the superiority and splendor of the future temple, the millennial temple of that wondrous day, when the desire of all nations, even Jesus, shall come and reign over the nations of the world.

God called him to a single task. His task was localized at Jerusalem. Apparently the remainder of his life was given over to such exemplary rectitude and fidelity that when the call of death came he was, as tradition holds, greatly beloved by the whole nation. He had accepted his onefold task as from God. He had put it over in the place of God's appointment. He backed it up with a life of consistency, and when the summons came, went to his reward.

The beauty, simplicity, unaffectedness, humility, and faithfulness of Haggai challenges our admiration, and stirs us to emulation.

BELIEVERS SHOULD LONG AND PRAY FOR THE SECOND COMING OF CHRIST.
—Richard Baxter

SEND IN YOUR PLEDGE TODAY!

JUDGMENT of the LIVING NATIONS

by THE EDITOR

WHAT a terrible hour that is going to be when the Church of this age shall have been removed from this vale of tears to glory and the time of "Jacob's trouble" breaks upon the earth. Daniel calls it a "time of trouble, such as never was since there was a nation" (Dan. 12:1), and when our Lord Jesus refers to it He employs an expression of flashing and descriptive clarity—"great tribulation" (Matt. 24: 21). It is indeed worthy of note that when this same short period of awful judgment and suffering is spoken of in the book of the Revelation, the literal Greek employed is "tribulation, the great one" (Rev. 7:14). So important to the mind of God is this period of terrible tribulation that immense portions of the Psalms, certain prophecies, many types, the Gospels, apostolic allusions, and the book of the Revelation are given largely to a discussion of it. The Tribulation is the brief Jewish dispensation which follows the Body age, the age in which we live.

God reveals that the Jewish nation will fall into three divisions during the tribulational period. This is made clear in various passages.

The first chapter of Daniel is a type of Israel in the tribulational time. In this chapter the nation of Israel consequently falls into three divisions. First, the people left in the land of Palestine under a vassal king. This is the nation at large. Second, the larger group of captives at Babylon. This is the group which is slowly absorbed into Babylonian life and ways, and represents the unbelieving group of the future. And third, the lesser group at Babylon is the fine group of Hebrew young men who, although inducted into the very court of Nebuchadnezzar, remain unchangingly faithful to God. Among these are Daniel and his three companions. This group represents the Elect Remnant of the coming Tribulation.

The teaching of our Lord Jesus as set forth in the Gospels is given over in large measure to discussion of the Tribulation. Consequently He is frequently setting forth Israel as in three divisions. In His parable of the Ten Virgins the three divisions clearly appear. The Bride represents the nation at large, the foolish virgins the portion of the nation that will go after the Antichrist, they will have their testimonies (lamps) but no spiritual power (oil), and the wise virgins represent the Elect Remnant, who shall go forth with their testimonies (lamps) in the power of the Holy Spirit (oil).

This dividing of the nation of Israel into three divisions in His teaching concerning the Tribulation is again exemplified by the Saviour in His parable of the Servants. There are three kinds of servants and all three kinds continue their activities, good or bad, their activities occur in the Tribulation.

1. The "fellow-servants" (Matt. 24:49), representing the nation as a whole. This portion of the nation shall be persecuted by the unbelieving part of the nation, who shall be cooperating with the Antichrist. The sufferings of the fellow-servants continue until the second coming.
2. The "evil servants" (Matt. 24:48-51), representing the unbelieving portion of Israel who shall give themselves over to Babylon and the Antichrist. The wicked activities of the evil servants shall continue right up to the second coming.
3. The "faithful servant" (Matt. 24:45-47), representing the Elect Remnant, and giving forth meat in due season, faithfully declaring the Word of God, loyally carrying on until He doth come.

This same fact of Israel's being divided into three sections in the coming time of tribulation is indicated in that most remarkable tribulational text-book in all the Bible—the book of the Revelation.

1. Rev. 12:17—The "Woman" representing the nation as a whole.

IN HIS characteristic way the Editor vividly portrays to the readers of "Grace and Truth" the biblical facts concerning the future judgment called "The Judgment of the Living Nations." We cannot speak too highly of this work. We are especially pleased with President Fowler's handling of what is generally known by Bible students as a difficult subject. When you read this article your heart will be stirred as you contemplate the future time when our blessed Lord and Saviour shall return for His own, and shall set things right in this sinful old world. H. J. Johnson

2. Rev. 12:17—The Remnant of her seed, being the Elect Remnant, called of God to preach to the nations during the Tribulation. The 144,000.

3. Rev. 18:4—The ones who remain in Babylon's commercial activity, of whom God in love still speaks as "My people." They have forgotten God and stayed among the followers of the blood-thirsty man, the Antichrist. This is the unbelieving group.

When the teaching of the Word concerning the tribulational experience of Israel is meditated upon for but a little while it soon becomes evident that this threefold division is in no wise out of the ordinary. It is simply a recognition of the division between those who accept Christ and those who reject Him, to which is added the group which God specially sealed, the 144,000, whose task in Matthew 24:45 is described as giving "meat in due season" and in Revelation 12:17 they are said to be entrusted with the "testimony of Jesus." A more familiar way of setting forth these three Jewish groups of the coming tribulation would be,

1. Believers (the bulk of the nation.
2. Unbelievers (the Jewish nationals who remain in Babylon).
3. Preachers (the Elect Remnant, the 144,000).

Concerning the preachers who constitute the third group, the Scriptures give information which fully warrents the position that the 144,000 of the Revelation is the Elect Remnant of the Old Testament.

ALREADY this earth has groaned and travailed under man's sin for about six thousand years, and many Bible students believe there are undoubted signs, taken in conjunction with the prophecies, that this age is rapidly drawing to a close, and that, ere long, the glorious millennial era will dawn, and the curse forever be removed.—Sidney Collett

The 144,000 of the book of the Revelation are given by the Holy Spirit four clear-cut marks of identification.

1. The 144,000 shall have a special call. This call and the miraculous sealing attendant thereupon are interestingly described.

> And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
>
> Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
>
> And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel (Rev. 7:2-4).

2. The 144,000 shall have a perfect walk. The declaration concerning the purity and sublime rectitude of their walk challenges attention.

> These (the 144,000) are they which were not defiled with women; for they are virgins. These are they which follow the Lamb withersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb . . . . They are without fault before the throne of God (Rev. 14:4-5).

3. The 144,00 shall have a perfect message. In an hour when the most deadly error shall stalk abroad at noon-day, they shall have a message which is utterly devoid of flaw. Preachers who have no defect in the message they proclaim.

> And in their mouth (the mouths of the 144,000) found no guile (Rev. 14:5).

4. The 144,000 shall have perfect protection. In the midst of tribulational horrors they shall carry on with changeless fidelity to God. Martyrdoms shall occur on every hand, but they shall pass through countless and nameless dangers unscathed. When the angel of God seals them at the beginning of the Tribulation there are exactly 144,000. At the end of the Tribulation when they gather at Mt. Zion, at the coming of the Lamb, there are still exactly 144,000. They will pass through the unthinkable agonies of the Great Tribulation, preaching the Word and be exposed to the furies of the Antichrist's hordes, but without the loss of a single one from their number—miraculously saved by the Father.

> And I looked, and lo, a Lamb stood on the mount Zion, and with Him an hundred forty and four thousand, having His Father's name written on their foreheads (Rev. 14:1).

When we turn to the Old Testament we find that the Spirit of God in describing the Elect Remnant has presented exactly the same four marks of identification.

1. The Remnant shall have a special call.

> In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the Remnant whom the Lord shall call (Joel 2:32).

(*Continued on p.* 105)

The Lord will come in person to this earth. His risen elect will reign here with Him. —*Dean Henry Alford.*

THE VITAL IMPORTANCE OF SECOND COMING TRUTH

by I. M. HALDEMAN

Unto them that look for Him shall He appear the second time (Hebrews 7:28).

IF THE value of a doctrine were to be judged by the frequency of its mention, then easily the second coming of our Lord would be the most important doctrine in the Word of God; it will be admitted that the atonement is the core of the Gospel, the crimson reservoir out of which flows forth the streams of gladness that fill the whole area of the Divine Commission, and yet this sublime word occurs but once in the New Testament, and there when faithfully translated is not atonement at all but reconciliation, something quite different and apart from atonement; on the other hand the doctrine of the second coming in this same New Testament is mentioned on an average, at least, once in thirty verses.

WHEN you turn to the Old Testament you find that the seventh man who ever lived on the earth, the seventh man from Adam, even Enoch, spoke of the second coming, saying: "Behold, the Lord cometh with ten thousands of His saints."

From Genesis to Malachi the Book is filled with the doctrine. It is set forth in type, figure, symbol, parable, story, illustration, and direct statement. The Spirit seems to exhaust human vocabulary in the vain endeavor to proclaim it. The noblest prose and the most exalted poetry the world ever knew break like waves upon the shore and at times seem to turn into mist in utter helplessness to express the coming glory.

The stars of heaven pale, break loose from their orbits and fall, the waves of the sea roar, the floods lift up their voices, the mountains bow down at His presence, the trees of the wood clap their hands, and every voice in heaven and earth cries out: "Behold He cometh, He cometh, the King"; and by the time you have reached Malachi and leaned across four centuries of prophetic silence, your ears are full of the footsteps of the coming King.

THE moment you enter the New Testament, John the Baptist is heard speaking not of the first advent but of the second; and when the starlight of Bethlehem, the mystery of the manger, and the apprenticeship of the thirty years are passed, and the Christ sets forth upon His mission His lips are full, not of the first advent, but of the second. Indeed I do not know that He ever spoke directly of His first advent, but His lips were continually full of the second. So filled was He with the thought of it that on one occasion He took His disciples up into the mountain height, and there on the background of the dark and black midnight was transfigured before them till His garments shone whiter than any fuller on earth could whiten them, blazing forth in the beauty of His essential light till they saw Him as their glorious and coming King. And the apostle Peter, speaking of that supreme event, declares in his epistle that the Lord manifested Himself not only as their King, but set forth in full detail the manner and fashion of the coming Kingdom.

When He stood before His judges He was not careful to speak of that marvelous moment when the angels of God saluted Him upon His mother's breast, but lifting up His voice warned them that the hour was at hand when they should see Him coming on the bosom of the clouds in great power and glory. When for the last time He passed through the temple He spoke of coming days that His disciples sought Him out privately and entreated Him that He would explain to them the import of His words; and sitting down there upon the Mount of Olives where the whole city and the vista of the centuried years lay before Him, He unfolded to them event after event with Judea and Jerusalem as the arena and center of their emphasis until they beheld the climax of His second coming.

Just before the solemn tragedy when He would comfort the hearts of His sorrowing followers, sorrowing because of the shadowing hour of separation, He takes them to the window of the little upper room and bidding them look out on the illimitible sweep of the

DR. HALDEMAN, who but a few weeks ago went to be with the Lord, is the author of this article. In it he shows that the second coming is so thoroughly woven into the warp and woof of Scripture that to reject the one is to reject the other. Shortly before his homegoing, Dr. Haldeman gave permission to publish this article, which is taken from his book "How to Study the Bible."

nightly heavens lifts Himself to the level of Godhead and declares that He is going into that upper country to prepare a place for them; and that when He has completed it He will come again and receive them unto Himself.

After the Tragedy, when He has risen from the dead, lined the grave with the light of His own immortality, and ascended heavenwards, two angels stand by the uplooking disciples and say unto them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

On the day of Pentecost the apostle Peter preaches to the Jews that this Man of Nazareth Whom they killed, and Whom God had raised from the dead, was none other than their own Messiah; and that if they would repent, confess His death and resurrection in baptism, God would give them the times of refreshing promised in the prophets, and would send Jesus Christ to them a second time.

WHEN you pass into the Epistles you are confronted on the very threshold with the testimony that the Son of God is coming again. The Epistle to the Romans is divided into three sections, doctrinal, dispensational, and horatory. Each section ends with the declaration that Christ is coming. The eighth chapter is the climax of one of the most stupendous and hopeful lines of argument ever written; and the climax of the eighth chapter is the second coming of Christ. The eleventh chapter is the climax of an argument concerning the dispensational distinction between Israel and the Church; and the climax of that dispensational argument is the second coming of Christ. The sixteenth chapter is the climax of exhortations and regulations concerning the simple details of Christian life and obligation; and the climax of this chapter is the second coming of Christ.

The first chapter of the Primary Epistle to the Corinthians tells us that as Christians we come behind in no gift, our spiritual equipment is perfect, therefore we ought to be in the constant attitude of waiting for our Lord as stewards who will not be ashamed to meet Him. The climax of the fifteenth chapter is the argument for the resurrection of the dead; and the initial and climax of that argument is the coming of Christ. Taking the whole race and sweeping it up into Adam for death, the Apostle declares that the race thus dying and dead shall come forth again in Christ both to salvation and damnation, but every man in his own order, and particularly, as described, they that are Christ's at His coming; thus declaring that the first resurrection, the resurrection of the saints of God, will take place at the coming. In the second epistle to the same church Christ is seen coming to set up that judgment seat at which each Christian is to be manifested for reward.

Beyond the shadows
faith can see afar
The rising of
"The Bright and Morning Star"

In the Epistle to the Galatians we get no mention of the second coming because there the Apostle has us on the cross, crucified with Christ.

We get no mention of this great event in the Epistle to the Ephesians because there we are seen as risen and seated with Christ in heavenly places; we are there as those who have already ascended in the anticipation of the Spirit, as that Church which He has raised, translated, and presented to Himself without spot or wrinkle, or any such thing.

In the first epistle written to the Gentiles, the Epistle to the Thessalonians, the apostle Paul testifies that these converts had "turned to God from idols, to serve the living and true God; and to wait for His Son from heaven, even Jesus, which delivered us from the wrath to come." It is a notorious fact that each chapter of these two epistles to the Thessalonians closes with the declaration that Christ is coming.

In writing to Timothy he laces the two epistles together with the coming of Christ. In Titus he represents the coming as the blessed hope. The whole aim of the Epistle to the Hebrews is to set up the types, figures, and shadows of truth, and let us see how they all melt into the white light of fulfilment in Christ, as their perfect Antitype, at His second coming.

James, with all the conservatism of Jerusalem and the bondage of the Law upon him, lifts up his voice and declares that the Lord is coming.

Peter testifies that the second coming of Christ is the one thing that appeals to faith and love, and in his second epistle warns the believer that the time will come, if the Lord should tarry, when scoffers will arise, and in the very midst, and in the name of Christ Himself, scoff and mock at the doctrine of the second coming, saying, "Where is the promise of His coming?"

In his threefold and family epistle the apostle John sounds the chord of "Home, sweet Home," in the exalted utterances concerning the coming of Him Whom he lovingly describes as "the coming One."

Jude quotes Enoch, and thus binds the New Testament back to the Old, making the whole Bible but one testimony as to the coming of the King.

The book of the Revelation is written by the apostle John. It is called in our Bibles the Revelation of St. John the Divine. Its proper title is, "The Revelation," that is to say, the revealing, the manifestation "of Christ." It might well be called in English, the book of the

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THE PRACTICAL VALUE OF THE BLESSED HOPE

A PERSONAL TESTIMONY

by ELMER SEGER

SEGER gives us here the kind of testimony that is calculated to stir up new interest in the neglected truth of the soon coming of our blessed Lord and Saviour Jesus Christ. Read it; digest it; and you will be blessed by it.

"AND, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be," says Jesus Christ our Lord, thus setting before us the indisputable fact of His *coming again.* But what is your reaction, reader, as you face this fact? Does it bring fear to your soul? Do you rebel against the idea of giving up your earthly possessions and aspirations? Or does it bring joy? Do you love to think that He is coming soon to take you unto Himself, that you may be forever with the Lord? Is there any blessing for you in the contemplation of the second coming of our blessed Saviour?

The modernists believe that the fundamentalists' "theory" of the second coming is not practical. It is sometimes difficult to get the frank statement from the modernists of their beliefs, for they love to couch their atheism in orthodox language. Their mountains of doubt enshrouded in mists of pseudo-credulity convince many deluded souls that they are pious believers in God's Word. Cognizant of this obvious hindrance, we note with interest Shailer Matthew's contempt for the "blessed hope" in *Will Christ Come Again?* He says, "The belief in the speedy end of the world and the physical coming of Jesus cannot be squared today with the belief of the continuence of history, the findings of modern science, with the spiritual triumph of God and His immanent presence in nature, with the capacity of the Gospel for social application." But in spite of this rejection of the blessed hope of Christ's return, I know from my own experience, as well as from the Word of God, that the doctrine of the second coming of Jesus Christ is rich with practical blessings for the willing soul.

I. CONSTANCY IN PRAYER

THE realization of Christ's coming again has been one of the strongest influences in my Christian life leading me to constancy in prayer. Every time I see a sunrise I am reminded that some day "shall the Sun of Righteousness arise with healing in His wings." And the response to such a thought cannot help but be one of praise and worship to the One Who shall change our vile bodies that they may be likened unto His glorious body. The thought of the rejoicing and glory of the eternity of bliss which shall follow His advent leads right into the prayer of the next to the last verse of Scripture, "He Which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20). "Watch therefore: for ye know not what hour your Lord doth come . . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:42, 44). To be reminded many times throughout the day that Christ may come before darkness falls, to be reminded each night that Christ may come before another day arrives—this results in prayers without number ascending to the throne of grace daily. They may be very short prayers, sometimes perhaps not more than a sentence or even a single word, but this is surely the thought of the Spirit in saying, "Pray without ceasing." The continued attitude of prayer, with words of prayer directed to God many, many times a day, supplemented by larger seasons of prayer morning and evening, this is constancy in prayer. And this I have found to result invariably when I have let the truth, "Jesus is coming," flood my soul.

II. CONQUERING IN PROBLEMS OF PURITY

REVELING in the pleasurable prospect of the second coming is certain to result in a conquering in problems of purity. I must admit, however, that the relationship between purity and the second advent of Christ would not have attracted my attention if it had not been for the statement of I John. "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him *purifieth* himself, even as He is pure." This definite statement that the man who really meditates on the hope purifies himself, made me begin to check up on myself, for I realized that if it did not cause me to purify myself, then that hope did not

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STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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OUR Scripture passage for this study is found in the eighth chapter of Romans, covering just three verses, 28, 29, 30.

> We know that all things work together for good to them that love God, to them who are the called according to His purpose.
>
> For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren.
>
> Moreover whom He did predestinate, them He also called: and whom He called, them He also justified, and whom He justified, them He also glorified (Rom. 8:38-39).

The opening verse of our Scripture for the present study is perhaps quoted as much or more than any other promise ever given us by the Holy Spirit through the great apostle Paul, whom God called to minister to this age. It is calculated to cause a discouraged soul to press on with new vigor and faith and scriptural optimism.

> We know that all things work together for good to them that love God, to them who are the called according to His purpose.

It says, "All things work together for good to them that love Him." There can be no question as to the sweep or the significance of the language employed. No matter how keen the disappointment may be which has come upon you, dear child of God, it is only one of the glorious "all things" which is working together for good in that life of yours. It makes no difference how humiliating may be the experience through which you are passing, it is one of God's delightful "all things" which is working together for good for you because you are one of those who love God and are called according to His purpose. Even though death has crept in unawares and laid his clammy hand on the dearest thing which life held for you, leaving you seemingly alone, without initiative to press on; dear child of God, that is just another one of the "all things" working so marvelously for your good and for your spiritual upbuilding. God's special thought for you in such a time of loss is to get you to place your deepest affection in Him and to find your deepest comradeship with Him Whose love transcends all other loves. Or it may be the particular trial is a financial loss. Your income has been reduced or cut off altogether, and it seems as if the hand of God is against you. Dear one, the richest blessing of your life is hidden in that grievous testing. It is one of those "all things" which is so thrillingly working together for good under the gracious hand of God. Or it may be sickness has come into your experience or to one who is dearer than life to you. It may be you have been crippled, and as a result, instead of love in your heart, there is a bit of resentment, or bitterness because your lot seems harder than others. Suffering one, look up! When once you have caught a glimpse of the One Who understandeth all things, Who doeth all things well, Who bore your guilt in His own body on the tree, you will begin to recognize that the apparent severity of His chastening hand is simply because of your blindness and failure to understand His gracious purpose in dealing with you as He does. "All things work together for good," no matter how dark it may be to your poor finite eyes, it is indeed a blessed indication you have been letting the Lord have His way, when you can look life's severest testing squarely in the eye and say,

> We know that all things work together for good to them that love God, to them who are the called according to His purpose (Rom. 8:28).

But someone may say, what does it mean to work together for good? The answer of God's Word is not difficult to ascertain. The greatest good that can

(Continued on p. 101)

THIS study on the book of Romans is one that will be of unusual interest to the Christian layman and preacher alike. The Editor deals with "The Believer's Five United Blessings," i. e, being foreknown by God; being predestinated by God; being called by God; being justified by God; being glorified by God. We are sure that you will be richly blessed and encouraged to press on with the Lord through the careful reading of this message.

SEND IN YOUR PLEDGE TODAY!

UNEVANGELIZED AFRICA

BLINDED MINDS

"Thou shalt go before the face of the Lord, to prepare His ways; to give knowledge of salvation unto His people by remission of their sins, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath BLfNDED THE MINDS of them which believe not, lest the light of the glorious Gospel of Christ Who is the image of God should shine unto them. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Luke 1:76-79; II Cor. 4:3-4; Eph. 6:12).

The appeal that comes from our workers on the field is that Prayer-helpers at home shall help these poor people by real prayer, putting on the whole armour of God, being strong in the Lord and in the power of His might, that these captive souls might be delivered. Satan's works are undone and destroyed by Jesus Christ. Christ has completely defeated the powers of darkness and ALL THINGS have been put under His feet. We need to claim this victory in prayer for those who sit in darkness. As we stand in His victory and authority against satanic power, more than half of the work will be accomplished as our missionaries deal with the native hearts. We must deal with the situation by prayer and faith in the cooperation of the Holy Spirit, binding the Devil so he cannot work. Thus his power that moves in the hearts of the natives, putting them in terrible fear of evil spirits, will be "rendered powerless."

A few of the superstitions and fears that grip their hearts nearly every moment of their lives will perhaps enable us to pray more intelligently. One who has never been in a heathen land knows nothing of what it means to wrestle against principalities; knows nothing about the evil forces in the very air, and therefore cannot experience the reality of the POWER of God in combating these forces—not merely immorality and sins, but demon forces that bind their hearts in fear.

"In one village my boys rolled some squashes—the women ran away, and the village has a curse resting upon it—only the witch doctor can clear up the matter with the evil spirits. If squashes are placed on a house, all in the house will die!"

"The rainbow is the spirit of a terrible devil who lives in the water. When the rainbow is seen, the witch doctor must vaccinate (or cut on the chest) for immunity from this big curse."

"If a woman eats pork, her child will have a hairlip; if she eats eggs, she will not be able to feed the baby."

"Big snakes are real devils to this tribe. A man who saw a big snake, killed it, and then was so scared because he had killed the devil that he died before he went to bed that night—literally scared to death."

"A girl is placed under a terrible curse if some young man tells her that he wants to buy her for a wife, and then later is not able to get goats enough to keep his promise. fn order to lift the curse the fellow has to bring a goat. His relatives stand with him at a distance; the girl's relatives stand near her. The witch doctor digs a small "v" trench on a hillside. The girl then stands at the point of the "v," while the witch doctor lets the blood of the goat run down both trenches. As soon as the blood of the goat touches the two big toes of the girl, she is free from the curse, and then the meat is divided."

"Lepers let their hair grow long to gain power to fight off the disease."

"While heating raw ore for the first time in making hoes, spears, etc., the witch doctor sprinkles some kind of a leaf dust on it to give it strength."

"No persons except the village woman are allowed to speak to a mother for four days after her child is born, or the new-born babe may die."

"It is evil to tell a mother that her baby is nice and fat, for it means that the child will soon waste away and die."

"Dried grasses are wound around the baby's wrists and ankles to make the limbs strong."

"A string is tied around the child's body and queer pieces of wood and 'charms' rented from the witch doctor are hung on the string to protect the child from disease."

"If the upper teeth of a child appear first, the witch doctor will be called to give medicine to keep those teeth back until the lower ones are through, for irregularity in teething is a very bad sign! And one must never speak of a child's teeth, for if the teeth have already come through they will recede again."

"When death comes to a village the spirit of the dead must be appeased by beating the drums and everyone in the village dancing for hours, or another one in the village will die. Heads are shaved as a sign of mourning, and pieces of dried banana leaves are tied around the forehead."

Superstition surrounds their birth into this world, superstition binds them all their lives; they must watch every action lest they displease an evil spirit. Superstition follows them after death! Who can loose them from such a bondage of fear? Only as the love of Christ enters their hearts is fear cast out. PRAY THAT THEY MAY COME TO KNOW HIM!

UNEVANGELIZED AFRICA MISSION
Interdenominational, Evangelical, FAITH Mission
536 So. Hope St., Los Angeles, California

John Kaye, Treasurer, and Home Director

Rev. Paul F. E. Hurlburt, General Director
Lubero, Belgian Congo, Africa

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

"APOSTATES OF THE FAITH"

JUDE

I. APOSTATES REALLY FORETOLD
vss. 17, 18
"Mockers in the last times"

II. APOSTATES IN THE FOLD
vs. 4
"Crept in unawares"

III. APOSTATES MAKE CERTAIN DENIALS
A. Deny sovereignty of the Lord
vs. 4
B. Deny the blood
vs. 11

IV. APOSTATES CHARACTERIZED
vs. 16
A. Murmurers
B. Lovers of men

V. APOSTATES HAVE CERTAIN DANGERS
vs. 12
A. Love feast destroyers
B. Waterless clouds
C. Barren trees

VI. APOSTATES WARNED
vss. 5, 6, 7
A. Unbelieving Israelites
B. Sinful angels
C. Unbelieving Sodomites and Gommorrahites

VII. REMEDY
vss. 20-23
A. Keep in the love of God
B. Rescue those that are fallen

—S. R. S.

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PAUL'S APPEAL FOR SERVICE

I Cor. 15:58

I. AN APPEAL FOR STEDFAST SERVICE
"Be ye STEDFAST, unmoveable"

II. AN APPEAL FOR FERVENT SERVICE
"ALWAYS ABOUNDING in the work of the Lord"

III. AN APPEAL FOR CONFIDENT SERVICE
"Forasmuch as ye know that your labor is not in vain in the Lord"

—D. G. K.

ISAIAH'S CALL TO SERVICE

Isaiah 6:8-9

I. THE QUESTION
"Whom shall I send and who will go for us?"
Isa. 6:8

II. THE RESPONSE
"Here am I, send me"
Isa. 6:8

III. THE COMMAND
"And He said, Go!"
Isa. 6:9

—D. G. K.

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CHRISTIANS IN CONTRAST

Mary—"sat and heard"

I. MARY SAT AT LEISURE—"she sat at Jesus' feet"
Matt. 11:28
Heb. 4:10
Mark 6:30
I Pet. 5:7
Ps. 37:3-7

II. MARY SAT IN LOWLINESS—"at Jesus' feet"
Isa. 57:15
Matt. 18:4
Jas. 4:10
Ps. 51:17

III. MARY SAT LISTENING—"and heard"
Ps. 81:8, 11

IV. MARY SAT LEARNING—"His Word"
John 6:63
Ps. 119:11, 25, 41, 74, 105
John 12:47-50
Prov. 30:5

Martha—"cumbered and serving"
in contrast

I. RECEIVED THE LORD
Luke 10:38

II. REVERED THE LORD
Luke 10:40a

III. REMONSTRATED WITH THE LORD
Luke 10:40b

IV. WAS REBUKED OF THE LORD
Luke 10:41-42
Phil. 4:6-7
Col. 3:1-4
Deut. 8:3

—C. R. L.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Arthur J. Bowen, Secretary of international, interdenominational South Africa General Mission, fundamental, consecrated, prayer-stressing, asks interested friends to assist in providing openings for him and his helpers to present the need of South Africa.

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Elizabeth Mill, writing the Kwato Fellowship Letter, makes us feel right at home with the account of choruses used. She says, "All are very fond of music and even the youngest do their part in the realm of altos, tenors, and basses. We had some visitors last week from the tourist boats, and they were charmed to hear the children—over sixty of them—sing in perfect harmony many of the well known choruses, such as—

I'm safe because I'm sheltered
By Jesus' precious blood;
And I'm sure, because He promised,
And He cannot break His word.

—o—

Katherine Harder, D. B. I. '29, Pniel Mission, Bolodi, Iodi Sankuru, via Port Francqui, Congo Belge, Africa, formerly at Kafumba, writes to Miss Anna Olthuis, D. B. I. nurse, "This afternoon we watched how some men talked to a witch, they were going to find out who had stolen something . . . . Did not receive the mail for four months . . . . The big chief is here at present . . . . So many sick people . . . . We are always cooking on the wood outside . . . . The natives always come up close to the door . . . . The chickens come into our house whenever they please . . . . The children have to eat mostly rice . . . . Many times with nothing but a little salt water on to flavor it . . . . Last Saturday I was called on a confinement case . . . . When the second baby was born the old lady who was there right away killed the baby . . . . Accidently a man stuck a spear in this young man's chest. I just treated it like other wounds . . . . Third day and this boy gets along fine so the Lord works . . . . A Merry Christmas."

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Mrs. H. A. Somerville, unusually godly woman, devoted wife of true-to-the-faith Rev. Somerville, 1933 D. B. I. baccalaureate speaker, after an imperative, high-mortality operation, went to be with the Lord she so faithfully served. Her homegoing was on January 24. We should be remembering the sorrowing husband still carrying on his labor of love in Amarillo, and the bereaved parents in Erie, Pennsylvania.

Jesse Roy Jones, D. B. I. Evening School Director, presided at a social given by evening school students for D. B. I. workers January 23. Green and white color scheme in decorations, enjoyable games, delightful refreshments, a season of spontaneous and enthusiastic testimonies, all of these characterized the splendid evening of fellowship.

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Maurice G. Dametz, D. B. I. '22, Pastor First Presbyterian Church at Valley, Nebraska, conducting revival campaign in January with energetic, fundamental, musical evangelist Paul Hutchens preaching, reports seventy conversions, "a number of them being drunkards." Praise God!

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Able and enthusiastic Frances Paul, former D. B. I. student, four years missionary to Syria, Palestine, first furlough 1936, plans on language study in Jerusalem if the way opens.

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Louis T. Talbot, Pastor of Church of the Open Door of Los Angeles, President of Bible institute of Los Angeles, began February 25, 3:00 to 3:30 P.M. Pacific Standard Time, the broadcast of a series of lectures on "World Conditions in the Light of Prophecy."

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E. H. Ironside, Superintendent of Dallas Colored Bible Institute, writes interestingly about small offerings, so wonderfully used of God in so many Christian efforts today. "We wish to take this opportunity to thank once more those who have sent in one dollar gifts. While these may seem small to some, they have meant very much to us and God has multiplied them so that they have been a great burden lifter to us."

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Ralph C. and Edith F. Norton, directors of the Belgian Gospel Mission, planning to return to the field next May, interestingly write, "In one of these places meetings had begun in a cafe, where for two hours our friends had been permitted to preach the Gospel. Here a country woman who concealed herself in an adjoining room, heard for the first time the blessed story. She became convicted of sin, prayed through whole nights, agonized and wrestled (for a break with Rome means veritable wrestling with the potent forces of darkness), but at last victorious and at peace, confessed openly her stand for Christ.

LET US EARNESTLY STRIVE TO BE FOUND IN THE NUMBER THAT WAIT FOR HIM. —*CLEMENT OF ROME A.D. 95*

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

FROZEN ASSETS: TWELVE EVANGELICAL SERMONS

The best way that we can think of to characterize these sermons is to call them plain, pungent, and pertinent. We hope that is not over doing the matter of alliteration. The author speaks and writes in such a way that every one can understand him, and this he does, too, without being superficial or common place. By his appeals, arguments, and numerous citations of Scripture, he stirs the conscience into activity, and thus leads sinners to repentance and faith. His sermons are always pertinent to the needs of the people who hear and read them, because he administers the true panacea, the Gospel of Christ. Sometimes he speaks out very plainly, even brusquely, and there are times when he becomes truly eloquent. His illustrations are numerous, gathered from a wide and varied field, and are always aptly applied. We strongly advise the reading of these uplifting and searching sermons by people both outside and inside the Christian church.

"FROZEN ASSETS: TWELVE EVANGELISTIC SERMONS," by William E. Bierdwolf. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. Price, $1.00.

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QUIET TALKS ON THE NEW ORDER OF THINGS

In his calm and quiet way Dr. Gordon vividly portrays the new order of things both personally and radically, in his new book, "Quiet Talks on the New Order of Things." In this section he depicts what the world will be when Christ comes to establish His Kingdom upon the earth. Nature herself will be transfigured and re-Edonized, and the people generally will be voluntarily and joyfully subservient to Christ the King. Our author no less graphically describes "the breakdown of the present order." He holds that this breakdown will come about by man's misuse of his power of choice. Lastly Dr. Gordon pictures the "present troublous world outlook and the final outcome." He accepts the usual millennial view, but adds his own conception of the conditions that will prevail after our Lord's second advent. Some doubt has been cast upon Dr. Gordon's view of the atonement, but in this volume he says the following on that fundamental doctrine: "Jesus was the Son of God in a distinctive sense true of no other. He was 'very God of very God.' He died as our substitute Saviour. Only through His precious blood is there salvation for anyone of our prodigal human race" (p. 79).

"QUIET TALKS ON THE NEW ORDER OF THINGS," by S. D. Gordon. Published by Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, $1.25.

STUDIES IN THE FOUR GOSPELS AND THE LIFE OF CHRIST

One cannot speak too highly of this book by Mr. Miller, who was formerly a professor in the National Bible Institute, New York City. This work is announced as a textbook for schools, Bible classes, and individual study. It is admirably adapted for that purpose. It is a harmony of the four Gospels and an outline of the earthly life of our Lord. We are especially pleased with the authors handling of what are known as the Synoptic problem and the problem of the fourth Gospel. After examining all the various attempts at solving these problems, he accepts the solution which we believe to be the only adequate and reasonable one and which preserves the divine inspiration of the gospel writers. For example, why should Matthew, who was a direct disciple of Jesus, and who saw His miracles and heard His teaching, be dependent on Mark, who was not a direct disciple, but was dependent on Peter and others for his source-material? But the reader should get Mr. Miller's book and see for himself how useful it is. He cites many authors, showing that he has canvassed the critical questions, and has come forth from his studies without losing his evangelical poise. The matter of the book is so arranged that it may be well used as a book for class or individual study.

"STUDIES IN THE FOUR GOSPELS AND THE LIFE OF CHRIST," by H. S. Miller, A.M. Word-Bearer Press, Publishers, Houghton, N. Y. Price, 40 cents.

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HIS RIGHT TO RULE

The sub-title of this attractive book is, "The Making and Taking of a Kingdom." It is the most recent issue of Dr. Harrison's valuable "His" series of books in which he applies the teaching of Christ to the various problems of the times and the needs of human souls. The book contains lectures which the author gave at the Evangelical Theological College, Dallas, Texas, where they created so much interest that there were numerous requests for publication in permanent form. A graceful foreword is furnished by Dr. Lewis Sperry Chafer, president of the above-named theological institution. Dr. Harrison analyses the situation of the world at the present time, and sets forth the biblical solution of our difficulties and problems. In doing this he develops the prophecies which promise that the rule of Christ alone will set things right in this sinful old world.

"HIS RIGHT TO RULE," by Norman B. Harrison, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. Prices: Art Cover, 25 cents; Corded Gift Edition, 40 cents.

BLAZING TRAILS IN BANTULAND

There is a fascination about books on Africa. This is true for doubtless two reasons: first, it is a land of adventure; second, it is a country of marvelous missionary enterprise and success. If one reads a book of exploration, he gets merely a taste of adventure, and perhaps of the ethnology; but if one reads a book like the one before us, he gets everything that the explorer and scientist get, and, in addition, sees the power of the Gospel in transforming life. Here is a most interesting narrative of forty years of missionary work in Bantuland, which is a large part of the continent of Africa. The author is a veteran in missionary work. He goes back to the time when the territory he canvassed was a wild, and a jungle, and often was the first person to carry the Gospel to some of the native tribes, thus sowing the good seed in virgin soil. What a change has been wrought through the self-sacrificing labor of the missionaries who blazed the trail in the Dark Continent! With a graphic pen the author describes his movements among the wild tribes in order to give them the good news of salvation. He describes the practices of the natives, their religion, their wars, their cannibal orgies, and tells how wonderfully the Gospel transforms their lives and characters. Besides picturing missionary work, he imparts a vast amount of African lore. A map of Bantuland greatly helps the reader to follow the author in his numerous movements.

"BLAZING TRAILS IN BANTULAND," by Dugald Campbell, F. R. G. S. Pickering and Inglis, publishers, 14 Paternoster Row, London E. C. 4, England; also Glasgow and Edinburgh, Scotland. May be ordered from the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Price, 3s. 6d; American money, about $1.00.

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KEYS TO CONQUEST

The reader will find plenty of verve, vim, and vigor in these inspirational addresses to young people. The author is evidently a "live wire." His purpose is to brace young people for the battle of life. He recognizes clearly the fight between good and evil in the human soul. He quotes this quatrain in evidence:

> The greatest battle that ever was fought—
> Shall I tell you where and when?
> On the maps of the world you'll find it not:
> 'Twas fought in the hearts of men.

The author draws for his illustrations from many sources, often from his own experiences and direct observations. He knows how to tell both stirring and touching stories. In his chapter on "How To Be Great," he uses the parable of the Good Samaritan as the basis. He urges young people to take Jesus as their Pilot. He pleads with them to take "the road to somewhere," and not to drift aimlessly through life. There are no doctrinal discussions in the book, but we cannot help feeling that underneath it all is the true evangelical foundation of doctrine.

"KEYS TO CONQUEST," by Rev. Gaston Foote. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y.; also London, and Edinburgh. Price, $1.00.

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FACTS AND MYSTERIES OF THE CHRISTIAN FAITH

It is gratifying to know that this effective book has reached its second edition, especially since the first edition was quite large. The second edition contains some additions of importance. The author himself says pertinently that his book comprises "a brief statement of things Christians believe and reasons why they believe them. "Therefore his book is a valuable apologetic for many of the doctrines and other basic facts of the Christian system of truth and salvation. Today we need books that tell the world and the church just why we believe in Christ and the Bible. The book has been used as a textbook for young people's Bible classes, and is well adapted for that purpose. Dr. Pieters is a professor in the Western Theological Seminary of the Reformed Church in America, located at Holland, Michigan. He is a competent guide on the problems of Christian theology. His arguments are persuasive and convincing, but never harsh or minatory.

"FACTS AND MYSTERIES OF THE CHRISTIAN FAITH," by Prof. Albertus Pieters, D. D. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N.W., Grand Rapids, Mich. Price, $1.25; paper bound, $.75.

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THE BEST LOVE RELIGIOUS POEMS

Ofttimes the minister or the lecturer desires to adorn and enforce his discourses with choice poetical selections. Many Christian people who are not lecturers or preachers are also helped by such poems. Well, here is a good book for all parties concerned. Here one will find many of the old and familiar hymns that have become classic in the history of the church's worship, and also many that are not so well known, but which are just as uplifting. There are indices of subjects, authors, and first lines, so that one can readily find the selection he desires. A good use of the book is just to have it near at hand, and when you feel a little dull or blue, open it at random, and read some of the inspiring messages couched in rhythmic lines. Then you will be cheered, and can go back to your work feeling that it is worth doing.

"THE BEST LOVE RELIGIOUS POEMS," by James Gilchrist Lawson. Publishers, Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, $1.75.

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A SUMMARY OF THE GOSPELS

A good many harmonies of the four Gospels have been published, but this one has some new and unique features. According to the author, its purpose is "to weave together in chronological order and in one continuous account all the material which is found in the four Gospels of Matthew, Mark, Luke, and John—to include everything without repeating anything which is given by these authors." This purpose is carried out in an admirable way. Here you can sit down and read a consecutive narrative of the life of Jesus. For greater accuracy the author uses the American Revised Version. The value of the book is enhanced by the full table of contents and the Scripture index.

"A SUMMARY OF THE GOSPELS," by Prof. Loraine Boettner. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. May also be ordered from the author, Pikeville, Ky. Second Edition, cloth bound, price $.50.

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DAILY COMMUNION

Books that deepen and enrich the spiritual life of believers are always needed. Here is an apt and beautiful sentence from the author's foreword which is an index to the spirit and purpose of his book: "It is daily communion that lets God etch His likeness upon our lives." A page of the book is devoted to each day of the year. Each page contains a suitable selection from the Bible, a paragraph of spiritual meditation, and a stanza or two of a relevant hymn. If Christians would form the habit of reading the proper page every morning, it would be an inspiring way to begin the day's work. In addition to the features just named, the book shows one how to read the Bible through in a year. It also designates Old and New Testament references for daily reading.

"DAILY COMMUNION," by Samuel McPheeters Glasgow. Wm. B. Eerdmans Publishing Company, 23 Pearl Street, N. W., Grand Rapids, Mich. Price $1.00.

THE DAYS OF YOUTH

Conducted by Mrs. Hazel Johnson and Miss Anna Benthien

THE HIDDEN BIBLE

A YOUNG African boy was attracted by an unusual sight in the street of the inland town of Fada, Africa. A crowd of people was gathered around a man who was talking to them. He soon discovered that the cause of all the commotion was a white man who was giving away books to all who could read. A book in the heart of Africa was an unusual sight, and to find someone who could read was even more unusual. Hasha had seen white men before when the government men had come through Fada and camped a few months to do some surveying. One of the men had taken a liking to Hasha when he had come to the white men's camp to trade food for beads, and had taught him how to read. So on this morning Hasha thought it would be great fun to own a book, so he asked for one and lingered for a while to listen to what the white man was saying. He was telling about a God Whose name was Jesus, Who loved every one so much that He came down to earth from heaven to die for them; and any one could be saved who would accept Him as his Saviour. That sounded funny to Hasha, for the idol gods wouldn't do a thing like that. Anyway Hasha was proud to own a Book that told about a God, even if he couldn't quite believe that Jesus was real and that He loved him. As he walked home something seemed to tell him he shouldn't take the Book home, for his father would not like it at all. His father was a good friend of the chief of the village, and of course he was faithful to the chief's idol worship. So, fearing his father's displeasure, he hid the Book in a safe place a little off the beaten path in the jungle. He did not dare go far off the beaten path, for many wild animals lurked in this district, but he decided that every day he must go and hold his new treasure and try to read a little about this God, Jesus.

Each day as he went to his secret hiding place and read in the Book he learned a little more about this God Who was alive. The missionary had told him to start reading in the book of John and had marked the place, so in a few days he read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Oh, how he liked that verse, for it seemed to say so much to him. He read it over and over. He was beginning to believe that what the Book said was true, and this day he said, "Jesus, I know it's true, you do love me and I am beginning to love you too. Jesus, I do want you to save me for I have been a very bad boy." He didn't know anything about prayer, but his childish heart went out to the Lord Who was real to him; and as this child out there off the beaten path in the wilds of that dark continent poured out his heart to God, the Lord heard, and a soul for whom Christ died was born again.

Little by little Hasha's life began to change; he was more considerate of his mother, and in many ways he began to show that something new had come into his life. His mother, noticing the change in her boy, and also realizing that he left the house at a certain time each afternoon and returned at about the same time, followed him one day, keeping far enough back so as not to be seen. Soon she saw him leave the path and creep through the jungle where she was unable to follow, so she stood still to listen. In a short time she heard the voice of Hasha. He was reading aloud. As she listened she heard him read of a Jesus that loves. Love was almost a new word to her. She loved this boy of hers, but she had never known love for herself from anyone. Could it be that someone really loved her? The word, as it came from the childish voice of her son, seemed to sink deep into her soul, and quietly she stole away with these words ringing in her heart, Jesus loves, Jesus loves. But, she asked herself, who was Jesus? She realized that something had changed her boy, could it be the Jesus this Book was telling about? She wondered where Hasha had gotten the Book and why he had not told her anything of it. Again the question came to her, Could it be that Jesus loved everyone? Did He love her poor boy out there in the jungle pouring over this strange Book? She decided to ask Hasha more about this Book and why he had changed so much of late, from a wild, unmanageable, heathen boy, into the kind, considerate, loving boy that he now was. So one day she said to him, "Hasha, why is it you have become so different, why don't you run around with the other boys any more, and why don't you go to the witch doctor as your father wants you to?"

Looking earnestly at his mother, with his big black eyes full of wonder, Hasha asked himself if he dared to tell her what had changed him, for he knew it was the Book and the Person the Book tells about. Finally he said, "I cannot do those things any more for I know they are wrong." "But Hasha," said his mother, "what makes you know they are wrong? What has changed you?" "Somehow mother," said Hasha, "I don't want to do them any more." Then suddenly he decided that he could tell his mother everything. He told her of the white man who had given him the Book. He told her of Jesus Who loves her and Who died that she might live. As she heard the old, old story of Jesus and His love, spoken falteringly, yet truly, by her boy, whose life testified to the truth of the story he was telling, somehow she knew it was true. Never had she been satisfied with the heathen practices of her husband, and in her heart there had always been a longing for something better. A frightened look came over her face as she suddenly thought of her husband and his fierce anger when he should hear that his boy no longer believed in the heathen gods and all their charms. In great anxiety she cried out, "Hasha! don't you know that your father will be terribly angry when he finds this out? How can we tell him?"

"Yes, mother, he will be," said Hasha. And for just a moment the boy wavered. "But mother, I am not afraid, we will tell him anyway."

"He will thrash and beat you," said his mother.

"Let him," said Hasha, "it will not be the first time. I am willing that he should, but I will not give up Jesus."

Just then the head of the family, hideous in all his grease and paint, was seen coming down the path. The mother, not so brave as her son, retired to the darkest corner of the hut. Bravely Hasha stood waiting, and his first words to his father were of the Jesus God Who loved him. The warrior stood as if frozen for a few moments, then ranted and fumed, demanding the Bible be given him. Hasha, knowing it would be useless to refuse, tremblingly gave him the Book, not for fear for himself, but for this precious Book. The father, calling down curses from his gods, tore the Bible into shreds and tossed it into the fire. Then grabbing Hasha, in great fury and anger he beat upon his poor body, drawing blood at every stroke. Demand after demand was made that Hasha forever give up this Jesus, but the boy was silent, refusing to cry out in the agony of the punishment. In his suffering his heart went up to his new found Saviour in prayer for strength.

Years passed and the boy remained true to Jesus, cherishing in his heart what little he had learned of the Bible. His father and mother had both died and Hasha was now grown and had a family of his own. Each of his children had learned of Jesus and His love for them, but all longed to know more. Hasha had owned his Bible such a short time but he always remembered that one verse which had been such a blessing to him. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." He tried to recall some of the other verses that he had read but he could not, and his heart went out to God in prayer for another Bible. Firmly did he believe that he and his family were saved but he longed to know more, and daily he prayed that the Lord would send some one to tell them about Jesus and bring them another Book. For ten long anxious years he prayed, years which meant hardship and persecution for the little family, who alone in this village worshipped the true God. Hasha had talked to many of his people about the Lord Jesus but none would believe. For them, as well as to satisfy the longing in his own heart, he prayed that somehow the Lord would send someone to bring the light of the Gospel to his poor deluded people.

One day Hasha's little son came running home, his face shining with delight. "Oh, come, come see, white man and lady coming, coming to live in Fada. Look what he gave me." Holding up his hand he proudly displayed a little Book.

Eagerly Hasha took the Book and quickly opened it to John 3:16 to see if it really was the Book that he had been praying for all these years. Tears of joy sprang to his eyes and with a glad cry he dropped on his face and with a heart too full for words, sobbed out a prayer of thanksgiving to God for sending him a Bible.

Imagine the glad surprise of the two missionaries who had come to this African village, when they discovered that there was one family who were already Christians. Imagine also the shame when they learned that for ten years Hasha had been praying for someone to come with the Gospel; and they realized that just ten years ago the Lord had dealt with them to go to Africa and they had refused. They had selfishly loved the ease and comforts of civilization when millions were dying and going into eternity without Christ and without hope. They had been unwilling when Hasha, a poor ignorant heathen, had been willing to suffer persecution and to alone step out for his Lord. They had held back when souls for whom Christ died were crying out for help. As they listened to Hasha, with tears in his eyes, thank them for coming, how happy they were that at last they had heeded the call to go. How selfish seemed their holding back as they considered the grace of their Lord in starting their work for them in this African village. —H. N. J.

S. M. C.

S. M. C. stands for SCRIPTURE MEMORY CLUB. Read and discover the interesting things our S. M. C. is going to do during the coming year.

OUR MOTTO for the S. M. C. is the verse found in Psalm 119:11.

OUR GOAL for the S. M. C. is to learn one memory verse each week, making fifty-two memory verses for one year. At the end of the year each member is to recite the fifty-two passages to their pastor, who will be asked to send us the report of the recitation. After each member has taken the examination, he or she is to send in a letter telling the method used in memorizing the verses, and the blessing received from hiding the Word of God in his or her heart. To the one who receives the highest grade, on both the memory test and the letter, a reward will be given.

OUR REWARD for the member who receives the highest grade in the S. M. C. is a ten dollar Scofield Bible, which any one should be anxious to work for.

OUR AIM for the S. M. C. is that every boy and girl between the ages of eight and sixteen will become members. All you have to do to join is to memorize our motto, Psalm 119:11, write in to the S. M. C. department of "The Days of Youth" page of "Grace and Truth," telling us you wish to become a member, and will learn the verses each month.

The memory verses for the month of March are:

Proverbs 3:5-6	John 1:1-2
Psalm 119:105	John 3:16

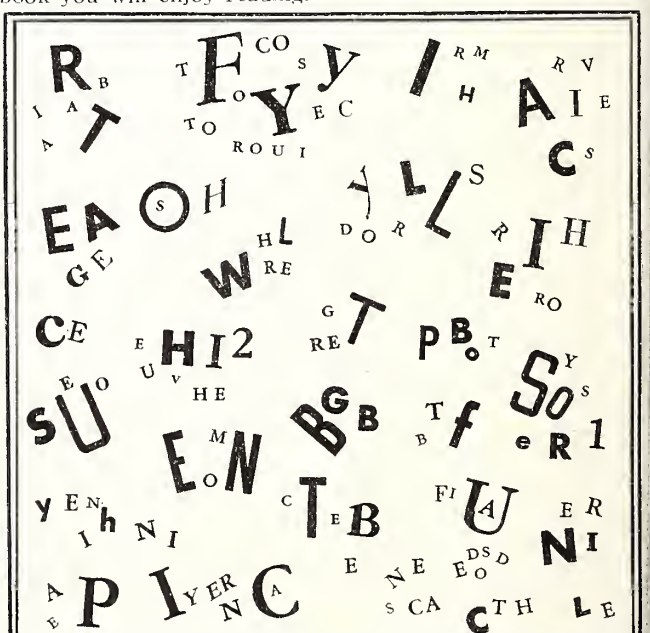
Be sure and learn one passage each week. Do not wait until the end of the month to begin memorizing.

Our S. M. C. membership is growing. Several have joined this last month and we invite all boys and girls who read "The Days of Youth" page of "Grace and Truth" to learn our motto, Psalm 119:11, and write in telling us they would like to become a member of our Scripture Memory Club and receive the blessing that comes from "hiding the Word" in your heart.

THE JUMBLE PUZZLE

In this square you will find a familiar Bible passage. It is your task to clear up the jumble and make the letters spell the words necessary for this passage. The citation of the verse will be found in the jumble. What is the verse and its location? Send in your answer to "Grace and Truth," Days of Youth Dept.

To the one sending in the first correct answer to this puzzle we will send the book "Ann of Ava" which is a book you will enjoy reading.



The reward for the February question contest was earned by John Shearer, of Illinois.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR Illustrations by ALBERT MYGATT
Questions by C. REUBEN LINDQUIST

Second Quarter, Lesson 6 **Sunday, May 6, 1934**

JESUS ACCLAIMED AS KING

Lesson Text: Matthew 21:1-46
Devotional Reading: Hebrews 1:8-12

Golden Text:

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:9).

Today's lesson carries us to one of the most magnificent moments in the life story of our Lord Jesus Christ. We shall discuss the lesson from three standpoints, (1) The Lord's special knowledge, (2) The Lord's special day, and (3) The Lord's special authority.

I. THE LORD'S SPECIAL KNOWLEDGE
Matthew 21:1-3

It is in the last week of our Lord's life upon the earth and the events begin to cluster in thick and fast. He and His disciples are drawing near unto the city of Jerusalem. They come up to a little village named Bethphage. As they come near to the village Jesus says unto His disciples, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them." We find from Luke's record that the owner of the ass and the colt did speak to the disciples asking them why they were taking the animals away, and they told him as they had been instructed by the Saviour, "The Master hath need of them."

The writers of the Gospels tell this astonishing incident in a manner which is offhand and casual. It is certainly a demonstration of the depth of the unbelief in the human heart that some of the expositors of this passage have made an effort to leave us under the impression that the Lord Jesus had secrety made arrangements with the owner of the ass and the colt and then deliberately handled the situation with His disciples in such a way as to leave them under the impression that He was performing a miracle. Our Saviour did not need to stoop to such cheap dishonesty. It is not difficult for Him Who was able to say, "I and the Father are One" to know all things. And we who now easily read the story of His life are in danger of forgetting that the One Who walked with the disciples in Galilee and in Judea was none other than the same One who created the worlds and sent the stars spinning into their orbits. Jesus did not need to play a trick on His disciples. Jesus is God. And in Hebrews 4:13, in speaking of the Lord, we are told, "Neither is there any creature that is not manifest in His sight: but all things are naked and open unto the eyes of Him with Whom we have to do."

Not only did our Lord Jesus know of the ass and her colt that were standing over there in the village, but He also knew everything else that was going on in the village, and all that was passing through the hearts of the men and women who lived in that village. Why should we be astonished at His knowing about the ass and her colt when Psalm 147:4 says, "He telleth the number of the stars; He calleth them all by their names." The men of today are in great need of being reminded that God lives and that there are no deeds that escape His all-seeing eye, and that the only way we could get Him to forget our sins is to believe on the Lord Jesus Christ. And then He promises to remember them against us no more forever.

In a most unique way we are reminded of the omniscience of God again in Isaiah 29:15-16, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? . . . . shall the thing framed say of Him that framed it, He had no understanding?" But this is the very attitude which has crept into the heart of man ever since the sin of Adam in the garden of Eden. But the Spirit of God reminds us in Psalm 44:21, He knoweth the secrets of the heart." And in I Chronicles 28:9, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." Since we have an all-seeing and all-knowing God to deal with, there is only one wise step for men to take—that is to seek refuge in the all-powerful Saviour which the all-seeing God has provided. In Him is salvation and in Him alone.

II. THE LORD'S SPECIAL DAY
Matthew 21:4-11

Jesus has waited for the special set day to make His appearance in the city of Jerusalem. He could have easily made this appearance before because He has been in virtual hiding and retirement, even warning His disciples to keep their counsel. But now the time has come. The day has arrived and Jesus, knowing the secret counsel of God, moves toward the city of Jerusalem. The ass and the colt are brought to Him and the disciples place their outer cloaks upon the animals and then place the Lord Jesus on the colt. The multitude which has gathered move on before Him, spreading their garments in the roadway and cutting down branches from the trees to spread before Him, and the multitude that went before and followed Christ cry, saying, "Hosanna to the son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest."

The arrival of the calvacade produces a veritable tumult throughout the city of Jerusalem; and the cry is on every lip, "Who is this?" "Who is this?" And the answer that comes is, "This is Jesus the prophet of Nazareth of Galilee." Jesus has lent Himself to this stupendous spectacle knowing that it is the climax day of His earthly ministry. It is the day when the people declare Him King, but it is also the day when the leaders will crystallize their rejection and set on foot the plan which will result in His crucifixion.

That this is a special day in the program of God is indicated by the fact that Zechariah pointed it out as a special day. In Zechariah 9:9 the prophet declares, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass." Zechariah, led by the Holy Spirit, points directly to the day. He puts his finger upon it. Zechariah does not tell us why the day is of such import, but that it is an outstanding day and that God holds it in a special place in His thinking is clearly revealed by the fact that Zechariah is inspired to call the attention of the nation of Israel to the day when their King shall enter riding upon the colt of an ass.

That this day is a special day is also indicated by the fact that Jesus points it out in His sad and memorable words recorded by Luke. It is in Luke nineteen at verse forty-one and the few verses following that the Spirit of God describes to us our Saviour's approach to the city of Jerusalem on the day of the triumphal entry. The record reads, "And when He was come near He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day." Notice His accent upon the fact that it is Jerusalem's day. "At least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." His language is of such a character as to demand attention. He weeps over the city declaring that the people of the city are ignorant of the fact that that very day is a climax day in the city's history. He is evidently not seeking to bear a message to Jerusalem concerning the importance of the day. He evidently regards it as being altogether too late for the bearing of such a message. He is weeping because the climax hour has arrived and they are still in the darkness of their ignorance. And thus we see that both Zechariah and the Lord Jesus Himself point out this day of the triumphal entry as the day of special import in the history of Israel.

And the prophet Daniel also points out this day indicating its importance as the day of destiny in Israel's history. Daniel's passage is in Daniel 9:25-26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off." It is a specific prophecy: from the going forth of the decree to restore and build Jerusalem until the end of the sixty-two weeks will be exactly sixty-nine weeks, as the wording of the passage clearly indicates. At the end of this period of sixty-nine weeks, the Lord is referred to as the Messiah the Prince. The only day in His entire earthly history on which He appeared as a prince indeed, is the day when He entered upon the foal of an ass, surrounded by the shouting populace lifting their praises and acclaim and declaring Him to be the Son of David. On that day and that day only did He appear as the Prince in His entire earthly history.

The actual mathematical working out of the period from the going forth of the commandment to restore and build Jerusalem and to Messiah the Prince, that is to say, unto the day of the triumphal entry, has been performed for us by Sir Robert Anderson in his remarkable book "The Coming Prince." Under Sir Robert's startlingly clear demonstration it becomes evident that in this passage from the ninth of Daniel, the prophet Daniel, led by the Holy Spirit, was placing his very hand upon the day of the triumphal entry as being the terminal day of his prophecy pertaining to sixty-nine weeks of the history of Israel. This remarkable passage becomes one of the incontestable proofs of the inspiration of Scripture as well as showing us in the study of this Sunday-school lesson that the day of the triumphal entry is the very day which culminates the first four hundred eighty-three years of the remarkable prophecy of Daniel 9, and that is the very day of which the Saviour speaks when with weeping eyes He looks out over the lost city of Jerusalem and says, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" But neither Jerusalem nor her people nor her leaders realized the stupendous moment in which they were living, realized the glorious opportunity which was theirs. They did not know that within the hour their King, God's chosen Son of David, yea, the very Son of God Himself, would enter the city, would for a few moments seem to be received as King by the voice of the people, but very shortly would become the object of a national rejection so final, so full, so complete, that within a few days it would eventuate in the crucifixion. And so the nation that is indescribably hungry for the coming of their Messiah, arrive at their own day, the day that singularly belongs to them, the day of opportunity. Their Messiah is at hand. He is ready to be received by them. He yearns over them with an indescribable longing and an incomparable love, but they reject Him because they do not know their day. They spurn Him because they do not know that one of the clear prophecies given to them by their own prophet Daniel is coming to its climax this very hour. They despise the day of opportunity, and the Kingdom for which the Jewish heart longs with desire that amounts almost to frenzy is postponed for nearly two thousand years.

III. THE LORD'S SPECIAL AUTHORITY
Matthew 21:12-14

The record of His exercise of authority on the day of the triumphal entry is couched in clear-cut language. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Following His expulsion of the evil and the corrupt from the midst of the temple of God, the blind and the lame come to Him while He is in the temple and He heals them. The type pictured is unusually beautiful and accurate. It is an adumbration of the hour when the Lord Jesus Christ shall come back from the glory, shall enter the city of Jerusalem in triumph, having the acclaim of His own people and the saints of all ages. He shall cleanse His temple of iniquity and establish the full sway of His millennial Kingdom. The healing of the blind and the lame is a typical setting forth of that coming day, the day of the personal reign of Jesus Christ upon the earth.

It is one of the unfortunate features of certain cults which are operating in the dispensation in which we live that they have sought to bring over the divine healing feature of the Kingdom into the present age of the Body. It is a fact which careful students of the Word of God must observe that the Holy Spirit throughout the Scripture has connected divine healing with Kingdom truth. The Kingdom is so beautifully portrayed by this incident on the day of the triumphal entry as Jesus cleanses the temple and there, standing in the midst of the temple exhibiting His authority, He heals the sick and the lame. This picture sets forth the same Kingdom which the prophets of old had declared. It is Isaiah who declared that "with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked," and "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:4, 9). It is this same Kingdom that was in the heart of the Psalmist when he sang, "For God is the King of all the earth: sing ye praises with understand

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

WHAT ABOUT THE CURRENT EXPENSE FUND?

THE current expense fund is God's provision for the daily needs of dear old D. B. I. The daily conduct of the school depends almost entirely upon the free-will offerings of God's people, designated for this fund. It is therefore absolutely essential for the daily operation of the school that the current expense fund shall not be neglected.

In the midst of our PENNY-A-DAY campaign which has been launched to free D. B. I. of its debt, we must not forget the current expense fund. Our records for the past few weeks show a decided reduction in current expense offerings. This leads us to believe that some who have been so loyally standing by the school in sending regular offerings to the current expense fund in the past, have perhaps unintentionally transferred some of their gifts to the PENNY-A-DAY fund. This would in time so handicap the daily operation of the school as to make it almost impossible to carry on even while we are attempting by means of the PENNY-A-DAY campaign to lift its obligations. To transfer or to give to the PENNY-A-DAY fund at the expense and sacrifice of the current expense fund is to rob Peter to pay Paul. We must therefore maintain the current expense fund to operate the school. Gifts to the PENNY-A-DAY fund must be over and above that which is already designated to current expense.

We most earnestly ask your cooperation in maintaining our current expense fund.

—o—

NEW FRIENDS

IN ORDER for the PENNY-A-DAY plan to succeed it will be necessary for God to raise up many new friends and givers for dear old D. B. I. This we are confidently counting on Him to do. He who holds this old world in the hollow of His hand will have no trouble in touching hearts and bringing the new friends in contact with the work. Wait on Him and He will soon make plain to you what He wants you to do in helping to save the school.

—o—

EVERY SUBSCRIBER

A COLORADO friend says, "I am praying that *every subscriber* will sign the PENNY-A-DAY pledge and then go out and get others to join the campaign. This is the spirit that will win. If you have not yet sent in your pledge to the PENNY-A-DAY fund, do so quickly and prayerfully, and then as our Colorado reader suggests—go forth to enlist others. Thus you will become a power in the task which God has set us at—the task of rescuing D. B. I. from financial ruin.

SAVE THE PENNIES AND SAVE THE SCHOOL!

SEND IN YOUR PLEDGE TODAY!

IN ONE OF THE COMMERCIAL ADVERTISEMENTS, SO NUMEROUS IN THIS DAY AND AGE, WE FIND THESE INSPIRING WORDS—

"THE PEACE TH

ARE YOU HELPING TOWARD THAT PEACE? THE FRIENDS OF D. B. I. SHALL HAVE THAT ED GIVING AND UNITED PRAYER. OUR APP DEPENDENCE IS UPON GOD.

THIS IS WHAT THEY SAY

FROM A GEORGIA READER

Your penny-a-day plan is wonderful. I pray that God will make it a great

FROM "BACK EAST" IN OLD PENNSYLVANIA

We are greatly burdened in prayer for you and the school. We are praying ly that the debt will be lifted and the school saved. May God's richest blessing the pennies.

FROM TEXAS, RIGHT ON THE MEXICAN BORDER, COMES THIS WORD

I am enclosing my pledge for the penny-a-day plan with gladness of heart, that thousands may be led to contribute in the same way.

AND HERE IS WHAT A NEW JERSEY SUBSCRIBER SAYS

I have signed the penny-a-day pledge. If I possibly can, I'll make my chec than the pledge. The plan is logical and optimistic, and through the power o will be a success.

AND FROM A MISSOURI READER

The teaching you are giving out is of such importance that the school n be endangered. I enclose my penny-a-day pledge.

"PENNIES BUY"

HE DEBT IS LIFTED AND THE SCHOOL IS SAVED
HE VICTORY WILL BE GAINED ONLY THRU UNIT-
O THE GREAT HOST OF FRIENDS OF D. B. I. OUR

700

THIS IS THE NUMBER WHO HAVE ALREADY SIGNED THE PENNY-A-DAY PLEDGE TO SAVE OUR BELOVED SCHOOL AND TO PERPETUATE HER TESTIMONY FOR OUR BLESSED LORD.

WE ARE ASKING GOD FOR *SIX THOUSAND* PLEDGES.

WILL YOU JOIN THE CAMPAIGN TODAY?

CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school."

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D.B.I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Signed.....

Unit No .....

Address.....

.....

(Do not write here.)

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same day (Jan. 1, 1934). Payments on pledges should be paid, when possible, every thirty days. All Penny-a-day pledges are to pay the debt and should not be confused with the current expense. The current expense funds do not abate. Penny-a-day pledges should not be made at the expense of the current expense fund.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

II COR. 9:6

ing. God reigneth over the heathen: God sitteth upon the throne of His holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: He is greatly exalted" (Psalm 47:7-9). It was this same Kingdom which the Psalmist was predicting when he said, "The Lord preserveth the strangers: He relieveth the fatherless and widow: but the way of the wicked He turneth upside down. The Lord shall reign for ever, even thy God, O Zion, unto all generations" (Psalm 146:9-10). Our Lord Jesus Himself speaking of this same Kingdom when He instructed the disciples to pray, "Thy Kingdom come, thy will be done."

This lesson briefly presents to us (1) our Lord's special knowledge, showing us most clearly that we may constantly expect the omniscience of God to be manifested throughout His dealing with men, for there is nothing that is concealed from His all-seeing eye. It also shows us (2) the Lord's special day; that on the day of the triumphal entry God Himself had made an especial appointment with Israel. He had given the prophecy of that appointment and even given the date in the book of Daniel. Jesus knew the day but those who had his Word did not know it. They were not prepared for it. And last of all we have seen (3) our Lord's special authority. By virtue of this special authority He steps into the temple, overthrows the power of sin, corruption, and evil, and standing there in the midst of that temple which is His very own, He heals those who have physical ailments, thus presenting in marvelous picturization a prophecy of the coming Kingdom, when He shall reign from the throne of His father David over the nations of the world.

To each one of us individually this lesson comes with special message. (1) Our Lord has full knowledge of all that passes within our hearts. We have no secrets from Him. Everything is naked and open before the eyes of Him with Whom we have to do. And (2) in His dealing with us, so rich and full is His grace that He permits each and every day to be a special day, the day of opportunity. Opportunity to serve, opportunity to live for Him, opportunity to show forth the One Who loved us and gave Himself for us. And (3) the greatest privilege that comes to the life of any man is to yield to the special authority of our blessed Lord and present to Him our bodies a living sacrifice, holy, acceptable unto Him, which is our reasonable service.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

It was coronation day, and the city had been decorated lavishly in honor of the occasion. After the coronation ceremonies were over and the king was seated on his throne, the nobles of the realm came one by one to offer their fealty or allegiance. Then came the officers of his army, and finally came the servants in his household, all with expressions of allegiance. As the servants returned to their quarters, one little scullery boy, thrilled with the wonderful sights he had seen, and self-important in his brand-new clothing, turned to one of the cooks and said, "Well, we have crowned the king." We smile at the little fellow's affrontery, yet do we not need to ask ourselves the question, "Can I make Jesus King?" He was the King before He ever started for Jerusalem. What the people did that day did not alter this great fact in the slightest degree. Since, then, it is utterly impossible for us to make Christ King Whom God has already crowned, our part is simply to acknowledge Him King and Lord of our lives. —"The Sunday School Times"

That there is a coming kingship of Christ that is not personal but national and world-wide, will be stressed, no doubt, by the other writers on this lesson.

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did Christ ever declare Himself to be the King of the Jews? (Matt. 25:34; 27:11; Mark 14:61-62; 15:23; John 18:37)

2. Who prophesied that Christ would ride into the city on the foal of an ass? (Zech. 9:9)

3. What prophets predicted the coming of the Messiah? (Gen. 3:15; Num. 24:17; Isa. 9:7; 32:1; Jer. 23:5; 30:9; Dan. 9:29; Micah 5:2)

4. Was Christ Omniscient? (Matt. 18:20; 28:20; John 2:24-25; 18:4)

5. By whom was Christ typified as King? (Gen. 14:18; I Sam. 16:1, 12, 13; Luke 1:32; I Chron. 28:6, 7)

6. Why did the Jews reject Christ as their King? (Luke 23:1-2; John 19:7, 12, 15)

7. Will Israel yet accept Christ as her King? (Hosea 3:4-5; Isa. 33:17; Rev. 22:3, 4)

8. What does the driving out of the money changers from the temple typify? (Psalm 45:3; 72:2-4; 96:13; Isa. 11:3-4, 10; Mal. 3:2-3)

9. Was Christ's power and authority limited? (Matt. 8:3; 10:1; 28:18; John 2:19; 5:21; 10:18; Phil. 3:21)

10. Will Christ judge all men? (Ecc. 12:14; Matt. 16:27; Acts 17:31; Rom. 2:5, 6, 16; 14:10-12; I Cor. 3:13; II Cor. 5:10; II Tim. 4:1; Rev. 22:12)

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AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

If you were living in a country where there was a king, you would find that whenever he would pass through the city with his followers, the people would gather to see him, and to honor him by saying, "Hail the king," and "Long live the king." This is always a wonderful sight to see, and yet when we come to the Bible account in Matthew 21:1-11, we find a more wonderful sight than that. The disciples of our Lord announced the coming of their King. As the Lord Jesus rode into the city of Jerusalem, multitudes of people gathered to honor Him, by crying out, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:9). They, too, were seeking to show honor to their King. They honored Him by spreading their garments in the path; they honored Him by singing praises to His name.

As the Lord came to the temple, He found some who were not honoring Him, for they were using the house of the Lord as a gambling place, and the Lord had to drive them out (Matt. 21:12-13).

Our bodies are the temple of God, and how often we fail to honor the Lord Jesus as King in our lives, allowing the things that are selfish to rule our lives. We make the life a den of thieves as did the people in those days. But whenever we sing praises for what He has done for us, or tell some one of Jesus and His love, we are honoring Him, and crowning Him King of our lives. May each boy and girl always seek to give the Lord Jesus the first place in his or her life.

Second Quarter, Lesson 7

Sunday, May 13, 1934

CHRISTIANITY AND PATRIOTISM

Lesson Text: Matthew 22:15-46
Devotional Reading: Romans 13:8-14

Golden Text:
"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matthew 22:37-39).

A more appropriate title for the material in this portion would be "Attempting to Trap the Saviour" or "Questioned by His Enemies." We will study today's lesson from the standpoint of the three questions presented by the three groups in the text, (1) The Pharisees and Herodians present their question, verses 15 to 22, (2) The Sadducees present their question, verses 23 to 33, and (3) The Pharisees present their question, verses 34 to 46.

I. THE PHARISEES AND HERODIANS PRESENT THEIR QUESTION

Matthew 22:15-22

The Pharisees were the Saviour's enemies. They were on His trail. They were determined to entangle Him in His talk. The Herodians who came with the Pharisees were just as much the enemies of the Pharisees as they were the enemies of the Lord Jesus, but a common attitude of opposition to the Saviour had united the Pharisees and the Herodians, two parties who were natural enemies, in their effort to trap the Galilean Teacher. They open up on Him with the word, "Master, we know that Thou art true, and teachest the way of God in truth." This was the veriest hypocrisy and flattery and was said to throw Him off His guard. And the expression "Thou regardest not the person of men" was evidently intended to encourage Him to say something bold and fearless by means of which they might more readily entrap Him. Now they come to their question, "Tell us, therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?" They have chosen an exceedingly delicate question. For Him to say "Yes, it is lawful to give tribute to Caesar," would instantly turn against Him countless numbers of the Jews. If He were to say "No," then the Romans and their followers would be immediately justified in taking an open stand against Him. The question was maliciously subtle. The question was insidious. In putting it to Him they were confident that He could not possibly find a way out. But they reckoned without their host. Jesus' first response was to let them know that He saw through their trickery. Verse 18 declares, "Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?" They had put themselves in a position where they could not object to this remark because they had just palavered over Him and said, "Thou regardest not the person of men." Then He turned to them and said, "Shew Me the tribute money." And they brought him a denarius, the money which the Jews were required to use when paying their taxes to the Roman government. It bore the image of Caesar. And holding it before them He said, "Whose is this image and superscription?" And they say unto Him, "Caesar's." By implication He is asking them still another question, "Look about you and see whose image and superscription is to be found on the wonderful mountains that are all about Jerusalem? Whose image and superscription is to be found in the trees that grow and every grass blade that is to be found trampled under foot? And whose image and superscription is to be found in the human being himself?" They all knew the answer to the question. It was the image and superscription of God the Creator Himself that was to be found in His creation in the mountains, in the trees, in the rocks, in human beings who are created in the very image of God. The second question was left unasked, although those who were in the discussion instantly would recognize that that question is implied. Having formed before them His single question, "Whose is this image and superscription?" and they have answered with the single word "Caesar's," then He gives the response which they had not anticipated, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." He knew and they knew that if they began looking about for the superscription of either Caesar or God upon the things that were made that it would not be long before they would be rendering much more unto God than they were unto Caesar. He had put the Pharisees and the Herodians with all their cunning, to rout. He had met them on their own ground and had simply said to them in so many words, "Look for the superscription and if you find that everything about you bears the superscription of God the mighty One, the Creator, then render unto God the things that are God's. But if occasionally you find a denarius laying around with Caesar's superscription upon it, render unto Caesar the things that are Caesar's." He is saying to them in so many words, "Put God first, but it is always pleasing to God for you to be faithful to that government under whose protection you are." He lays before them a proposition which, if logically followed out, will put devotion to the Lord in the first place in the life, and devotion to country in a subsidiary position. And when they heard His words they marvelled and left Him and went their way.

II. THE SADDUCEES PRESENT THEIR QUESTION

Matthew 22:23-33

When the Sadducees come with their question, they come with one which is characteristic of their ilk, for the chief doctrine of the Sadducees was that there is no such thing as a resurrection. They were the enemies of resurrection truth. Their question which was intended to entrap Him, as was also the question which we have studied from the Pharisees and the Herodians, was based upon a hypothetical case, and the hypothetical case was so constructed as to make the resurrection appear ridiculous. They come to the Saviour saying, "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother." This was simply a reference to an Old Testament law which was quite familiar to all the Jews. They now present the case which they have figured out in their imagination, "Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also." And now they are ready for the question. Here it is: "Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

The question of the Sadducees is in a radically different realm from the question of the Pharisees and the Herodians. The Pharisees had sought to trap Him in the realm of human relationships. The Sadducees raised a question which is a test upon our Saviour's knowledge of God and upon the things of eternity. His reply shows instantly that He recognizes that they have carried Him by their inquiry into an altogether different field of thought. Jesus answered and said unto them, "Ye do err, not knowing the Scriptures, nor the power of God." And then He drew from His infinite supply of knowledge which He possessed as the Creator of the universe and the Lord of heaven. The startling information which He hurls into their midst is, "In the resurrection they neither marry, nor are given in marriage, but are even as the angels of God in heaven." In one flash of divine truth He does away with the necessity of their presenting the question which has grown out of their hypothetical case. It would make no difference if the woman had fifty husbands while she was here upon the earth. The condition of the resurrected beings is radically different from the beings upon the earth. Among the resurrected beings there is no family relationship, there is no sex relationship, there is neither marriage nor giving in marriage. But the resurrected beings are as the angels of God in heaven.

It is interesting to observe how carefully worded our Saviour's expression is right here. He makes it clear that there is no marriage relationship between the "angels of God in heaven," which carries with it the distinct implication that there are some angels which are not now the angels of God and that these angels are not in heaven. And, furthermore, it is implied that these wicked angels may enter the marriage relationship. And this is indeed the case, for the Bible teaches that some of the angels have fallen, and that these fallen ones sought the marriage relationship with the daughters of men.

Then, before the Sadducees could respond to His words, He presses on beyond their surface question to that which was really in their minds. He says, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" They had not asked Him, "Is there such a thing as a resurrection?" But He is now going to prove to them that there is a

resurrection. He takes a truth upon which He knows they agree. They believe God is the God of Abraham, the God of Isaac, and the God of Jacob. He knows that on that point they will accept His testimony unhesitatingly. Having brought them to a point where they are without defense He now adds, "And God is not the God of the dead, but of the living." His proposition is unanswerable. If God is the God of Abraham, Isaac, and Jacob, and that they admit; and God is not the God of the dead but of the living, and that they also admit—for to call Him the God of the dead would be an insult—there is only one possible conclusion. It is the plan and purpose of God that Abraham, Isaac, and Jacob shall be counted among the living. If Abraham, Isaac, and Jacob, who have died (and they know that to be the case) are to be counted among the living, then there is only one conclusion at which they can arrive, and that is, there is a resurrection.

It is unique to observe that the Sadducees made no response whatever. But the multitude who were listening were astonished at His doctrine. Thus we have seen two instances in which the Saviour has been questioned by His enemies in an effort to entrap Him; and in both instances He has handled the situation in a masterly fashion.

III. THE PHARISEES PRESENT THEIR QUESTION
Matthew 22:34-46

But the Pharisees were not satisfied. Although they had been burned once pretty badly they had not yet learned their lesson, and when they heard that He had put the Sadducees to silence they were gathered together and one of them which was a lawyer, asked Him a question, tempting Him, and saying, "Master, which is the great commandment of the law?" This is a most adroit move. They are carrying Him into a realm where the Pharisees thought they knew about all there was to be known. They are carrying Him into the realm of the Jewish law, the Mosaic law, which is recorded in Exodus and Leviticus. And what a subtle question they have employed. "Which is the great commandment of the law?" Their effort here is to get Him to magnify some portion of the law and thus, if possible, lead Him into unwittingly minimizing some portion of the law.

In view of the fact that the Lord Jesus is so effectively defeating these groups of Pharisees and Sadducees among the Jews, we are in danger of looking down upon them. It must not be forgotten that so far as men were concerned, they were very brilliant men, and highly trained, and knew the subject which they discussed in a remarkable way. This question which is just presented to the Saviour is one which is calculated to trap almost anyone. But Jesus said unto them, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Again He has given them an overwhelming answer, for His first statement, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" is a brief command covering the first four of the commandments. And His second summarizing command, "Thou shalt love thy neighbor as thyself" covers the last six commandments. Without doubt, among the Pharisees who had raised the question, there were those who instantly recognized that in sweeping fashion the Saviour had given an answer which covered the ten commandments given by God to Moses on Sinai, and that He was saying to them in so many words, "They are all the great commandment. The ten commandments are one commandment instead of ten separate ones."

And His second answer to the Pharisees just as completely defeats them as His first answer concerning the superscription of Caesar had done. And now while He has the ear of the Pharisees He quickly presents to them a question Himself. "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is He? They say unto Him, The son of David." And then going back into their Old Testament and using a passage which they doubtless were exceedingly familiar with, He said unto them, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?" Jesus said, "Here is a statement made by David, David the Psalmist, whose Psalms you use in your temple worship, and David called the coming Messiah, the coming Christ, his Lord. And if the coming Messiah, the coming Christ, is the son of David, how could He be both the son of David and the Lord of David?" Every Christian of today who knows the blessed story of the birth of our Lord Jesus from the Virgin Mary who was the descendant of David, and how He is now ascended into heaven and is also David's Lord, could answer that question. But the Pharisees were stumped. "No man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions."

Three times they have assailed Him. Three times they have attempted to entrap Him. Three times they have tried Him with their tricky questions. Three times He has revealed Himself to be their absolute master. In His first answer He has taught them to put God first in everything in the life. But He has also taught them to meet their responsibility to their country and to the government under which they were living. In His answer He has taught them the blessed reality of the resurrection, but He has also taught them that many of the limitations of our present existence will be done away with in that blessed home beyond the sky. In His third answer He has taught them the sinfulness of attempting to divide the law of God into various and several parts, and has shown them, instead, that God's law is one of great, blessed, and harmonious whole, the first part of which sets forth man's responsibility to God and the last part of which summarizes man's responsibility to his fellow-man.

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VITAL-TRUTH ILLUSTRATION
Rev. Albert Mygatt

At the entrance to the harbor at the Isle of Man there are two lights which guide the mariner into the harbor. One would think the two signals would confuse the pilot. But the fact is, he has to keep them in line, and as long as he keeps the two lights in line, his vessel is safe. And it is just as we keep our eye on the two signals—the love of God and the love of man—that we keep the channel, and are safe from the rocks on either hand.

—W. L. Watkinson

Hans Von Zieten was a brave general under Frederick the Great, and a Christian. On one occasion when he was dining at the palace, the infidel king made some profane expression about the Lord's Supper, and the other guests laughed at his remarks. The general arose and said with a firm voice, "Your majesty knows that in war I have never feared any danger, and have been willing to give my life for you and for my country; but there is One above us Who is greater than you: He is the Saviour and Redeemer of men. In Him is my hope in life and in death. In the power of this faith your brave army has fought and conquered. If your majesty undermines this faith, you undermine the welfare of the state."

—"The King's Business"

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POINTED QUESTIONS ON THE LESSON
Dean C. Reuben Lindquist

1. Who were the Pharisees? (Acts 15:5; 23:6)

2. What did the Pharisees believe? (Matt. 23:1-10; 23:14; Mark 7:3, 5; Luke 5:33; 18:11; Acts 23:8; 15:5; Phil. 3:5).

3. What did Christ think of the Pharisees? (Matt. 12:39; 23:17-24, 27, 33; Luke 11:44)

4. What was the aim and desire of the Herodians? (Mark 3:6)

5. What fundamental truth did the Sadducees repudiate? (Matt. 22:23; Luke 20:27)

6. What did Christ refer to when He said, "Beware of the leaven of the Pharisees and Sadducees"? (Matt. 6:6-12)

7. What is the significance of leaven in the Scripture? (Gen. 19:3; Exod. 12:15-20, 39; Matt. 6:12; I Cor. 5:6-8; Gal. 5:8-9)

8. What responsibility does the Christian have to recognize and cooperate with human government? (Rom. 13:1-7)

9. Should the Christian obey and uphold the law of our government? (I Peter 2:13-18)

10. Is it sin to oppose human government? (Rom. 13:1-4)

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AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

The Golden Text for today's lesson is Matthew 22:37-39. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thy self." I trust that each boy and girl shall learn this Scripture, remembering it is God's desire for you to love Him.

The Lord is not satisfied to have you love Him with part of your heart, but knowing how easy it is for all of us to divide our love, He says, "Thou shalt love the Lord thy God with ALL of thy heart, ALL of thy soul, and ALL of thy mind."

A story is told of a missionary to the Indians, and his appeal to them to give themselves to the Lord. The Indian Chief brings his precious belongings one by one, but the missionary goes on telling the story of how Jesus gave His ALL for them. Finally the old chief gets the message, and says, "Indian chief give himself to Jesus." He had come to love the Lord with ALL his heart, ALL his soul, and ALL his mind.

This is God's first and great commandment, that we love Him, but He gives another like it, namely, "Thou shalt love thy neighbor as thyself" (Matt. 22:39). When we love the Lord as we should, we shall not find it hard to love others. The only way to have joy in our Christian lives is to have J-esus first, O-thers second, and Y-ourself last.

Second Quarter, Lesson 8 **Sunday, May 20, 1934**

THE FUTURE OF THE KINGDOM

Lesson text: Matthew 25:1-13
Devotional Reading: Revelation 21:1-7

Golden Text:

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).

Perhaps our Saviour never uttered a parable which has been more widely or variously discussed than the parable of the ten virgins which is our lesson for today. Our method shall be simply to seek the biblical meaning of each one of the symbols employed by our Saviour in this remarkable parable.

It is good for us to again remind ourselves that the Bible is self-interpreting.

I. THE NUMBER TEN

The study of the significance of the numbers is an exceedingly interesting study in God's Book. The readers of "Grace and Truth" have, during the past twelve or fourteen months, had an exceptionally fine opportunity to study the significance of the numbers under the teaching of Rev. R. S. Beal, whose series of studies on that subject have been running through the magazine.

The number ten is the outstanding symbol of this parable. We turn to the Scripture to ascertain its significance. In Exodus 20 we find that God presents ten commandments to His people Israel. They constitute a divine ten of no ordinary character. At once we observe that ten stands connected with testing and with Israel. This will be found to continue throughout the Scripture.

The giving of money to the Lord's work seems to be, in every dispensation, a very real test to mankind. In Deuteronomy fourteen God orders Israel to give a tithe to the Lord and His work. The tithe was one-tenth. In Exodus 30:12 and 13, God gives the law to Israel concerning the ransom money. The command of the law was startlingly explicit. God commanded one-half shekel which was exactly ten gerahs to be the ransom money for every soul. And the Scripture goes so far as to say in so many words it is to be no more and no less. Ten gerahs. And again we see in God's command concerning the putting of money into the work of the Lord—which is always a sharp test with the individual soul—that ten in the Scripture stands connected with Israel and with testing.

One of the severest tests in the history of Israel was the experiencing of the ten plagues in Egypt. God says in Exodus 9:14, "I will . . . . send all My plagues upon . . . . thy people." And when the plagues fall there are exactly ten of them. And once more ten stands connected with Israel and with testing.

On another occasion the testing is in another direction. In Numbers 14:22 we find that it is God Who has been severely tested by His people and the Lord says positively that they had tested Him ten times. And again, ten stands connected in the Bible with testing and with Israel.

And when God would describe the terrific testings of Israel's future, which are called by the name, "The Great Tribulation," we find that it is explicitly declared that Israel's enemy, the Antichrist, that evil one who shall put Israel through such awful testing, possesses ten horns and these ten horns are specially explained to be ten kings which have received no kingdom but receive power as kings one hour with the beast. Thus again in the future, ten shall stand connected with appalling testing and with the nation of Israel.

In the light of the remarkable uniformity of the rest of Scripture, it becomes evident that ten in the parable of the ten virgins is used by the Saviour to let us know that He is going to speak forth a parable which will have to do with the hour of the climax of testing which shall fall upon His people Israel. In other words, the parable of the ten virgins is a parable which has to do with the Great Tribulation.

II. THE BRIDEGROOM

Our lesson text in the twenty-fifth of Matthew makes plain to us who the Bridegroom is. In verse six the cry goes forth, "Behold, the Bridegroom cometh." In verse thirteen is the explanation, "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Hence, the explanation of our Saviour in the text of the lesson which is before us today makes plain and inescapable that the Bridegroom is the Lord Jesus Himself.

The rest of Scripture is in fullest agreement with this teaching. Revelation 19:7 says, "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come." Thus we find the teaching of the Revelation is that the Bridegroom is the Lamb, and the Lamb is indeed the Son of the living God.

And in John 3:28 to 31, John the Baptist gives forth the clearest testimony when he says, "I am not the Christ but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." John the Baptist declares unequivocably that Jesus Christ is the Bridegroom, and that he, John, is the friend of the Bridegroom.

III. THE BRIDE

In our King James' translation the bride is not mentioned. But the Syriac New Testament reads, "They went to meet the bridegroom and the bride." The Vulgate reads exactly the same way. Moffatt in his translation gives us the same rendering. No less an authority than Trench in his "Notes on the Parables" takes the position that verse one should read, "And went forth to meet the bridegroom and the bride." And, although the bride is not actually mentioned in our King James' translation, anyone who reads the story is bound to recognize that the bride is rather an important element in a bridal party.

And what is the significance of the bride in the Scripture? The significance of the symbol bride in the Word of God is always that which is especially near and especially dear to the Lord. In the Old Testament the bride is Israel. In fact, in all Jewish writings, the bride is Israel. In the writings of the apostle Paul, the bride is the Church. In any dispensation, that particular group with which God is especially dealing, is the group which is nearest and dearest to Him, because it is through that group that salvation is being offered to the souls of men. In the old dispensation it was Israel that was near and dear to Him, hence the bride. In the present dispensation, it is the Church which is especially near and dear to Him, hence the bride. Consequently in Isaiah fifty-four we find the Lord saying to Israel, "Thy Maker is thine husband." And again in Hosea 2:16 it is written, "It shall be at that day, saith the Lord, that thou (Israel) shalt call me Ishi (my husband)."

Since the symbol bride in the Scripture sometimes speaks of Israel, and sometimes speaks of the Church, we must determine which our Lord was referring to in this parable. The facts we have already adduced leave no room for question or doubt. The parable is a parable concerning Israel in the Great Tribulation. The bride in the parable, is Israel. With this conclusion some of the greatest theologians of the years gone by have been in fullest agreement. We quote only one. Dean Alford said, "She (the bride) is here in the strict interpretation the Jewish church."

IV. WISDOM

We wish to ascertain the meaning of "wisdom" in the Scripture because we will soon be studying about five virgins who were wise. They had wisdom. The eighth chapter of Proverbs plainly teaches to us that wisdom in the Scripture points to our Lord and Saviour Jesus Christ. Hence, those who are wise are those who will give themselves to Him and will become His followers, seeking to bring others to a knowledge of Him. This is indicated definitely in Proverbs 11:30 when it says, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." And they who lead others to Christ are making the practical application of their wisdom.

V. FOOLISHNESS

Foolishness in the Scripture is the opposite to wisdom. In Zechariah 11:15 to 17 we find that the "foolish" and "idol" shepherd in the Antichrist himself. So in Proverbs 14:9 we are told, "Fools make a mock at sin." Thus we see that the two qualities, wisdom and foolishness, become the Saviour's symbolic method of describing those who, first, follow the Saviour, the wise ones, and those who follow the Antichrist, the unwise one, the foolish ones.

VI. THE LAMPS

The significance of the lamp is made very clear in the familiar passage Psalm 119:105 "Thy word is a lamp unto my feet." The Word of God is God's testimony to man, hence the lamp in Scripture stands connected with testimony. Again we find the same truth in Proverbs 6:23, "For the commandment is a lamp." It is most interesting to observe that not only the wise virgins, but the foolish as well, all had lamps, that is to say, they all had testimonies. Without any question the lamps looked very much alike, but the Saviour indicates that there was a very great difference. And that leads us to another symbol.

VII. THE OIL

In such a passage as I Samuel 16:13 we find the Bible's indication of the significance of oil. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David." This passage shows us that oil in the Scripture stands connected with the Holy Spirit. When God is speaking of the Lord Jesus in Hebrews 1:9 He says, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." It is a simple declaration that Jesus lived out His life and rendered His service under an anointing of the Holy Spirit which exceeded all other anointings. And instantly this leads us to the difference which the Saviour indicated between the lamps of the five wise and the five foolish virgins. The five wise virgins took oil in their lamps. Ah, what a blessed thing it is to have a testimony (lamp) that is filled with the Spirit (oil). But alas, the foolish virgins, while they did have lamps, that is an outward testimony, there was no oil in their lamps, for the Saviour says positively that the foolish virgins took no oil. He does not say that their lamps were burning and that they went out. But He says that they took no oil (Matthew 25:3). Hence, the foolish virgins cannot possibly represent saved people from any angle whatsoever. They can only set forth those who make a big noise and show because they have a lamp (a testimony) but are utterly destitute of the Holy Spirit. They have no oil.

VIII. THE FIVE FOOLISH VIRGINS

The five foolish virgins represent the unbelieving group of Jews. The fact that they feel that they have sufficient claim on the Lord to be able to say unto Him, "Lord, Lord, open to us" shows that they recognize themselves as being a part of the chosen nation. They are not among the despised dogs of the Gentiles. But the Lord answers them and says, "I know you not." Such words can only be uttered to those who have rejected the grace and mercy of the Saviour.

IX. THE FIVE WISE VIRGINS

As the five foolish virgins represent a portion of Israel, so the five wise virgins must represent a portion of Israel. But the five wise virgins represent a portion of Israel who have a mighty testimony and who give forth that testimony in the power of the Holy Spirit. The five wise virgins represent that portion of Israel which shall give forth the testimony, preaching the Word in the power of the Spirit in the Great Tribulation. That portion of Israel is called the Remnant, or the 144,000. They are spoken of in Revelation seven, and again in Revelation fourteen. It is quite unique that in Revelation fourteen the Remnant, the 144,000, are referred to as virgins.

And thus we see that the Saviour is teaching that in the Great Tribulation the nation of Israel will fall into three great divisions. The bride represents Israel setting forth the nation as a whole. The foolish virgins represent Israel setting forth that section which shall listen to the Antichrist and become his followers. They shall have the power to produce great delusion for they are virgins and thus will look like the Remnant. They have lamps, hence will have a testimony, a message to proclaim just like the Remnant. But there is no oil, no Holy Spirit in their testimony. The result shall be that all who listen to the testimony of the five foolish virgins, as the preachers of the Antichrist, shall be accepting an imitation religion, a fake religion, a religion which can only damn the soul to hell forever. And the five wise virgins set forth the saved division of Israel standing for the Elect Remnant, the mighty preachers of the Great Tribulation which shall be sealed by their Father on their foreheads and shall go forth to win souls out of every nation and kindred and tribe of the earth.

Thus by letting the Bible furnish the meanings of the symbols the message of the Saviour's parable is beautifully clarified. The number ten shows that the parable belongs in an hour of great testing for Israel, thus pointing to the Tribulation. The fact that the arrival of the Bridegroom is the central event of the story shows

that the chief thought of the Saviour in telling the story is the second coming of the Lord. When Jesus comes back in power, majesty, and glory, He shall receive unto Himself His chosen people Israel (the bride). He shall meet and overcome the Antichrist's followers, which will include the unbelieving Jews, represented by foolish virgins. And He shall gather about Himself on Zion the Elect Remnant (Rev. 14:1-7), represented by wise virgins. And when the foolish virgins who have given their lives for the testimony of the Antichrist seek to go in with the Lord, they shall find themselves pounding impotently on a shut door and listening to the judgment voice of the Bridegroom saying, "I know you not!"

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

When Shackleton was driven back from his quest for the South Pole, he left his men on Elephant Island, and promised to come back for them. Working his way as best he might to South Georgia, he tried to get back and fulfil his promise, and failed; he tried again and failed. The ice was between him and the island; he was not able to come, but he could not rest. Though the season was adverse, and they told him it was impossible, yet in his little boat YALCHO he tried it again. It was the wrong time of year, yet strange to say, he got nearer the island. There was an open avenue between the sea and the place where he had left his men; he ran his boat in at the risk of being nipped, got his men, all of them, on board, and came out again before the ice crashed to. It was all done in half an hour. When the excitement was partly over, he turned to one of the men and said, "Well, you were all packed and ready!" and the man replied, "You see, Boss, Wild (the second in command) never gave up hope, and whenever the sea was at all clear of ice he rolled up his sleeping-bag and said to all hands, 'Roll up your sleeping-bags, boys, the boss may come today.' " "And so it came to pass," said Shackleton, "that we suddenly came out of the fog and from a black outlook; in an hour all were in safety and homeward bound."

—"Christ Life Magazine"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How do the ten commandments stand connected with testing? (Exod. 16:28; 20:1-20; II Kings 17:7-20; Rom. 7:10; 8:3; Gal. 3:19-24)

2. When is Israel destined to undergo severe testing? (Ps. 2:1-5; Jer. 30:7; Matt. 24:20; II Thess. 2:4; Rev. 3:9-11; 11:1-2)

3. What is God's attitude toward His backslidden bride Israel? (Jer. 3:1, 14, 20)

4. What does the Bible teach about the sacredness of the marriage relationship? (Gen. 2:24; Mal. 2:13; Matt. 19:3-6; Rom. 7:2-3; Eph. 5:31)

5. Does Paul teach that the Church which is the Body in fact is also the Bride in symbol? (Eph. 5:21-30)

6. What great King preferred wisdom to riches? (II Chron. 1:7-12)

7. Who is the source of all wisdom and knowledge? (Col. 2:3, 10)

8. Who is the biggest fool in all the world? (Ps. 53:1)

9. What great historical incident of the Old Testament illustrates the symbology of lamps? (Judges 7:16-21)

10. What incident of the New Testament sets forth oil as a type of the Holy Spirit as comforter? (Luke 10:34)

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AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

The Bible is God's love letter to everyone. It tells us of our Saviour, Jesus Christ, Who came to die for us, Who rose again from the dead, and Who is coming back again. In Matthew 25:1-30, the Lord gives us the parable of the ten virgins to teach us the lesson of His second coming, the time when He shall come for His own.

The parable is this:

There was a marriage, and friends were invited to the marriage feast. As was the custom in those days, the guests were furnished with wedding garments as they came to the banquet. Among the guests were ten virgins. The Bible tells us that five of them were wise and five were foolish (Matt. 25:2). Five of them took their lamps without oil, but the other five filled their lamps, and brought vessels with oil too. This is why the Bible says five were foolish, and five were wise.

The bridegroom did not come right away, and so they slumbered and slept until the call came that the bridegroom was coming. The virgins arose and trimmed their lamps. The wise virgins, who brought the extra oil, filled their lamps, and were ready when the bridegroom came; but the foolish virgins had no oil with them. They asked the wise virgins to share with them, but there was not enough for both, so they had to buy some. While they were gone to buy the oil, the bridegroom came, and only those who were ready went in to the marriage supper. When the guests were in, the door was shut. The foolish virgins returned, but the door was closed, and they did not enter into the feast.

Turn with me to Romans 3:23, and let us read it together. "For ALL have sinned, and come short of the glory of God." All of us are sinners in the sight of God, and it is only as we are clothed with the garment of His righteousness, which was provided for us by the Lord Jesus Christ at Calvary, that we can enter into His presence. We put this garment on by faith, the moment we accept Him as our personal Saviour.

We know not when our Lord shall come, but if you have trusted the Lord Jesus as your Saviour, you are His and shall be ready when He comes. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Second Quarter, Lesson 9 **Sunday, May 27, 1934**

THE LAST JUDGMENT

Lesson Text: Matthew 25:31-46
Devotional Reading: Psalm 86:1-7

Golden Text:

"For we must all appear before the judgment seat of Christ" (II Cor. 5:10).

The title given to this lesson by our lesson committee is unfortunate, because the text which they assign to us from Scripture describes not "The Last Judgment," but a judgment which shall take place at the end of the Great Tribulation. We call this the Judgment of The Living Nations. The last judgment is the judgment of the Great White Throne and does not take place until a thousand years after the judgment in today's lesson. Beside this error in biblical interpretation our committee assigns a golden text which refers to the judgment seat of Christ, the judgment into which the believers of this Body age enter when we are "caught up" to meet the Lord in the air. The confusion thus produced is complete. By presenting a title referring to one judgment, a golden text referring to another judgment, and a lesson passage from Scripture describing still another judgment, our Sunday School Lesson Committee have outdone themselves in wrongly dividing the Word of Truth.

The Editor's exposition of this lesson will be found in the form of an article on page eighty of this issue of "Grace and Truth."

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The choir was waiting for the delayed organist. The great soprano was talking. She said, "I have sung before all the greatest folks in America. I sang before a company of titled folks from Europe who were visiting here in this country. But the greatest thrill I ever got in my life was singing before one lone woman, and she a scrub-woman." "Tell us about it," said the tenor.

"We were getting ready for a great musical event, and had been in the church rehearsing. As I passed out on my way home, the scrub-woman, with duster in hand, stopped me and said, 'Lady, you sang so beautifully—I wonder if some day you would sing "Face to Face" for me—it isn't asking too much, is it, lady?' I told her I would be glad to do so some day. When I was at the doorstep something said to me, 'Do it now,' so I turned back. The organist was still there, and I asked him to play Fanny Crosby's masterpiece. When the scrub-woman heard the strains of the organ on the familiar tune, she came into the church and sat on the very front seat with the duster in her lap, and fastened her eyes intently upon me with a strange light in them. I never felt so lifted up, for in that front seat sat the Lord Jesus Himself listening to me sing to Him."

—"The Sunday School Times"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the duration of the judgment of the "Great Tribulation?" (Rev. 11:2; 13:5)
2. What two great cities shall suffer violence during this time of awful judgment? (Dan. 9:24, 26; Rev. 11:2, 8; 16:19; 17:1-7; 18:18)
3. Will the judgment of the living nations be world-wide? (Isa. 26:21; Matt. 24:40-41; Rev. 3:10; 11:18; 13:7-8; 16:1-2)
4. How will the believing group of Israel be protected during the awful period of judgment? (Rev. 12:6, 13-16)
5. Who are the Elect Remnant? (Rev. 7:4-8; 12:17; 14:1-5)
6. What is the mission of the Elect Remnant? (Matt. 10:18, 23; 24:14; Rev. 12:17; 14:5, 6)
7. What outstanding character will dominate and control the nations during the period of judgment? (I John 2:18, 22; Rev. 13:11-18)
8. What will be the final dealing of this superman? (Isa. 14:9-11; Rev. 19:20)
9. What great event will terminate the Great Tribulation? (Matt. 24:27, 29-30, 42-51; Rev. 19:11-16)
10. Will Israel be restored as a nation after the Great Tribulation? (Ezek. 34:20-21; 37; Rom. 11:1)

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AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

So many people dread the thoughts of accidents, toradoes, or any injury which might come to the body, ecause so often it means death; but how few think of r even dread the eternal punishment of hell. They laugh t it. Perhaps you, too, have feared what would happen o you.

There is coming a time when the souls of men shall e judged, but for the Christian, the one who has trusted n the Saviour, there is no fear of this judgment. He can est in what Christ has done for him, and find comfort in lis promise that "There is therefore now no condemnaon (judgment) to them that are in Christ Jesus" Rom. 8:1). No, there is no fear for the Christian, but here is joy in knowing that we are to be with our blessed aviour for all eternity. Have you ever thought of the ords "eternal" and "forever," and tried to figure out how ng it would be? If we are to be forever with the Lord, ien it will be forever, without end. And when the Lord ays, "I give unto them eternal life, and they shall never perish," He means just that. The coming judgment has no fear for you who have trusted in Christ, for you are the Lord's forever and ever. For you who are not Christians, there is a way to escape. The Lord Jesus died for your sins, and took the punishment upon Himself in order that you might not be punished. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

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STUDIES IN ROMANS

(Continued from p. 85)

befall my soul is salvation, that glorious gift of God which is offered to all mankind. And linked with salvation is a glorious group of blessings which imply growth in grace and intimate acquaintanceship and fellowship with the Lord. Hence when the Scripture says concerning a saved man,

> We know that all things work together for good,

it is saying all things are working in the life of the saved man to bring him to the place where he breaks to God and gets acquainted with Him in blessed communion and fellowship.

There are many folks who are willing to accept the gift of salvation, who do not care for the passage,

> If we suffer, we shall also reign with Him (II Tim. 2:12).

But God understands our hearts. He gives us the assurance,

> For whom the Lord loveth He chasteneth (Heb. 12:6).

In the light of these Scriptures we see that glorious meaning of the words,

> We know that all things work together for good to them that love God, to them who are the called according to His purpose.

Since the believer is God's own child, God now wants him to see that His own heart is yearning for His child to enter into more intimate fellowship with Himself. Every testing, trial, or difficulty which befalls the Christian has been measured and calculated by God to bring that Christian to a life of yieldedness and brokenness and fellowship with the mighty, loving Father. The reason God can guarantee that everything which befalls the believer is going to be for his good is that the believer is saved by grace, and the question of his salvation can never be raised again. Hence, everything that happens to a believer carries him in the direction of God. Having been saved, he can never go in the direction of hell again. He is a saved person forever. And so Romans eight becomes another passage on the eternal security of the believer. All things work together for good to the man who has believed. He is on a one way track to heaven.

Having brought forth this blessed fact, the inspired Apostle in the next two verses gives the reason why all things have to work together for good to them that love the Lord.

Every Christian possesses five united blessings which completely and eternally seal him to heaven. These five united blessings are found in verses 29 and 30:

> For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethern.
>
> Moreover whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified (Rom. 8:29-30).

Observe what the five united blessings are. They are:

1. Being foreknown by God:
2. Being predestinated by God:
3. Being called by God:
4. Being justified by God:
5. Being glorified by God:

These five blessings are separate and distinct blessings, but they are so united by God Himself that to receive

one is to receive all. They cannot be separated. You cannot take one and leave the rest. If you decide to receive one of these blessings, you have by that decision automatically chosen to take all of them. God united them. They stand or fall together. Since it is God Who united them, let us not forget the scriptural injunction which says,

> What therefore God hath joined together, let no man put asunder (Mark 10:9).

THE first one of the believer's five united blessings is FOREKNOWLEDGE. There is a certain amount of mystery which naturally surrounds such a subject as foreknowledge, but man has invested this subject with far more mystery than the Scripture warrants. Nowhere in the Scripture is there the slightest indication that God's foreknowledge is of such a character as to force man to make decisions and perform deeds in harmony with inescapable pre-determinations of Deity. Such an idea is destructive to the fairness of God's character. It is absolutely contrary to the great sweep of God's Word, and consequently inexpressibly subversive to God's perfect purposes.

Perhaps the clearest light obtainable on this interesting question is shed by such a Scripture as Psalm 90:2,

> From everlasting to everlasting, Thou art God.

The teaching of this remarkable passage is positively startling in its illuminating power. It teaches that God is OMNITEMPORAL—that is to say, He dwells in all time at the same time. We have long since known the truth GOD is omnipotent—all powerful, and omniscient—all knowing and OMNIPRESENT, everywhere present. But here in this passage in Psalm 90:2 we find a thought which causes man's mind to stagger. God is not only every WHERE present at any one time, but God is any WHERE present at any one time. Since the Holy Spirit inspired the Psalmist to say,

> From everlasting to everlasting, Thou art God.

The only possible meaning is that God dwells in one great, eternal, immutable now. With God the past is all now now. With God, the present is all now. With God, the future is all now. Only man, because he is finite, is forced to look back into a dim and distant past. And only man, hampered by the limitations of finitude is compelled to peer wistfully into the so called uncertainty of the future. Because the Scripture can say of God,

> From everlasting to everlasting, Thou art God.

we know that with God the past, present, and future are all going on now. He dwells in an endless present of clarity and certainty. With God the present is a now of infinite duration. God has no past. God has no future. God eternally is; just IS. Hence, what we with our poor, finite limitations, are forced to call "foreknowledge," is merely God knowing what is going on in one of the infinitely extensive sections of His foreknown now. To us the past is history. To us the present is life. To us the future is prophecy. But to God there is no history or prophecy. All is life. When God speaks of history or prophecy, it is simply in His divine condescension to help us understand, for God dwells in all history, prophecy, and life at one time. All the events of history, life, and prophecy are the events of God's present, for the Scripture says,

> From everlasting to everlasting, Thou art God.

So when the Bible says anything is foreknown, it is not saying God is predestinating such and such a thing shall be, but that because all of time and eternity are to Him but the present, He is narrating to us one of the facts with which He is cognizant in His present. To us it is foreknowledge. To us it appears miraculous. To Him, however, it is telling what is going on in His present. To Him it is not even remotely wonderful. It is merely divinely natural. To us it seems to congeal the understanding and force it into a rut. To Him it is but giving a man a bona-fide opportunity to make his decision and do his work, and then it is the Lord telling us in the Book of the simple completeness of His knowledge of what our decisions and our work are. What we call future events are to Him but present life finding its ordinary expression.

Thus we see man's responsibility remains the same. God's foreknowledge does not determine human action. God does not strip man of responsibility because He happens in His present to know what man is doing. God has given man certain clearly defined faculties. The man is completely held responsible for every thought, for every word, for every deed. Man is not an automaton, forced into a groove by the resistless hand fo God; but it is singularly comforting to us Christians to know that God, dwelling in our future—but His present—foreknew and understood that we would accept Jesus Christ as our Saviour, and that His knowing this fact in no wise forced us to make our decision, and in no wise hindered others from deciding for Him when the glorious oportunity was presented to the soul. Thank God, the believer is foreknown.

THE second one of the believer's five united blessings is PREDESTINATION. How the mind of man becomes muddled on this simple truth. The word predestination is "proorizo" and means the horizon determined beforehand. Now the horizon is the goal or the destination of the eye, hence the translation, "predestination," which means the destination, or the goal, or the end of the journey determined beforehand; thus we see that the word is absolutely correctly translated in our Bibles. Where the difficulty has arisen has been in our putting into the word a meaning which simply is not there. We have made predestination mean God determining beforehand all the various incidents along life's pathway. This idea just is not in the word. This word has no reference whatever to the events along life's journey. It does refer to the destiny, that is, the end of the journey. To put anything more into the word than is actually in its meaning is to force God to say something He did not or would not say. The word "predestination" simply means the end of the journey, that is, the destination determined beforehand. In the book of Ephesians the context shows that this same word is used in connection with the Church, the Body. In the Ephesian letter God is saying the destination of the Body was determined beforehand. We are told the Body is predestinated unto the adoption, that is the resurrection, or son-placing, at the second coming, but in no place does it say that God has picked out who are the ones that are to make up the Body. In this passage in the book of Romans the context shows that the word "predestination," instead of being used in connection with the Body, is used in direct connection with individuals who love God and are called according to His purpose. It is teaching specifically that God has predetermined the goal of all who love Him and are called according to His purpose. The way to get in that group is,

> Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).

And the goal or destination which God has pre-determined for all believers is heaven. Surely the Holy Spirit does not make the teaching so very difficult. The believer in Christ Jesus is predestinated to be conformed to the image of His Son. This is to be the heavenly condition. Blessed goal! Blessed, thrilling end of the believer! Blessed predestination!

THE third one of the believer's five united blessings is CALLING. Like foreknowledge and predestination, calling has been the subject of a good deal of unfortunate conjecture. God has seen fit to make the truth about calling inescapably clear in His Book, but man by his imagination or unwillingness has succeeded in beclouding the subject until many Christians are as badly tangled on calling as on election. Calling speaks of Christian work and service, instead of salvation. So long as Christians think their salvation is calling, they are doomed to confusion. When they see God's call is life service, the blessed task He gives to everyone who believes in Him, perplexity will begin to disappear. The distinction between being saved and being called is found in the very verse discussed at the beginning.

> And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

In this passage "them that love God" are the saved. The last clause gives us an additional point of information concerning the saved. They are also "called." Paul gives us a valuable indication as to where calling should be classified when he says,

> Paul, a servant of Jesus Christ, called to be an apostle (Rom. 1:1).

Calling is work. God called him to the work of an apostle. That was his life work. The fact that calling has to do with the believer's works is made clear in Philippians 3:14:

> I press toward the mark for the prize (reward) of the high calling of God in Christ Jesus.

The teaching is definite. The high calling leads directly to a prize or reward. This is the exact opposite of salvation. Salvation is always a gift throughout the Scripture. This is further made plain in Galatians 1:15-16 where Paul said,

> But when it pleased God, who separated me from my mother's womb, and called me by His grace,
>
> To reveal His Son in me, that I might preach Him among the heathen . . . .

Here again calling refers not to salvation but to works. In I Thessalonians 4:7 we see how God connects calling with works:

> For God hath not called us unto uncleanness, but unto holiness.

We are called to holiness, to good works, to a godly life. The result of all this Scripture testimony is that we see that our salvation is not our calling, but the fore-ordained good works which God wants us to do IS our calling.

The will of God for our life work is designated by Paul as our "calling." He makes this clear in I Corinthians 7:17:

> But as God hath distributed to every man, as the Lord hath called every man, so let him walk.

This passage shows two things. First, every Christian is called. God has a life work for every believer. Second, the calling has to do with the walk instead of salvation. I Corinthians 7:20 adds,

> Let every man abide in the same calling wherein he was called.

This is God's call to stedfastness. Find God's will for the life, and then stay with it. The attitude of God on this point is gloriously shown in Romans 11:29,

> For the gifts and calling of God are without repentance.

This has been translated by one of our great translators,

> For the gifts and calling of God are irrevocable.

This is one of the most striking passages on calling in the Scripture. In this passage God brings into a divinely-established association gifts and calling. All Bible students know that the gifts involve works. We have seen in this study that calling also involves works. God here brings these two great facts of the Christian life into an indissoluable relationship, and declares they are irrevocable. In other words, when God gives spiritual gifts, they are never removed, and even if the Christian fails to use his gifts, God is still holding him responsible. And when God calls to specific works which he "hath before ordained" (Eph. 2:10), and the Christian fails to walk in the God-planned pathway, God's calling remains the same. He says definitely it is irrevocable, or literally, it is not subject to a change of mind.

WE PROCEED to the consideration of the fourth one of the believer's five united blessings, which is JUSTIFICATION. Justification, as we have found in previous studies, is being declared righteous. Justification is that mighty act of God whereby an undeserving sinner is declared righteous in His sight. The superlative fact concerning justification which Paul has laid down is, Justification is by faith and faith alone. In Romans 5:1, he says,

> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ;

and in Romans 3:28,

> Therefore we conclude that a man is justified by faith without the deeds of the Law.

And in the masterly argument against legalism, the book of Galatians, Paul says,

> Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith (Gal. 3:24).

And in Galatians 2:16 we have the clear testimony again,

> A man is not justified by the works of the Law, but by the faith of Jesus Christ.

We believe that the simple fact that justification is by faith alone is the truth which the souls of men most terribly need in this hour of heart-crushing, modernistic, atheistic dominance of the pulpits and theological seminaries of the land. Nothing can so fully express the love of God as the simple words, "justification by faith." Nothing can so satisfy the heart of the Eternal as the simple truth propounded in the words, "justification by faith." Nothing can so fully satisfy every requirement of the Law as "justification by faith." Nothing can so completely silence the accusations of the Devil as this tremendous pronouncement, "justification by faith."

WE PROCEED to the consideration of the fifth one of the believer's five united blessings, GLORIFICATION. Glorification is the blessed exhibition in that coming day of Christ's second coming of what God can do for a poor, unworthy sinner. In speaking of that coming hour, Paul says,

> When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory (Col. 3:4).

The hour of glorification is future, but the believer in Christ Jesus in his wondrous standing is glorified now.

We have been constantly speaking of these five blessings, Foreknowledge, Predestination, Calling, Justification, Glorification, as the five united blessings. The reason for this statement appears in the very language of our text.

> For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.
>
> Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.

These five blessings have been bound together by the hand of the living God. The language is strong, the separation of the blessings becomes an utter impossibility. God says, "Whom He—them He also," whom He—them He also." "whom He—them He also," "whom He did, He also did" "whom He—them He also." Foreknowledge, predestination, calling, justification, and glorification are bound together by the cement of inspired language which will not permit them to be considered apart. "Whom He—them He also." So completely identified are these five blessings, to have one is to have them all, because "whom He—them He also." To know how to get one of these blessings is to know how to get them all; "whom He—them He also." God has told us exactly how to get one of these blessings—the blessing of justification. The one and only way to get that wonderful blessing is by faith. Since justification is by faith, glorification is by faith also, because "whom He—them He also." Since glorification is by faith, then calling is by faith as well, because "whom He—them He also." And since justification and glorification and calling are by faith, then foreknowledge and predestination, the two great blessings that have puzzled so many, are by faith, because "whom He—them He also."

Ah, friend! have you been wondering how you could break in on God's foreknown and predestinated blessings? Have you been fearing that somehow you have been left out of His gracious plan? Be of good cheer! God's salvation plan throws open the gateway to all.

> Believe on the Lord Jesus Christ, and thou shalt be foreknown, predestinated, called, justified, and glorified.

This is because "whom He—them He also." The five united blessings stand or fall together. To have one is to have all. Every believer knows from Scripture he has one—justification. Hence every believer has them all, because "whom He—them He also." These five united blessings belong to every soul who has ever believed in Jesus Christ. God's method of bringing about righteousness fulfilled in the life of the Christian is to point to the amazing generosity and blessing of God's unmeasured grace, and to encourage us to contemplate the wonder and beauty of that grace, and allow our souls to be transformed into His ineffable likeness.

It is helpful and instructive to observe that of these five united blessings, four of them have to do with our Standing in Christ Jesus, foreknowledge, predestination, justification, and glorification. It is the one which the Holy Spirit has placed in the center of the list, i. e., calling, which involves our service and our rewards. How blessed to know that God in great love has determined the exact works which we are to do as we journey to glory, and consequently has chosen the exact reward which He purposes to bestow upon us (II John 8). It is indeed stirring to the heart of the Christian to find that there is nothing too insignificant for the Father's attention, so that every feature of our life and works for God was placed where God wanted it when we were foreknown, predestinated, justified, and glorified, that is—upon believing. But man is not always submissive to the will of God. When a believer rebells and walks in his own way, that in no wise changes God's calling for his life-work. Consequently, when a believer thus rebells he misses the blessing of doing the works which God has planned for him and he loses the rewards which God had designed he should receive. No wonder Paul prays for the Colossians,

> That ye might be filled with the knowledge of HIS WILL in all wisdom and spiritual understanding: THAT YE MIGHT WALK WORTHY OF THE LORD UNTO ALL PLEASING (Col. 1: 9-10).

God grant that we may gladly yield, and gladly walk in His will.

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THE VITAL IMPORTANCE OF SECOND COMING TRUTH

(Continued from p. 83)

second advent; its one subject from the first to the last of its chapters is the second coming of Christ. The book is like the roof of some mighty cathedral, each of the twenty-two chapters like a panel in the roof, each panel filled with a scenic representation of the coming Christ.

So important is the doctrine to our Lord Himself that He practically puts His own signature to this book which specially speaks of it, openly and unqualifiedly avouching that He is its cause and inspiration, and attaching to it what He does not do to any other portion of Scripture, namely, a threefold blessing: Blessing to him who reads it, to those who hear it read, and to those who keep its "sayings."

As the book closes the Spirit and the Bride say come; and he who has heard the Lord's declaration that He is coming is commanded to say, "Come"; while the voice of Christ as the last utterance out of heaven earthward is heard saying, "Behold, I am coming quickly."

Thus from Genesis to Revelation this doctrine of the second coming is inwrought with the warp and woof of the inspired Word and lies as thick upon its pages as the autumn leaves which at this hour whirl about Manhattan; and he who keeps his ears alert as he opens its pages may hear the rustling of the footsteps of the coming King.

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THE PRACTICAL VALUE OF THE BLESSED HOPE

(Continued from p. 84)

reside in me the way God had planned that it should. And why shouldn't we let that hope purify us now? It is only a matter of time before it occurs anyway. "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver" (Mal. 3:2-3).

> Forever in glory to be at His side;
> The Bridegroom is coming to bring home His bride,
> But while He doth tarry, we remain here below,
> By a life of surrender His beauty to show.
> O help us Lord Jesus to be PURE and be CLEAN,
> That when Thou dost come no spots may be seen.

III. CAREFULNESS IN REDEEMING THE TIME

THE second coming has proven to be an eminently practical blessing in teaching me carefulness in redeeming the time. The exhortation of Paul in Ephesians 5:16 is that we should be "redeeming the time, BECAUSE THE DAYS ARE EVIL." The "latter times" are distinctly referred to in Scripture as times of apostasy, sin, departure from the faith, and evil. So the very suggestion of the sinfulness of the age is a leading up to the second coming. It has been of tremendous blessing to me to realize that since Christ might come today, I ought to make every moment count. The tasks performed today should be the most important ones, not leaving important work for unimportant trifles. They should be done quickly, though well, in order that still more work might be attempted. But redeeming the time is not only or necessarily a matter of keeping busy. It is a matter of keeping occupied in Christ. For anything which does not exalt Christ is a waste of time, even though it keep a person tremendously busy.

To redeem the time is to make every moment count for eternity. Backsliding, dishonoring Christ, going into sin is throwing away precious sixty-second minutes, sixty-minute hours, and twenty-four hour days which are hurtling us through time to eternity's shore. True indeed is that advertisement which reads: "Lost! Somewhere between sunrise and sunset, one golden minute set with sixty diamond seconds. No reward is offered for its return because it is lost forever and can never be recovered." Time is man's opportunity. He has not redeemed it unless he makes use of it. I find that contemplating the eternity which Christ's coming shall precede, makes me eager to make these few fleeting moments of time's expanse count for His glory. Such result from the doctrine of the second coming demonstrates it to be one of true and practical blessing.

IV. COMFORT IN TIME OF BEREAVEMENT

"WHEREFORE comfort one another with these words," says the apostle Paul after describing the rapture of the Church to meet the Lord in the air. And I have found them to be rich with blessing. I do not recall ever having attended a funeral service without thinking and meditating about the time when Christ shall come back and the dead in Christ shall be raised. It has been a steadying, quieting comfort in every time of sorrow and distress that may have come because of a death. It has proven in every case to be a wonderful source of strength and rejoicing for bereaved ones who

need comfort and help. Paul starts the passage in I Thessalonnians 4:13-18 with the statement, "That ye sorrow not, even as others which have no hope." Then he clearly explains that Christ will come again, that the dead in Christ shall rise first, then we which are alive in Christ. One of the startling little expressions he uses to indicate why it should be such a comfort to us is found in the sixteenth verse, "For the Lord Himself shall descend." It isn't just an ordinary heavenly reception. There might be legions of angels to receive us, and that would be glorious. There might be an archangel in splendor and power and glory and majesty to receive us, and that would be far beyond anything we would dare expect. But the hope which shall some day be manifested far exceeds either of these. For the King of kings and Lord of lords, the Creator of all that is, our Redeemer, our Saviour, the Friend that sticketh closer than a brother, God's only begotten Son shall Himself descend to meet us and take us to be with Him forever. Death may come, and it does bring sorrow, but that such triumph shall follow it cannot but rejoice the heart that trusts in Christ. That this is indeed a practical blessing resulting from contemplation of this oft-rejected doctrine, let no one deny.

V. CONSISTENCY IN ADHERING TO GOD'S CALLING

ANOTHER practical blessing of the second coming, and perhaps the most far-reaching in my life, is that it has implanted deeply in my soul a vital reason for consistency in adhering to God's calling. I don't want to be ashamed before Him when He comes. I want to rejoice and be glad. And if I am to happily receive Him, I need now to joyously place myself in the place of His choice for me. John says, "Abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." It is interesting that an outstanding passage on life-work should use exactly the same word as John uses. Paul says, "Let every man ABIDE in the same calling wherein he was called." "Abiding" is not salvation. If it were, Paul would not admonish Christians to abide, for that would be superfluous. The apostle who said that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of Christ," would not exhort the Christian to beware lest he let go of his salvation. "Abiding" means staying. That is the definition of the Greek word so translated. God has a life-work or life-plan for every Christian. That life-work is technically labelled "calling" in Scripture. Because we are human beings and subject to the weaknesses of the race, we are prone to shift about, to work at one thing until we tire of it and then go to something else, or to change our life-work when the difficulties become greater than we care to put up with. But God says nothing about the difficulties influencing us in regard to our calling. He simply says, "Stay in your life-plan." This is God's will for us. If we want to rejoice before Him when He comes, and not be ashamed, we should do His will. This thought, i.e., that some day I shall stand before my Saviour, either rejoicing that I stayed in His plan for me, or ashamed before Him because I rejected His sovereign will, has been one of the steadying influences in fastening my soul to the determination to "abide in the calling" wherein I was called. That it is efficiency and practicalness to stay on one job instead of shifting from one to another is universally recognized. So since the second coming is influential in keeping me in the one job God called me to perform, I unhesitatingly state that it does bring practical blessing of tremendous worth.

I ONCE heard a preacher of the Gospel say, "Suppose you should be sitting in a moving picture theater and the Lord should come back. Would you like to be found there? Would you be praying, thinking only clean thoughts, or be zealously looking for opportunity to speak to some soul about his salvation? I wouldn't want to be found in such a place when the Lord comes back." This thought has so impressed itself on my mind, that I now realize it has reached into practically every one of the realms spoken of in this testimony. For just the thought that I want to be doing His will when He comes back has made me more constant in prayer, has brought me to the place of conqueror in problems of purity, has made me careful in redeeming the time, has brought comfort to my soul, has given me a determination to stay in His life-plan for me. I do not say that I have fulfilled God's plan for me in each of these. I have failed, miserably, wretchedly, many times, because I have been trusting in self. But I know as I have pondered on the second coming of Christ, and as I have let the Holy Spirit bring it to remembrance time and time again, therein have I found it rich indeed with practical blessings for my life. Have you found it so? Meditate upon it, delight in the realization of its certainty, revel in the thought of its glory, and you too will find it rich beyond your dreams in practical blessing for you.

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JUDGMENT OF THE LIVING NATIONS

(Continued from p. 81)

2. The Remnant shall have a perfect walk.

The Remnant of Israel shall not do iniquity (Zeph. 3:13).

3. The Remnant shall have a perfect message.

The Remnant of Israel shall not . . . . speak lies; neither shall a deceitful tongue be found in their mouth (Zeph. 3:13).

4. The Remnant shall have perfect protection.

The Remnant of Israel . . . . shall feed and lie down, and none shall make them afraid (Zeph. 3:13).

The identification is perfect. The Elect Remnant of Israel set forth in the Old Testament is the 144,000 preachers of the Revelation.

The foregoing brief consideration of the facts of Scripture concerning the three divisions of Israel in the coming Tribulation, and the 144,000 Jewish proclaimers of the Word which shall constitute one of those three divisions prepares the way for our study of the passage in Matthew relative to the judgment of the living nations.

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink?

When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

Or when saw we Thee sick, or in prison, and came unto Thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done

it unto one of the least of these My brethren, ye have done it unto Me.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels:

For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me.

And these shall go away into everlasting punishment: but the righteous into life eternal (Matthew 25:31-46).

In the consideration of this interesting and frequently misunderstood portion of Scripture we will seek to answer three questions:

1. Who are the nations?
2. Who are the sheep and goats?
3. Who are the brethren?

As we consider these vitally important inquiries it is helpful to again remind ourselves that the Bible is self-interpreting and that Bible problems must consequently be solved by Bible light.

I. WHO ARE THE NATIONS?

JESUS is coming back again. He shall come in great glory instead of lowliness and obscurity. His holy angels shall be with Him, and He shall sit upon His glorious throne of ineffable splendor. And all nations shall be brought before Him. This fact is specifically noted in Matthew 25:32.

And before Him shall be gathered all nations.

Who are these nations who shall be gathered before Him at His second coming? Who is included in the expression "all nations"? Does it mean "all nations," including Israel, or does it mean "all nations" except Israel?

There are those who openly declare the Greek word should be translated "Gentiles" so that the passage would read, and "before Him were gathered all Gentiles." This position we believe to be untenable. The reason given for contending for "Gentile" as the correct translation of "ethnos" is that the Authorized Version renders the word "Gentiles" in quite a number of passages, and that in some passages it is very evident from the context that "Gentiles" is the meaning. We readily concede both these points, but add that the word "nations" is the preferred translation and that it has been uniformly adopted by Rotherham in his Emphasized New Testament. "Ethnos" means nations. It does include in its meaning the Gentiles, but it may just as readily include Israel, for Israel is a nation. The scope of the word "ethnos" in any individual instance may easily be determined by the context in which it appears. In Matthew 28:19 the Saviour says, "Go ye therefore, and teach all nations" (ethnos). If the translation should be "Gentiles," then the Gospel ought not to be carried to the Jews, and Hebrew Mission work would be unscriptural. The careful student of God's Word cannot go with those who tell us that the correct translation of "ethnos" should always be "Gentiles." There are instances where "Gentiles" is a permissible translation. In every case the context will govern.

As we have indicated, "ethnos" frequently includes Israel. In Matthew 21:43 the Saviour utters a remarkable statement on the much-discussed and abused "postponement theory" and the wondrous truth of the restoration of Israel. His words are.

The kingdom of God shall be taken from you and given to a nation (ethnos) bringing forth the fruits thereof.

Jesus spoke these words to the chief priests and elders, the official representatives of the nation of Israel. He does not speak of the postponement of the kingdom as a theory. He openly predicts postponement. There is no theorizing in His attitude. He says, "The kingdom shall be taken from you (the nation of Israel of that day) and given to a nation (the nation of Israel of the coming day of the Lord) bringing forth the fruits thereof." And every Bible student knows that the nation of Israel of that blessed future day shall indeed bring forth the fruits of the Kingdom. For the Scriptures declare, "My people shall be willing in the day of My power." But the point of special interest to us is that in this passage the word "ethnos" refers to Israel only.

And the same is true in Luke 7. In this incident the Lord Jesus was appealed to by the elders of the Jews to heal the sick servant of a certain Roman Centurian. They employ a beautiful argument with Jesus in seeking to prove that the Centurian was worthy of help.

He loveth our nation (ethnos) (Luke 7:5).

In this clear-cut statement by the Jewish elders recorded by the Holy Spirit, the word "ethnos" is again used in a context which makes it mean Israel only.

We begin to see that when the Saviour says, "And before Him shall be gathered all nations" (and used the word "ethnos") He was employing language which does not warrant the omission of Israel. He was prophesying that all nations, including Israel, shall be gathered before Him at the judgment of the nations.

The fact that the word "ethnos" certainly can include Israel is further demonstrated by the cry of the rabble when Jesus was accused before Pilate. Their accusation was,

We found this fellow perverting the nation (ethnos) (Luke 23:2).

There was no nation at hand for them to speak of but Israel. There was no nation at hand for Jesus to pervert but Israel. And false accusation though it was, it shows that the word "ethnos" could be used to mean Israel, and the whole multitude of Jews who thronged about Him in Pilate's Hall so employed the word.

And when Caiaphas was discussing the approaching crucifixion of Jesus he used the word "ethnos" three times, in each case meaning Israel.

If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and NATION (ethnos).

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

Nor consider that it is expedient for us, that one man should die for the people, and that the whole NATION (ethnos) perish not.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that NATION (ethnos) (John 11:48-51).

From these various passages it follows, as the nigh the day, that the word "ethnos" may be used, and is frequently used, to mean the nation Israel. This effectually sweeps away any supposed lexicographical reason fo thinking that Israel is not included in the "all nations which shall be gathered before the Lord when He sit upon the throne of His glory.

The scene in Matthew twenty-five is the judgmen scene which shall mark the return of Jesus to the eart and shall close the Great Tribulation and open the King dom era. The judgment of the living nations is world wide in its scope and in its importance. It does not involv Gentiles only. It involves and includes the Jews as wel The context and the circumstances described demand tha the words "and before Him shall be gathered all nations shall be given the fullest and most inclusive significanc "All nations" means "all nations." To seek to exclud Israel from the "all nations" which shall appear befo the Lord in this most vitally important judgment is excus lessly arbitrary. Israel is just as much of a nation

God's eyes as any other nation. (Yea, more. She is the apple of His eye). And to exclude Israel from such a scene as is here described without biblical authority is to be guilty of thinking above and beyond that which is written.

We unhesitatingly aver, that Israel will be with the nations which are arraigned in this judgment. The use of the word "ethnos," the world-wide scope of the judgment, and the general facts of the Scripture which are yet to come before us in this study, all make this conclusion inescapable. The elders of the Jews called Israel a nation. The milling rabble of the people called Israel a nation. Caiaphas the high priest called Israel a nation. The Lord Jesus Himself called Israel a nation. And when "all nations" come before Him at the great assize of the nations the absence of any one of the nations would destroy the efficiency and effectiveness of the judgment, uproot the purposes of God, and prove the Scriptures to be unreliable. Jesus said "all nations." Israel is a nation.

The answer to our first inquiry, "Who are the nations?" is, The nations. And this includes every nation on God's footstool without one exception—every Gentile nation plus God's chosen nation, Israel. Jesus was not overreaching the mark, nor playing on His imagination, nor indulging in hyperbole when He said, "all nations." Israel will be there.

II. WHO ARE THE SHEEP AND THE GOATS?

AT THIS point in the interpretation of the judgment of the living nations, confusion which could have been avoided has arisen in certain quarters. The way out of confusion in Bible study is to remember that the Bible is self-interpreting. Consequently, we shall seek to give to our passage a most careful study as well as seeking to bring the light of various other Scripture passages to bear upon it.

To obtain the answer to our question "Who are the sheep and the goats?" we turn first to the Saviour's narrative of the parable itself.

Our Lord's words in verse thirty-two starts us toward the solution of our problem.

> Before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats.

The meaning of the word "them" is the answer to the question. The word "them" standing as it does immediately after the expression "all nations" can only mean He will separate all nations into two great divisions—the sheep and the goats. Verse forty-six shows us that these two great divisions may be spoken of by two other words which are much more familiar and also more easily understood, the lost and the saved.

Every one, whether a student of God's Word or not, knows that nations are made up of individuals. The entire handling of this judgment shows that the Lord is viewing the nations which stand before Him as mighty aggregations of individual souls. The consequent inescapable conclusion is that when He divides "all nations" as a "shepherd divideth his sheep from the goats," He procedes to divide the great horde of individuals which constitute the nations. He places the individuals who are sheep on His right hand, and the individuals who are goats on His left. And this process is faithfully followed out until He has gone the gamut of the nations. Throughout all nations, including the Jews, He makes a mighty, sweeping, and all-inclusive separation. He goes straight through the nations, separating the sheep from the goats.

While the actual application of the judgment is evidently individualistic, the startling thing which confronts the student is that Jesus definitely declares it is "all nations" which are gathered before Him. The specific designation "all nations" is never modified even though the operation of the judgment involves the pidgeon-holing of individuals. Our Lord makes no mistakes. Since He, in speaking of this judgment, calls it the judgment of "all nations" and then handles it from the standpoint of assorting the individual sheep from the goats, no exposition of this portion of Scripture is acceptable which does not fully recognize both the NATIONAL and the INDIVIDUAL elements present. The thing for us to specially see in this judgment is that the completion of the separation of the sheep from the goats fails to break down the national feature of the judgment. Even after the judgment is consummated, the national element still remains. The goats still represent something of a national character and the sheep still represent something of a national character. At this point some of those who have written expositions of this passage get badly snagged or completely omit discussion.

From our investigation as thus far carried on we conclude that the Saviour is seeking to make it plain that the sheep and goats in this judgment stand symbolically for all the men of all nations who shall be alive at the time of His second coming.

Furthermore, this judgment cannot include the resurrected beings of other ages, because the participants are only those who have lived during the ministry of those spoken of as "these my brethren," and they are to be particularly judged on the basis of their actual dealing with "these my brethren." The language demands particularization and localization. Any generalization which would seek to make the judgment apply to any Christian dealing with his fellow Christian in any age, or any unbeliever's dealing with the Christians he might contact is antagonistic to the spirit and statement of the parable. To introduce resurrected beings is invention and gratuitous.

In addition to this, to introduce the whole of mankind throughout history is going beyond the plain statements of the passage. It is not a general judgment. Let us leave the judgment where the Saviour puts it. He locates it at the time of His second coming, immediately after the Tribulation, and just as the Kingdom opens. He gathers all the living nations before Him, showing His supremacy and their submission, and separates the sheep from the goats on the ground of their dealing with and treatment of the "brethren," who are spoken of in such a way as to show that they do not represent the whole mass of saints of all ages, but a special group singled out for a special purpose peculiar to the tribulational age, so that the Lord affectionately uses the possessive pronoun and calls them "My brethren." And the fact that the men of "all nations" are held responsible for their treatment of the "brethren" shows that the "brethren" have had a mission of some particular and important character which has been world-wide in its scope and operation, and which had been sufficiently personal in character to produce the most intimate relationships between the "brethren" and the sheep and goats in the realm of hospitality, food, drink, clothing, sickness, and faithfulness under persecution. Our Lord has placed the judgment at the end of the Tribulaton and confined it to the living nations. Should we not be satisfied to take things as He declares them?

There are three conclusions which grow out of the foregoing study of the parable itself.

1. The sheep and goats (considered as a whole) stand for all men who shall appear in the judgment of the living nations. And that means all men then living.
2. The sheep and goats (considered individually) stand for all the believers and unbelievers who shall appear in the judgment of the living nations. And that means all believers and all unbelievers then living. Note that the Saviour's teaching on sheep and goats stands connected with a division or separation. "And He shall separate them (sheep and goats) one from another."
3. The sheep and goats (considered from the standpoint of Christ's own words) stand for "all nations" who shall appera in the judgment of the living nations. And that means all the nations then existing.

Another way of finding an answer in Scripture to our question "Who are the sheep and goats?" is to employ the First Occurence Principle, one of the Eighteen Principles of Divine Revelation.

The divine law of firsts, as it is called by some Bible students, is that law within the Scriptures whereby God places in the immediate context of the first mention of a word symbol the specific indication of the facts or truths which shall cluster about that word throughout the length of the sacred Volume.

The first occurence of the word "sheep" in Scripture is Genesis 4:2,

> And Abel was a keeper of sheep.

The narrative then tells us that Abel brought of the firstlings of his flock as an offering unto the Lord. It is in Hebrews 11:4 that we learn that this act was an act of faith. "By faith Abel offered unto God a more excellent sacrifice than Cain." It was not only the first occurrence of sheep, but the first act of faith recorded in the Word. In Genesis 4:4-7 it is made clear that in the offering of the lamb Abel has been accepted of God. Thus we quickly see that the first occurrence of sheep in the Scripture stands connected with faith and acceptance.

The first occurrence of the word "goat" in the Scripture is in Genesis 15:9.

> Take . . . . a she goat of three years old.

These words occur in God's direction to Abram when He planned to make a covenant with him. The passage is one of the most important and beautifully significant in the Old Testament. God orders that the animals be cut in two. The Hebrew word employed means "cut a covenant." The pieces are placed opposite one another, thus forming with the cleft bodies of the animals a narrow bloody pathway. According to the covenant ceremonial of that day, the contracting parties in the covenant would walk together down this bloody lane, and as they did so, they took upon themselves the imprecation that if they broke the covenant, it might be done to their own bodies as was done to the hewn and hacked animals which lay on either side of the covenant trail. It was a ceremonial of sacred and solemn import. When Abram prepared the animals he knew at once that God was evidently purposing to make a covenant with him. Knowing the custom, he was expecting that God would come to him and that they, God and Abram, would pass together down that bloody highway. But before God manifested Himself, He caused a great sleep to fall upon Abram, and a horror of great darkness. Then God came. He came in the amazing form of a smoking furnace and a burning lamp and He passed ALONE between the pieces of the animals. God is saying to Abram in beautiful type form, "I'll take the responsibility. I will assume My part of the covenant and your part as well." So Abram becomes a picture of man in his helplessness, and the whole marvelous scene becomes an inspired delineation of the grace of God, for grace is God assuming all of guilty man's responsibility.

And thus we find that the first occurrence of "goat" in the Scripture stands connected with man's powerlessness and God's grace.

The first occurrence of both sheep and goats being mentioned together is Genesis 30:32,

> I will pass through . . . . among the sheep . . . . and among the goats.

The passage stands in immediate connection with the break up of the formerly amicable relationship which had existed between Jacob and Laban. Hence we see that the first occurrence of the bringing together of the two words "sheep" and "goats" in Scripture sets forth separation or division.

From the use of the First Occurrence Principle we arrive at the following conclusions:

1. Both sheep and goats, through the divine law of firsts, speak of salvation—glorious, wondrous, marvelous salvation for helpless man, and this salvation is "by grace" "through faith" with divine acceptance guaranteed, when the divine condition of faith is met.
2. Sheep and goats, when mentioned together in Scripture, stand connected with a separation, a division, an assorting, hence by implication—a judgment.

In seeking to ascertain the significance of the sheep and goats in Scripture there is another realm of investigation—the offerings made continually and at the command of God, first in the tabernacle and later in the temple at Jerusalem.

The sheep and the goats were slain in great numbers and offered on the temple altar. It was the common thing that the bodies of sheep and goats, as well as other animals, should be burning on the great brazen altar night and day. And every sheep or goat was a type of Christ. Yea, and all the rest of the offerings made. They were all types of Him, setting forth from some angle or other the finished work of our blessed Lord. The types were repeated over and over again. When in the fullness of time Jesus came and fulfilled the types, to repeat the type was mockery and sacrilege and revealed a lack of faith in the efficacy of Calvary's sacrifice.

Jesus tasted death for every man (Heb. 2:9), and this One Who tasted death for every man was represented by the sheep and the goats offered on the altar of Israel. In representing Him, they represented the race, for He was identified with all. He was a propitiation for the whole world (I John 2:2).

The contemplation of the offerings leads to this conclusion concerning the sheep and goats.

1. Because the sheep and goats set forth Jesus Christ Who is the representative of every man, individualistically the sheep and goats on the Jewish altar depict in figure every man of the entire race. If they do not represent every man then they do not correctly picturize Him Who came, because God so loved THE WORLD. As we see the sheep and goats in the offerings, representing the true Substitute, the nationalistic idea is weak, and the "every man" idea predominant.

Another place for us to search for the significance of the sheep and goats is in the prophetic portions of the Old Testament.

As we turn to this portion of Scripture we must bear in mind that in the first two passages which we studied under the First Occurrence Principle the sheep and goats were used in offerings. In the passages which come before us under this section of our study they are not being used as offerings. On the contrary they come before us as independent symbols, bearing meanings which the Holy Spirit places upon them in their contexts. These meanings in every case are so self-evident that they do not in any wise present difficulty. He who runs, may read and understand. In the parable whose interpretation we are seeking in this study, the sheep and goats are used as separate symbols instead of offerings.

The symbolic meaning of sheep in the prophetic portion of Scripture is clearly shown in such a passage as Psalm 78:52,

> But made His Own people (Israel) to go forth like sheep, and guided them in the wilderness like a flock.

There can be no possible question as to the significance of the symbol. The sheep are Isral. The proposition is so self-evident as to make discussion or elucidation superfluous. Another passage of the same sort is Psalm 79:13.

> So we Thy people (Israel) and sheep of Thy pasture will give Thee thanks forever: we will show forth Thy praise to all generations.

The passage represents Israel as speaking to the Lord. They call themselves His people and the sheep of His pasture. In the symbology of Scripture the sheep stand for Israel. Most of the writers recognize and accept this truth. But the thing that is important to us is that whether

the expositors accept the truth or not, the Bible teaches that the sheep are employed by God as a symbol of His chosen nation Israel, and the teaching of the Word is truth whether accepted or rejected by man. Man's attitude does not alter an eternal verity.

The symbolic meaning of goats in the prophetic portion of Scripture is convincingly and interestingly shown in the book of Isaiah.

> Hell (Hebrew "sheol" should be translated "hades") from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations (Isaiah 14:9).

This scripture is a description of the progress of the Antichrist through the regions of Hades as he is being cast alive into the lake of fire burning with brimstone. As he shall pass through the corridors of that nether-world on his way to his eternal torment, the denisons of Hades will give him one of the greatest receptions in the history of the realm of departed souls. Some of the features of that reception are set forth in this chapter, but we will confine our study to verse nine. In the heart of verse nine is a word translated in the Authorized Version, "chief ones." This translation is more accurately an interpretation. It obscures the meaning of the Hebrew. The original Hebrew means "he goats" or "great goats." (So translated by Rotherham, Darby, and margin of the Revised Version.) This becomes a most startling revelation. The passage is saying to us in effect, when the Antichrist passes through Hades, the "great goats" of the earth shall meet him at his coming. The next words are explanatory and show these "great goats" or "chief ones" to be none other than the kings of the nations of the earth. Here is light indeed on the symbolic meaning of goats in Scripture. They stand for the kings of the Gentile nations of the earth. By common usage throughout the prophetic writings of Scripture, kings stand for kingdoms, hence the goats are the kingdoms or the nations of the Gentile world.

This meaning of the goats in the symbology of the Scripture is confirmed in Zechariah 10:3;

> Mine anger was kindled against the shepherds, and I punished the goats.

Israel has drifted from God and consequently has lost her own kings. This has left her to be ruled, dominated, and pilfered by the Gentile kings all about her. In this passage God calls these Gentile kings "shepherds" (alas, evil shepherds), and "goats." The whole drift of the passage is inescapably clear. He calls Israel His flock (sheep) and promises blessing. He calls the Gentiles "goats" and predicts iniquity culminating in punishment upon them.

And Ezekiel brings out the same truth, employing the same symbols in his thirty-fourth chapter.

> And as for you, O My flock (sheep), thus saith the Lord God; Behold, I JUDGE between cattle and cattle, between the rams and the he-goats (Ezekiel 34:17).

The expression "cattle and cattle" has been to some a puzzler, but it need not be. The Hebrew word means small cattle such as sheep and goats. The Lord is saying, "I judge between this kind of small cattle (sheep)and that kind of small cattle (goats). Then knowing that such an idiomatic expression is sometimes misunderstood, the prophet adds the words of explanation—"between rams (sheep) and he-goats." A few verses later (Ezekiel 34:22) the Holy Spirit moves the prophet to again use similar language, "I will judge between cattle and cattle," but this time the explanation is not necessary, consequently is not repeated. The prophet has already made it plain in verse seventeen that to judge between "small cattle and small cattle" is to judge between sheep and goats.

In order to catch a glimpse of the important setting in which Ezekiel 34:17 stands, it is necessary to study the entire chapter.

And what a chapter it is. It does not take more than one perusal to convince the student of God's Word that it is a marvelous Old Testament symbolic description of Israel's tribulational experience, her wondrous regathering, the judgment between Israel and her enemies at the close of the Tribulation, and the establishment of the millennial Kingdom. Symbolic language runs through most of the chapter. Israel is a scattered flock (sheep), their heathen enemies, the goats, have fouled the watering places with their feet and eaten up the good pasture. The result is the sheep are "broken" and "sick" from the tribulation brought upon them by the "evil beasts." God promises His "sheep" that He will "seek" them, and "deliver" them, and "feed" them, and give them "peace," and that they shall "be a prey to the heathen" no more. And He tells them He will accomplish this by coming to them in judgment. That He will judge between the fat cattle and the lean cattle. He makes it clear that the fat and strong cattle (the goats) are to be destroyed, and that the weak cattle (the sheep) are to be delivered. It puts a thrill of joy in the heart to read the words "I will save My flock." The passage stands in most delightful agreement with the parable of the sheep and goats both from the standpoint of the actual language and from the standpoint of its dispensational harmony. Ezekiel quotes the Lord as saying, "I will judge between rams (sheep) and he-goats." In the parable Jesus says, "He shall separate them . . . . as a shepherd divideth his sheep from the goats." And Ezekiel does not make it cloudy as to who the sheep and the goats are. The sheep are Israel and the goats are the heathen nations.

From the foregoing study of the sheep and goats as set forth by the prophets, we find ourselves brought face to face with the following conclusions:

1. The sheep (considered symbolically) set forth Israel.
2. The goats (considered symbolically) set forth the Gentiles, the heathen nations of the world.
3. The sheep and goats (taken together) comprehend all men upon the earth at the time of judgment. God is never lacking in thoroughness.

Let us summarize our investigation of the biblical meaning of the sheep and goats.

1. The parable itself shows that the sheep and goats represent all men of all nations. The nationalistic thought and the certainty of division, separation, and judgment are strong in the parable.
2. The First Occurrence Principle shows that the sheep and goats stand connected with salvation by grace through faith. The division and judgment takes place and the acceptance is denied if God's condition of faith is ignored.
3. The Jewish offerings show that the sheep and goats, being the adumbration of the Lord Jesus Who died "ONCE FOR ALL," are themselves consequently, through the Saviour, the typical setting forth of all men.
4. The prophets show that symbolically the sheep represent Israel, the goats represent the Gentiles, and the sheep and goats (considered together) represent all men.

The agreement is startling and complete. The sheep and goats stand for the race of mankind and set forth the glorious fact that a salvation full and free has been provided for all. The sheep represent Israel, and the goats represent the remaining nations.

III. WHO ARE THE BRETHREN?

THE brethren appear in the judgment at the crucial moment. Not until verse forty does the reader realize that there is a third group present at the judgment; and this realization is slow in coming in spite of the fact that the Saviour starts introducing "the brethren" at verse thirty-five. His method of introducing them is unique.

> I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger and ye took Me in.

The Advent of the Lord is to be looked for with perpetual vigilance—especially by ministers of the Word.

—John Piscator.

It is a foregone conclusion, since the Saviour is speaking to the sheep among whom are representatives of all the nations of the world, that all of them could not have been doing these kind deeds to Jesus personally. To have had all these kind deeds done by such a vast number of persons means that the Lord Jesus must of necessity have a large number of personal representatives out in the world-field, and all of them so near to Him that He identifies Himself with them and they are so near and so identified with Him that He voluntarily claims that a charitable deed to any one of these representatives is done to Him, the Lord.

By this unusual method He begins His introduction of the brethren. He continues,

> Naked and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Those on His right hand, the sheep, are astonished. It is interesting to observe that they are called in verse thirty-seven, the righteous. This is vital information concerning the sheep. The record says they are righteous. But righteousness is by faith. On this point the Scripture is indubitably clear. There is no righteousness or justification outside of faith. In Hebrews 11:4 we are told that "by faith Abel . . . . obtained witness that he was righteous" (the same word in the Greek). In Romans 1:17 is the declaration, "The just (same word in Greek) shall live by faith." And the same statement appears in Galatians 3:11 and Hebrews 10:38 always with the same word and the same teaching. In Romans 3:28 the averment is made, "A man is justified (another form of the same word) by faith without the deeds of the law." Thus we see the sheep in this judgment are all believers—they are righteous, and righteousness is by believing in Him.

When the Lord tells them they have fed and clothed Him they are amazed, and the righteous sheep cry out,

> When saw we Thee an hungered, and fed . . . . and gave drink?
>
> When saw we Thee a stranger, and took Thee in . . . . ?
>
> When saw we Thee sick, or in prison, and came unto Thee? (Matthew 25:37-39).

Their perplexity is unbounded. When? When? When? The answer of the King is quick and clear, for He is ready now to introduce the brethren.

> Verily I say unto you, Inasmuch as ye have done it unto one of the least of THESE MY BRETHREN ye have done it unto Me (Matt. 25:40).

Instead of two groups, there are three groups in the judgment—the sheep, the goats, and the brethren. The picture presents the brethren standing all about the Lord. We are not explicitly told their position, but the very word "these" describes nearness.

How can the brethren be identified? Who are they?

What we learn right here in the judgment is considerable. First of all these brethren have been all over the world because the nations of the world have had an opportunity to minister unto them in the most personal things of life—food, clothes, medicines, etc. Furthermore, the brethren have been suffering the awful rigors and horrors of the Tribulation for they have been starving, and famished for water, they have been naked, and in jail. These things do not come to godly folk except under terrible anti-religious persecution. But why were the brethren out moving among the nations in such a time of universal tribulation? There can only be one answer. They were preaching the Gospel, and this instantly explains the awful persecution and anguish through which they had been passing. In the light of these facts we believe any student of the Word will agree, the brethren in the parable of the sheep and goats are the Elect Remnant of the Great Tribulation.

It is valuable to observe that in this judgment our Lord is careful to make plain that He is acting as the Agent of the Father. This He does when He says, "Come, ye blessed of My Father." Then when He introduces the Elect Remnant, He calls them His brethren, thus implying that they too must have some relationship of special nearness to the Father. This is remarkably confirmed by the statement in Revelation 14:1 that the 144,000, which is the Elect Remnant, have His Father's name written in their foreheads. This is the seal with which they are sealed in Revelation 7:3.

How marvelous that He called them brethren. His nearness to the Remnant is made beautifully clear by the Holy Spirit's description of them. They shall be utterly pure—virgins, even as the Lord. They shall go unhesitatingly into any danger or any sacrifice—they follow the Lamb. They are called firstfruits unto God—so was He. In their mouths shall be found no guile—exactly the words spoken of Him. And they are without fault—and so is the Saviour. Yes, they are in very truth—His brethren!

This at once makes crystal clear the passage in Micah 5:3,

> The remnant of HIS BRETHREN shall return unto the children of Israel.

Here the Holy Spirit identifies the Remnant with the brethren. "The remnant (made up) of His brethren shall return unto the children of Israel." The fact that the Remnant return to Israel after going forth to the whole world preaching the Gospel is referred to by Jesus in Matthew 10.

> And ye (the Remnant) shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles . . . . But when they persecute you in this city, flee ye into another (verses 18, 23).

Thus we see how God will utilize the satanic persecution of the Tribulation to keep the Remnant on the move, and Satan will discover that since the Remnant are specially protected of God so that persecution cannot kill them, by driving them from city to city He is only spreading the Word of the true God throughout the whole earth. And now the Lord says a thing which shows that "the remnant (made up) of His brethren shall return unto the children of Israel."

> For verily I say unto you (the remnant), ye shall not have gone over the cities of Israel, till the Son of man be come (verse 23).

The second coming of the Lord cuts into and breaks off the ministry of the Remnant. They will succeed in evangelizing the nations, for Jesus said, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The Remnant will only get nicely started on the cities of Israel, after having evangelized the whole world, when the Lord shall put an end to the diabolic activities of the Antichrist by His own personal return from heaven.

The teaching of the Scriptures is that the brethren in the parable of the sheep and goats are the Elect Remnant of Israel, the 144,000 gospel preachers of the Great Tribulation.

THERE is an underlying truth in the Scripture which is of importance for us to consider as we draw our study to its conclusion. It is the fact that God has His special group of called out ones or saved ones in every dispensation. In the old dispensation the nation of Israel was that

called out group. And all who were saved during the age before Pentecost were saved on Jewish ground, and it is a matter of fact that throughout the years there were many Gentiles who were thus saved. In this, the age in which we live, the Church which is His Body is the called out group. And all who are saved in this age become members of the Body of Christ—they are saved on Church ground. The same principle will be operative in the Tribulation. The Tribulation will be distinctly a Jewish age, and consequently all who are saved will enter the Kingdom on Jewish ground, and as a part of the Jewish group.

The question is immediatey raised by this fact—Will there be any one saved in the Great Tribulation? Will there be anybody who will want to get in on Jewish ground? The answer to this question is a glad and rejoicing "Yes." The presence and power of the Holy Spirit in the regeneration of many of the lost will be thrillingly manifested during the turbulent and martyrdom-filled days of the Tribulation. Revelation seven tells about it. The first portion of the chapter tells of the sealing of the 144,000—that God-selected company of evangelists from the twelve tribes of Israel—that militant Remnant to whom is committed the perfect testimony of Jesus (Rev. 12:17 and 14:5). But the last half of the seventh of Revelation gives us an altogether different picture. It tells us of a mighty multitude out of "all nations, and kindreds, and people, and tongues," who have accepted the Gospel and are gloriously saved. They are presented to the reader in immediate conjunction with the sealing of the 144,000 as though they were the direct result of the sealing. The countless multitude of saved ones from "all nations" is doubtless the mighty host of converts won by the 144,000 as they move through the nations of the world with their fearless testimony for the Lamb. This conclusion is strongly confirmed by verse fourteen which says, "These are they which come out of the great tribulation (lit. Greek "tribulation the great one." The definite article should be there.). Thus we see the "world wide evangelism" of the Elect Remnant will bear happy fruitage in the salvation of a countless multitude from "all nations" of the globe.

And now we are ready to glance once more at the impressive picture presented by the judgment of the living nations, to which we have frequently alluded in this study as the "Parable of the Sheep and Goats."

The Lord Jesus comes in His second coming. He gathers "all nations" before Him and divides the sheep and the goats, thus recognizing individual responsibility to God, but still maintaining national distinctions. We have sought in this discussion to show from the Scripture how He accomplished this dual purpose.

He places the sheep on His right hand. As we have seen from Scripture, the sheep symbolically stand for ISRAEL. He places the goats on His left hand. As we have seen from Scripture, the goats stand symbolically for the Gentile nations. This satisfies His purpose to maintain the distinction betwen Jews and Gentiles. The reason for doing this is that God never intends to let down in His determination to honor Israel and to exalt her above the nations.

But He also fully recognizes individual need, individual responsibility.

Within the mighty throng of the GOATS will be the unbelieving group of Israel. They will have lined up with the Antichrist and Babylon. They will have rejected their Messiah. They will have despised their wondrous opportunities. They will be indeed and in truth "the lost sheep of the house of Israel." And they will thereby lose their national identity, for they will stand before the throne, among the goats of the Gentiles. By unbelief they have become part and parcel with the goats.

And within the throng of the sheep whom Jesus designates as the "righteous," hence the believers, will be the countless multitude out of "all nations" who have "washed their robes . . . . in the blood of the Lamb" because they received the testimony of the Elect Remnant. They will have lined up with Israel, the nation of God. They will have accepted Israel's Messiah, the Lamb. They will have grasped their individual opportunity to obtain salvation. And they thereby lose their national identity, for they will stand before the throne among the sheep, the nation of Israel, for they have been saved in a Jewish dispensation and consequently come in on Jewish ground. By faith they are sheep.

Thus we see, as Jesus sits in the grand assize of the judgment of the living nations, there is once more brought into evidence the three tribulational divisions of God's people Israel.

1. In the sheep is the nation as a whole.
2. Among the goats has disappeared the unbelieving group.
3. The brethren are the Elect Remnant, the 144,000.

But some friend with a puzzled expression might say, "After all, doesn't Jesus here teach that the sheep are saved by works? Does He not throw the accent on their good deeds in this judgment?" Yes, He throws the highlights on their deeds, but He does not teach salvation by works.

The judgment of the living nations is a judgment in which the salvation question is previously settled. This is shown by the fact that before the Lord actually enters into the judgment itself He divides the nations into two groups. The division takes place before the Lord enters into the processes of this particular judgment. These two divisions and contrasts true of them are clearly described.

1. Sheep vs. 32	1. Goats vs. 32
2. Right hand vs. 33	2. Left hand vs. 33
3. Come ye blessed vs. 34	3. Depart ye cursed vs. 41
4. Righteous vs. 37 Righteous vs. 46 (God only calls those righteous who have become so by faith, hence the sheep are already saved.)	4. Not a word said concerning the goats on this subject. (The student thereby learns that the goats are not righteous. They have rejected the privilege of faith, consequently are lost.)
5. Inherit (which means rewards) vs. 34	5. Punishment (which is retribution) vs. 46

The inescapable fact which confronts us is that the eternal destiny of the participants of this judgment as to "EVERLASTING PUNISHMENT" (vs. 46) or the "Kingdom" (vs. 34) will be settled before they come before Him Who will sit on the throne of glory, and all He has to do at the beginning of the judgment is to separate them on the ground of their faith or lack of faith. The unbelievers are goats. The believers are sheep. They are already either "righteous" or unrighteous. In other words, the question of salvation is settled by their own choice before

After its thousand years are over . . . . there will ensue the destruction of the world, and the conflagration of all things at the judgment.

—Tertullian A.D. 240.

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they enter the judgment. The judgment of the living nations is a judgment which will involve rewards, not salvation. The faith question will have been previously settled. The judgment will specially center around the question of the treatment accorded the Lord's brethren who, in the midst of appalling suffering and persecution shall have faithfully delivered His Word. In another tribulational passage (Matthew 10), the Lord, in speaking of the heroic service of the Remnant, says,

> And whosoever shall give to drink unto one of these little ones (the sheep) a cup of cold water only in the name of a disciple (the Remnant), verily I say unto you, he shall in no wise lose his REWARD (Matt. 10:42).

Here is the Saviour's teaching in clearest expression. The fruitage of being kind to the Elect Remnant or of being kind to others in the name of the Remnant is rewards and not salvation.

Salvation is by grace alone. Throughout the inspired Word only one way of salvation is ever revealed. The dispensations may change. Events of indescribable variety and horror may sweep over the poor staggering old earth. Dynasties enter the scene of action and fade into oblivion. Nations may rise and fall. Human wisdom, science, philosophy, and false religion may claim the devotion of many. But human sin and need remains unchangingly the same, and God's one way of salvation through faith in Messiah's name remains the one and only door to heaven throughout the march of the ages from Adam to the termination of the Millennial reign.

And to those who will accept this wondrous salvation as a gift, God offers rewards for service. The judgment of the living nations is one of the judgments where the question of works and rewards is under discussion.

It is a glad hour for any soul when the clear distinction between salvation and rewards is discerned. Yea, and it is a glad hour when a lost one sees the need of Christ for salvation and believes on Him. That moment they become righteous in God's sight by faith. They possess the salvational gift which can never be lost, and become candidates for the rewards which God hath specially prepared for His own.

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of your friends, perhaps members of your Sunday-school class, or members of your church—at any rate there are SOME of your friends who are not yet acquainted with the good things "Grace and Truth" carries to all its readers each month.

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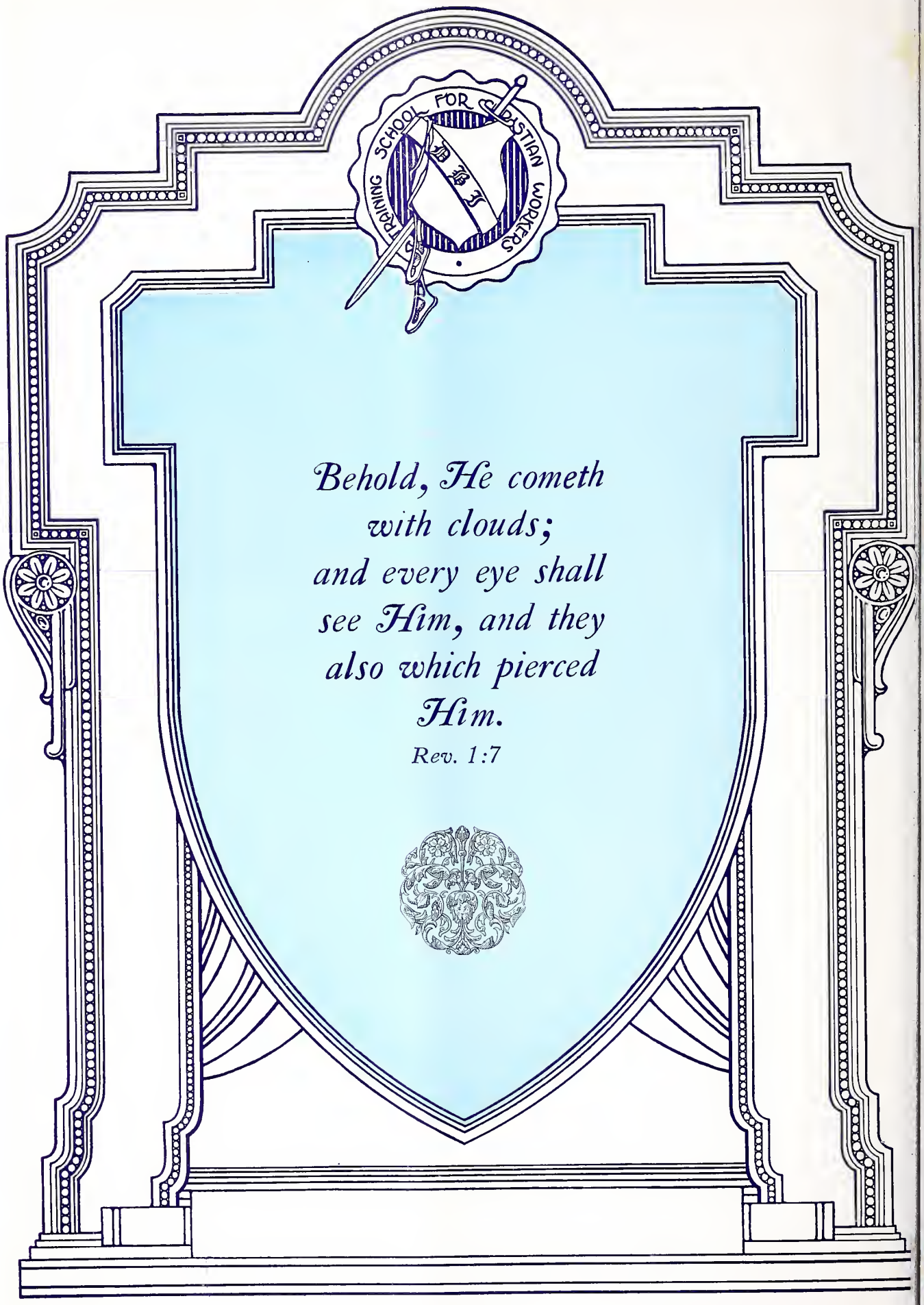
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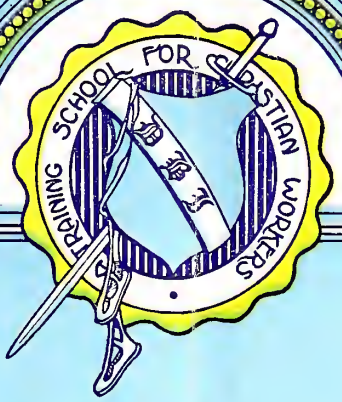
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Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him.

Rev. 1:7



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Clifton L. Fowler
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The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

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The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

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Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:11-15.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church I Cor. 12:12-13

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Progressive Revelation Number

SOME of the great Bible teachers of the past fifty years have drawn our attention to the Progressive Revelation principle as it underlies and undergirds the Word of God. Among these teachers have been such men of God as Dr. A. T. Pierson, Dr. W. Graham Scroggie, Dr. F. E. Marsh, and others. We send forth the Progressive Revelation Number of "*Grace and Truth*" with the earnest prayer that God shall use it to show forth the blessed perfection and unity of His Book in the progression, development, and rounding out of the truths which God has placed in the inspired Volume.

GOD hears and answers prayer. Already great blessing and help has come to D. B. I. through the instrumentality of the Penny-a-day campaign, but our greatest and most imperative need is still ahead. Join with us in the "prayer battle" and back up your prayers by uniting with us in saving the pennies to save the school.

—o—

America Going Up in Smoke

DO YOU know that according to recent statistics, there are five common diseases which cause more than half of the deaths in America, namely, heart disease, cancer, Bright's or kidney disease, high blood pressure, and tuberculosis; and that heart disease heads the list as responsible for the greatest mortality?

Do you know that in Chicago last year while the depression decreased four percent, heart disease mortality increased fifteen percent? Do you know that one person out of every four who died in Chicago last year was the victim of heart disease? while the year previous it was only attributable to one out of five?

Do you know that out of the three thousand physicians who died in the United States in 1930, one-third died of heart trouble and one-half from complications of heart and blood vessel disease?

Do you know that the use of tobacco strikes hardest at the heart, blood vessels, and the nervous system?

Do you know that America smoked two billion cigarettes in 1902, fourteen billion in 1914, and 126 billion last year?

Do you know that even now fifteen percent of these cigarettes are being smoked by women?

Do you know that the estimated annual consumption of tobacco in the United States is approximately over a thousand cigarettes, sixty-two cigars, three and a half pounds of chewing and smoking tobacco, and a half pound of snuff for every man, woman, and child in the nation?

Do you know that tobacco contains nicotine, carbon monoxide, and seventeen other poisons, including hydrocyanic acid?

Do you know that some cigars contain enough poison, if extracted and injected into the body, to kill two men?

In view of the appalling facts submitted by Dr. Owen S. Parrett, M.D., what is the responsibility of the church of Jesus Christ? Shall it sit idly by and keep silence as our young people indulge in this filthy habit to the dissipating of soul and body?

—o—

Missionary Subscriptions

NINETY missionary subscriptions have expired. We are unable to continue sending "*Grace and Truth*" to them unless God in grace sends in funds to cover their subscriptions. The missionaries from all over the world write with unfeigned delight of the blessing received from "*Grace and Truth.*" Some go so far as to say it exceeds all other Bible study maga-

zines. "*Grace and Truth*" articles are being translated by enthusiastic missionaries for their own papers and magazines. Let God speak to your heart as to whether you are to have a part in keeping the magazine going to these ninety missionaries. Send in your missionary offering today.

—o—

John A. Davis

WORD has just been received of the homegoing of Dr. John A. Davis, president of the Practical Bible Training School of Binghamton, New York. Dr. Davis was a man whose efforts in Christian service were greatly blessed of God. A man of delightful personal contacts, he had scores of friends everywhere. He was an unusually clear preacher of the Word, a fearless contender for unpopular truth, and an indefatigable soul winner. The outstanding monument of his life of service is the Practical Bible Training School, of which he was the founder. Deepest sympathy is extended to the sorrowing family.

—o—

Splitting Them Up

SATAN is succeeding in dividing Fundamentalists into various camps. It is a sad fact that the ground for some of their divisions is hardly sufficient to warrant "the tempest in the teapot" which has been stirred up. The latest split which has come among brethren who stand for the fundamental truths of God's Word is indeed unfortunate. One group of earnest Fundamentalists are declaring that the "Protocols of the Elders of Zion" are of Jewish origin and demonstrate the wickedness of Jewish ambition and lust for power. Another group of Fundamentalists declare the Protocols to be a forgery—that the ideas being advocated by the first group of Fundamentalists are unfounded and that anti-Semetism is back of the accusation that the Jews wrote the Protocols, and that the real authors of the Protocols are the communists who purposed to bring dire calamity upon Israel. The fierceness and savagery with which certain prominent Christian workers have been attacking each other on this question, hurling the most opprobrious epithets, is a sad spectacle to behold.

> *IN THE wonderful unity and PROGRESSIVE HARMONY of its structure, the Bible points unmistakably to an Author of supreme intelligence.*
>
> —*Frank E. Gaebelein*

The evidence submitted on the subject of the Protocols seems to us to be insufficient to lead us to very radical utterance on either side. Since there is still time for further evidence to be adduced, it would seem to be wiser to suspend judgment—at least for a while.

Meanwhile, the duty of the believer is to "pray for the peace of Jerusalem," back up every legitimate effort to preach the Gospel to the Jew, and to discourage factionalism among Christians on the Jewish problem. And even if the Jew were to prove to be guilty of the accusations now being laid to his charge he is still God's chosen nation, he is still the apple of God's eye, he still has full claim upon the covenants of God, and should still receive the love and interest of those who have embraced the Christian faith.

It seems to us that this particular division among the Fundamentalists is most unnecessary. There is no Scripture to prove which side is right and which is wrong, but those engaged in the battle seem only the more determined to bite and devour one another. With what sardonic glee the adversary of souls must view such a splitting asunder of the forces of God. The cause of Christ languishes, souls perish, and the sheep are athirst and hungry, while the shepherds and leaders in Christ's cause belabor one another over who wrote the Protocols! What a picture!

—o—

Louis Talbot

DR. LOUIS TALBOT, president of Biola, is quite ill. *The Kings Business* assures us that the illness is not to be regarded as serious. For this we are rejoiced. Dr. Talbot has been ill several weeks as a result of over-work in carrying the responsibilities of the pastor of the Church of the Open Door and the president of the Bible Institute of Los Angeles. We bespeak the earnest prayers of the family of "*Grace and Truth*" readers for the speedy recovery of this greatly beloved man of God.

—o—

Mormonism

WE ARE alarmed that the Christian public seem to be utterly unawakened to the growth and development of Mormon influence throughout America. This awful system with its Adam-God, spurious inspiration, polygamous marriages, and denial of the new birth is gaining ground everywhere; and believers in Christ Jesus view this monster with an astounding degree of allowance. Although the rank and file of Christians may not awake to this awful menace to both our spiritual and political heritage, there are surely many saints of God's "little flock" who will be awakened in this critical hour and allow themselves to be used of Him in sounding the alarm.

PROGRESSIVE REVELATION

PRINCIPLE NO. 17 of the EIGHTEEN PRINCIPLES of Divine Revelation

by THE EDITOR

HERE is another of God's remarkable principles of divine revelation—the Progressive Revelation Principle. The Editor brings a message setting forth, beyond the shadow of a doubt, the great soul-stirring truth that the Bible is indeed a God-inspired Book.

Read this forceful message. Your soul will be stirred with new interest in the Book of books. Indeed, you will the more heartily acclaim the Bible not a human evolution, but a divine revelation. President Fowler proves to us that—let me quote from his own words—"The march of any given truth through Scripture is orderly, progressive, and consequently convincing."

—H. J. Johnson

THE Progressive Revelation Principle is that principle of divine revelation whereby God makes increasingly clear and complete revelations of any given truth as the oracles of God proceed to their consummation.

In this remarkable principle of divine revelation—so often unrecognized—we find a group of astounding facts which constitute an irrefragable proof and demonstration of the Bible's divine origin and inspiration. Progressive Revelation leaves atheism without a peg to stand on. Progressive Revelation is that David of logic who unceremoniously whacks off the head of every Goliath of skepticism that would seek to discredit plenary inspiration. Progressive Revelation—once recognized and applied by the believer—becomes an impregnable fortress from which the modernistic enemies of the inspired Book can never dislodge the soul. Progressive Revelation is irrefutable. Progressive Revelation is a rock of logic which cannot be broken.

And the Modernist knows it. He knows that to give even a "look in" to this great principle is to sound the death knell to every theory of Modernism. He knows that Progressive Revelation and Modernism are incompatible. He knows that if the truth of Progressive Revelation be once accepted that its inescapable logic would drive Modernism from the field, ignominiously and permanently defeated. The Modernist cannot afford to give any quarter to Progressive Revelation.

This fact has caused the Modernist to do lots of educated squirming in his futile effort to escape Progressive Revelation's incontestable conclusions. Dickens's artful dodger is out-dodged by the side-stepping Modernist who finds himself forced to cope with the divine verities involved in Progressive Revelation truth.

The Modernist has met the truth of Progressive Revelation with his accustomed cunning and dishonesty. In order to overthrow and destroy the effect of Progressive Revelation he has invented a wicked, Bible-denying explanation. Thus, in his teaching, he retains the expression "progressive revelation" but by the meaning which he has attached to the expression he has stripped it of its message. This is the characteristic method of Modernists. They retain familiar and beloved evangelical terminology but give to that terminology significances which are destructive of every essential doctrine.

The Modernist's spurious explanation of Progressive Revelation runs something like this—the Bible is the product of the developing religious consciousness of the race. The Bible is in a particular sense the history of the religious experience of Israel. As the race evolves, the Bible evolves. Hence as the race ascends (!?) the Bible ascends in the beauty and clarity of its religious expression. Thus, according to their teach-

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THE Bible revelation is PROGRESSIVE . . . . so that the Scriptures, like the "faith of the just," shall shine "more and more unto the perfect day."

—W. Graham Scroggie

JOIN THE PENNY-A-DAY CAMPAIGN TODAY!

THE PROGRESS OF JUSTIFICATION

by C. REUBEN LINDQUIST

JUSTIFICATION as revealed in the Word of God is that judicial act of God whereby all who put their faith in Jesus Christ are declared righteous in their Standing before God and set free from all guilt and punishment so far as eternal condemnation is concerned.

Justification is that mighty pronouncement of God which decrees that a vile, guilty sinner bound for hell is acquitted of all guilt, and eternally bound for heaven.

Justification is that miracle of grace wrought on the sinners behalf whereby the sinner, through simple faith, is declared righteous forever and ever.

FROM the hour when man sinned in Eden to the present hour God has been showing to man, in one way or another, the wondrous salvation which He (God) hath prepared. The beginnings of the revelation are dim and shadowy. The final unfolding is full, comprehensive, perspicuous. Lindquist makes the message clear and plain. Read and be blessed.

Marvelous, matchless grace of God in thus undertaking for the poor, helpless sinner. To justify is a divine prerogative. "It is God that justifieth" (Rom. 8:33).

AS WE proceed to investigate the development of the truth of Justification, tracing it through the Word of God from Genesis on into the New Testament, we are brought face to face with one of the outstanding principles underlying all divine truth, namely, the principle of Progressive Revelation. In the operation of this principle, we find this marvelous truth of Justification presented in types and figures in the Old Testament, while in the New, it is set forth in clear declaration. In the book of Genesis, Justification was prefigured to the guilty sinner by means of types and symbols, whereas in the Pauline epistles it is most definitely expressed and defined. Though dimly set forth in the types in the early dawn of man's history, the revelation of the truth of Justification becomes increasingly clear as God, through the writers of the Old Testament, unfolds His divine plan and purpose to a lost and dying race. Finally it finds its full expression in the potent words of the apostle Paul when he declares, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

It will be impossible for us in this brief discussion to consider the many incidents and examples which reveal the truth of Justification; therefore we shall confine our investigation to some of the outstanding examples in the book of Genesis and the Psalms.

THE first incident which reveals that Justification is a divine prerogative is presented in God's dealing with Adam and Eve soon after they had sinned in the garden of Eden. We refer to the Holy Spirit's declaration in the twenty-first verse of the third chapter of Genesis which reads, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." The first fact we note is that it was the Lord God Who provided the coats of skins as a covering for the nakedness of the sinning Adam and his wife. Having sinned, the best that Adam and Eve could do was to manufacture aprons of fig leaves, which could not cover their nakedness. This was very apparent in view of the fact that when God appeared to them they hid themselves in shame. In spite of their fig leaf covering they could not conceal their guilt from the holy, righteous God, neither could they provide for themselves righteousness which could stand unashamed in the presence of God. God, and God alone, must undertake for them. This He did in providing the skins for their covering.

The second fact we consider is that God not only made them skins for clothing, but it was He Who "clothed them." Throughout the Word of God we find that the words "covering," "garments," and "clothing" stand for righteousness. Two passages will confirm this fact.

> I put on righteousness, and it clothed me: my judgment was a robe and a diadem (Job 29:14).
>
> And He (the Angel of the LORD) answered and spake unto those that stood before Him, saying, Take away the filthy garments from him (Joshua). And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment (Zech. 3:4).

When God entered the garden of Eden in the cool of the day and beheld the nakedness of Adam and Eve, the Scripture declares that "the Lord God made coats of skins *and clothed them*." In other words,

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THE CRIMSON THREAD

by JESSE ROY JONES

IN THE Royal Navy of Great Britain in days gone by every rope and cord had a scarlet thread running through its entire length so that no matter where it was cut into, that crimson line was always found. Similarly, throughout the Word of God from Genesis to Revelation runs the scarlet thread of redemption which speaks to us of the blood of Christ, the only means of atonement for sin-cursed man.

AND the blood of Jesus is the crimson thread. With a smoothness of presentation that must be an inspiration and blessing to his readers, Jones sets forth the steady march of blood truth through the whole sweep of Scripture. "And without shedding of blood is no remission."

Scarcely had the first gray streaks of the dawn of human history appeared ere this crimson cord became visible, and regardless of where we turn in the volume of the Book we are met with this same highway marker which invariably leads us to "the Lamb of God, which taketh away the sin of the world" (John 1:29).

God's chosen people, the Jews, through whom the oracles of God were given to the world (Romans 3:2), divided the Old Testament Scriptures into three main divisions, namely, the Law, the Prophets, and the Writings. Christ Himself made this self-same division when He said, "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms (another way of referring to the Writings), concerning Me" (Luke 24:44). With this classification in mind, let us trace the crimson thread of redemption through the Word and observe how brilliant it becomes till at last it finds its manifestation in the Christ of Calvary.

WHEN Adam and Eve fell from their pristine state in the garden of Eden, they became conscious of the fact that they were naked. At first they took it upon themselves to cover their nakedness with fig leaves which they sewed together (Genesis 3:7). But this man-made covering was not satisfactory to God, so He slew animals and made "coats of skins, and clothed them" (Genesis 3:21). This, of course, necessitated the shedding of blood, and marks the beginning of God's plan of redemption for a fallen race. True, it is but a dim shadow of the fulness of His redemptive plan, but shadows invariably point to the substance which casts them. This much becomes clear at the outset, however, as we learn from the complete discussion of the doctrine of the Blood, that "without shedding of blood is no remission" (Heb. 9:22).

AS THE race multiplied on the face of the earth we find that God selected a people to bear testimony to His truth to the world. Through varied experiences and devious ways they became located in the land of Egypt and in terrible bondage to Pharaoh. From their midst, however, God raised up a mediator named Moses, whom He commissioned to lead His people out of their bitter bondage. Strange as it may seem to us, the particular plan which God outlined for Moses to execute proved effective. Briefly it was as follows:

A lamb, without blemish, was taken for each household and slain and its blood was struck on the two side posts and upper door post of each house of the congregation of Israel. Concerning this application of blood God said, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. 12:13). Here again we see the crimson cord appear. It was the shed blood that carried the special significance and protected the people of Israel from the wrath and judgment of almighty God. Note especially in this case that the blood shed must be from a "lamb without blemish," whereas in the first case the Scripture merely mentions the fact that the skins of animals were used for coats to clothe our first parents, indicating that a life was given and blood was shed. But now the sacrifice refers to a lamb without blemish. The full significance of this additional detail gives more density to the shadow cast and indicates a closer approach to the substance, as explained by the apostle Peter, where he, through the Spirit, says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, ... but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19).

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PRAYER TRUTH PROGRESSION

by ELMER SEGER

PRAYER is proportionately more potent and less patent than any truth in Scripture. It is vital to the Christian life. It is the breath of spiritual living. Through prayer the child of God can contact the Creator of the universe, can get in touch with the Infinite, can leave the realm of corruptibility and finitude. The almost unbelievable and seemingly impossible is accomplished through prayer. The saints of God in ages past have wielded this mighty weapon in subduing kingdoms, working righteousness, obtaining promises, stopping the mouths of lions, quenching the violence of fire, and turning to flight the armies of the aliens. Cox says, "He who becomes an expert in the art of talking with God has attained to the loftiest form of human speech . . . . When a child of God approaches the throne of grace with the name of Jesus upon his lips and the glory of the Father as the supreme desire of his heart, he wields the nearest to infinite power that ever comes within the grasp of mortal man." The power of prayer is so tremendous that it not only moves men to action, but verily it moves God Himself. And yet this truth is less patent, is less manifest, is less known to Christians in proportion to its importance than any other important truth. What is prayer? How should we pray? Why should we pray? What is the basis for prayer? How many Christians can intelligently answer these questions? How many Christians take advantage of this tremendously vital and far-reaching power which is theirs for the taking? Very few. The lack of knowledge concerning such a powerful weapon is a fact of serious concern.

This lamentable lack of knowledge is not necessary, however, for the Scripture fully and plainly shows us what prayer in its fullest aspect is. True, if we go to the early books of the Bible we may not at first find the information we seek. But that is not because it isn't there; it is because we are not keen enough spiritually to see it. God knew this. He presented the prayer truth in the early chapters of the Book. But only the persons of keen spiritual insight could see and understand it. So God presented it more clearly as the Scriptures were unfolded, until finally, in the book of Revelation He gave us the clearest, the fullest, the most perfect expression of what He intends prayer to be. And thus, for our sin-bedimmed minds there is a revelation clear and complete enough so that we have no excuse for not understanding it. The Word plainly declares that if a man is willing, he shall be faithfully led into the truth by the ever faithful God. Let us trace this development of the prayer truth through the Scripture. It will not be possible to note every instance, or trace each development minutely, but we can follow the general development through several of the outstanding passages on prayer. We shall see this unfolding from the first dim picture to the final climacteric display illustrating the meaning of prayer.

THE Progressive Revelation Principle in the Word of God is most plainly exemplified and illustrated by the truth about prayer as presented in this delightfully readable discussion by Seger.

May this helpful study not only produce more understanding of prayer but more of the entering into prayer and its blessings by the members of our "Grace and Truth" family.

There are five essential elements of prayer. They are: worship, petition, confession, communion or fellowship, and occupation. As we press on through the Scripture in studying the progressive development of prayer truth, we shall see how these elements, one by one, become increasingly clear.

But there are two distinctive features of prayer which we should notice also. In every prayer there is communion with God and combat. It is a twofold action. The action is toward someone, in this case God, and it is at the same time against someone, in this the implacable enemy of God—Satan. These two features will be observable as the five elements become discernible through a study of prayer truth progression.

Adam, Eve, Cain, and Abel were all eye witnesses of Christ's manifestations in the garden of Eden. He was very real to them. He had created Adam and Eve. He had provided the things which made it possible for them to live. He had given instruction concerning their conduct. They knew Him as the One to Whom they owed their very existence and to Whom they were responsible. "And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." How normal this was. The One to Whom they owed their

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THE UNFOLDING of the ANTICHRIST

by ERNEST E. LOTT

THE most alarming character of prophecy is the Antichrist. Lott takes this predicted super-man, who shall be Satan's henchman and dupe, and uses him as a most convincing illustration of the Progressive Revelation Principle. Here is a suggestive article for students of prophecy.

THERE has been much unnecessary and unguarded discussion on this subject. Some have tried to force the Antichrist into our present age, while others have sought to eliminate him altogether. It is not our purpose to exhaust all of the Scriptures dealing with this Man of Sin, but we do want you to see that the Antichrist is presented in the Bible either in type or prophecy from the day of Adam and Eve until his actual manifestation, rise to power, and downfall.

The Antichrist is against God and Christ in every respect. At every point he is the antithesis of Christ. It is to be expected then, that all types and foreshadowings of this awful character will represent rebellion against God.

It was the Devil who first suggested and encouraged man to rebel against God, and in saying this we do not wish to seem to take Adam's power of choice from him. According to the Bible (I Timothy 2:14) Adam was not deceived in the transgression. While the Devil is a separate person from the Antichrist, what be brought about in the garden of Eden was the—but let F. M. Messenger of Scripture Text Calendar fame give the answer:

> The Antichrist system has been in process of growth since Adam sinned in Eden ("The Superman," p. 17).

Mr. Messenger has given the core of what we want to present—the unfolding of the Antichrist as given in God's Word. Moving away from Eden where we see the Antichrist spirit adumbrated, we come to the Tower of Babel. Babel is one of the first organized rebellions of man against God.

The people of Nimrod builded a tower the purpose of which was to reach unto heaven (Genesis 11:4). Is there not a striking parallel here with the present conditions in Russia? Soviet, Anti-God Society cartoons represent a man climbing up a ladder into heaven and pulling God down. The proof that the Nimrodites had the same purpose is shown in the correct translation of Genesis 10:9. "Nimrod was a mighty hunter before the Lord" is the King James' version, but the preposition "before" should be rendered "against." (See *Santa Claus and Christmas*, by Clifton L. Fowler, p. 18-19). No, we do not believe that either Nimrod or Bolshevism is the Antichrist, but we believe that they are striking foreshadowings.

We also can see the Antichrist prefigured in Israel's history. Israel was surrounded by a group of heathen nations, Hittites, Amalekites, Hivites, Amorites, Midianites, Philistines, and others who worshipped heathen gods such as Baal and Beelzebub, and all such gods are types of the Antichrist. Israel many times forsook Jehovah to worship these Antichrist foreshadowings.

> And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves down to them . . . . (Judges 2:17).

What a shame that the chosen people of God should be a party to the God-hating program of the Antichrist.

But now we have a heathen king reigning about 175 B. C. whose conduct put him in the position of prefiguring the Antichrist. This king, like many others of his day, had a "covetous inclination," as Josephus puts it. This inclination led him to pillage the city of Jerusalem and strip the temple of all of its valued furnishings. The loot is said to have been very great. If this had been all that he had done we would have placed him in the category of a contemptible thief, but he ordered the altar sacrifices of the Jews to cease as well as all of their customs and religious rites and ceremonies. Furthermore, King Antiochus offered swine upon the altar in the temple and forced the Jews to do likewise in every village and city. But Josephus informs us with a note of pride that the noblest souls of the Jews defied the commands of the king to so deny their God. Praise His Name, all had not bowed the knee to Baal. But even wicked Antiochus is not a fulfilment but rather a striking foreshadowing.

AS WE now press on in the Word of God, seeking the teaching concerning this Man of Sin, we find that the Spirit of God leaves typology behind

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STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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THIS month the Editor brings to us from the Word of God, as found in the book of Romans, that which is a vital necessity—a feeling of security even in the midst of a trouble-ridden world. He does this by answering three momentous questions, namely, (1) Shall God lay anything to the charge of His elect? (2) Shall Christ condemn God's elect? (3) Shall sin separate us from the love of Christ?

Let these three questions that are answered here with such clearness and definiteness be the means of establishing your heart with a firm, sane hold of faith in Christ. Read this message and be blessed. —*H. J. Johnson*

OUR passage for the present study is found in Romans 8:31-37:

> What shall we then say to these things? If God be for us, who can be against us?
>
> He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?
>
> Who shall lay any thing to the charge of God's elect? It is God that justifieth.
>
> Who is He that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.
>
> Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
>
> As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
>
> Nay, in all these things we are more than conquerors through Him that loved us.

What arresting words are those two words "all things." Their staggering all-inclusiveness leaves nothing further to be considered or thought of. Three times in this brief section, Romans 8:28-39, we find the "all things" brought into view. In verse twenty-eight we are assured that

> All things work together for good to them that love God.

In the verse before us, verse thirty-two, we are told that God withholds nothing that is good from the believer—in fact He freely gives us "all things." And then when we turn to the concluding words of the section, we find that the Holy Spirit gives us a unique list of "all things" in the sentient creation, declaring that all things put together have not the power to separate us from the love of God in Christ Jesus our Lord.

THE opening question of verse thirty-one is an interrogation, the implication of which has been forgotten by the men of the age in which we live. That opening question is,

> If God be for us, who can be against us?

If you will glance at your Bible you will notice that the two words "can be" are printed in italics. This means that they have been supplied, and that the translators intended us to understand that the two words "can be" are not in the Greek. When we let the question read,

> If God be for us, who can be against us?

it carries the inescapable inference, if God be for us, *nobody* can be against us, whereas, we know full well that when God is for us, that is the signal for all the forces of sin, evil, and blasphemy to arraign themselves against us. The insertion of "is" would be more faithful to the Greek. Paul's question would then be,

> If God be for us, who is against us?

But someone may inquire, "How can I know that God is for me?" Paul answers this question in the first chapter of Ephesians when he says,

> Accepted in the Beloved (Eph. 1:7).

The only way to be sure that God is for us, or accepting us, is to believe on the Lord Jesus Christ, and then we may know that we are accepted in the Beloved, and when we are accepted in the Beloved, God is for us. The man that is in Christ is the man accepted in the Beloved, and to be accepted in the Beloved is to know for a certainty that God is for us. Yet another of the many passages in the writings of Paul which reveal how we may know that God is for us, is II Corinthians 5:21:

For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

All we need do is accept the work of Him Who was made to be sin for us, and instantly we are made the righteousness of God in Him. And since God cannot go back on or repudiate His own righteousness, the moment a man believes in Jesus Christ as his personal Saviour, from that moment forward God is for him.

Now Paul's question is,

If God be for us, who is against us?

And the answer of the whole Bible is, the world, the flesh, and the demons, under the direction of Satan himself in person—they are against us, to wreck and to ruin our lives if possible. They cannot change our salvation, because the believer is eternally, endlessly, and immutably secure; he is saved forever. But these awful enemies against us are so wise, so malignant, and so determined, that unless we are taught of the Spirit how to walk in His strength, much damage will be done to our experience and conduct here on earth, and terrible reduction to our reward in the bright and glorious day of Christ's coming.

THE Scriptures are marked by consecutive and progressive teaching. If from the first to the last reference to a subject, the intermediate mention of it is traced, there will be found . . . . an advance from what is rudimental . . . . to what is completer. So that when the last mention is reached it is like placing the capstone upon a building.

—A. T. Pierson

And now having presented the inquiry, "Who is against the child of God?" Paul sets forth what is on the side of the child of God.

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

What exceeding, divine generosity! God actually gives to the believer Jesus Christ, and all things.

How shall He not with Him also freely give us all things?

And what are the "all things" which God hath given to the believer? They are the all things in the realm of spiritual blessing. God Himself, the Creator, the Father, is among the all things freely given unto us. The Lord Jesus Christ, the Son, is another blessed Person Who participates in the all things. And the Holy Spirit, the third Person of the trinity, is included in the all things. And the angels of God have their wondrous place in the all things given to the believer because the Scriptures say plainly, concerning the angels, in Hebrews 1:14;

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Paul speaks of this great truth in Ephesians 1:3, when he says,

Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ.

Not one spiritual blessing left out! Some of these blessings we know a little about, but concerning some of them we have very little knowledge. The promise is clear and satisfying, however, "He hath blessed us with all spiritual blessings in heavenly places in Christ."

And thus we have seen suggested in this interesting passage the fact that the believer has a group of wicked enemies working against him, but those on the believer's side are stronger than the opposition. Thank God! the Christian can well afford to be an optimist. He is on God's side—the winning side—even though he knows that during this dispensation evil men and seducers shall wax worse and worse, deceiving and being deceived. God shall sit in the heavens and laugh at the puny efforts men shall make against Him, and His Son shall defeat all the forces of evil by the mere brightness of His forthshining. The believer in Christ now possesses all spiritual blessings in Him and is headed for victory, final and complete, when Jesus Christ comes again.

THIS brings us to the three united questions.

The first of these questions is,

Who shall lay anything to the charge of God's elect? (Romans 8:33).

At once the inquiry comes to mind, "Who are the elect?" When we come to the ninth chapter of Romans we shall have to study the doctrine of election; but we do not need to study this doctrine to know who are the elect of God—they are God's saved. It will be of value and profit in that coming study to seek to answer the questions that normally arise in connection with the doctrine of election, but in this study it is enough to face the fact that the elect are the saved. The particular phase of the truth to which our attention is especially drawn in the Scripture now before us is, that the elect are *GOD'S* elect because of a mighty purpose of God Himself. Since the saved are God's elect, the question is stirring!

Who shall lay any thing to the charge of God's elect?

Indeed! Who has any right whatsoever to bring a charge of accusation against those who are God's elect? The only one who would have the temerity to bring such a charge is Satan himself, and it goes without saying that although he may have "gall" enough to

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THE DAYS OF YOUTH

Conducted by Mrs. Hazel Johnson and Miss Anna Benthien

THIS I KNOW

"Aunt Jenny, may I go out in the yard and play?"

"Yes, Mary, for a little while," said her aunt as she gazed fondly into the fair little face, with its big blue eyes.

As Mary bolted for the door, her one-armed doll clasped tightly in her chubby arms, a rustle was heard, a black dress appeared in the doorway, and there was Aunt Hetty. In a stern voice she said, "Mary, where are you going?"

The light instantly died on the little girl's face. She answered, "Outdoors to play, Aunty."

"Mary, this is the Sabbath," said Aunt Hetty as she shot an accusing glance at Aunt Jenny. "Nice little girls do not play on the Lord's holy day, and Jesus doesn't love you when you disobey His Word." As she finished talking she walked quickly to her usual chair and sat down. There she spent the entire afternoon reading her Bible, without once looking toward or speaking to Mary.

Slowly Mary walked over to her little red rocker, dragging her doll by its one arm. Her head was bowed so that her golden curls hid the tear-filled eyes from her aunts. But Aunt Jenny guessed the hurt in the child's soul, and after reading her Bible for a short time, she motioned for Mary to come and sit beside her in the big-armed chair. Together they spent the remainder of the afternoon looking at pictures and talking softly so as not to disturb Aunt Hetty in her Bible-reading.

After the cold Sunday evening meal was finished, Aunt Hetty hurried off to church. Aunt Jenny always wanted to tuck Mary into bed before she went, and then sometimes when Mary was lonesome and afraid to go to sleep, she would not go to church at all. Instead she would stay and tell Mary stories about Daniel or David or the little boy Samuel. How Mary did love those times alone with Aunt Jenny.

On this particular Sunday night after Aunt Hetty was gone, Mary, in her little white night gown, climbed up on Aunt Jenny's lap. With a contented sigh she said, "Aunt Jenny, what makes you so happy?"

"Why, Mary, it is because I love Jesus and He loves me. He just makes everyone happy."

"But why isn't Aunt Hetty happy? Doesn't Jesus love her?"

"Y-e-s, but Mary—"

"I don't love Aunt Hetty, I hate her," said Mary, putting her arms around her aunt's neck, "but I love you."

"Oh, Mary, you mustn't." But Mary jumped down, climbed into her bed, and hid under the covers.

A few days later, on a beautiful sunshiny afternoon, when Aunt Hetty had gone shopping, Aunt Jenny was playing on the piano some of the old hymns she loved so much. Mary had been humming them as she played nearby with her doll. Suddenly Aunt Jenny started to play a tune Mary had never heard. It ran in ripples and just jumped all over the piano. How it thrilled the little girl. When the music stopped, Aunt Jenny was almost knocked over by the impact of Mary's rush. Clapping her tiny hands, and with delight in her eyes as she jumped up and down, she cried, "Oh, Aunt Jenny, I didn't know music could be so pretty. That is beautiful. More, more, more."

The embarrassed aunt, who had forgotten herself, got up quickly from the piano and walked to the window.

"Mary, here comes Aunt Hetty. Please promise you will not say a word to her of that music I just played. There is nothing wrong with it. It is just a song of a fleeing bird, but your Aunt Hetty doesn't like such music. She says it is sinful. I do love the old hymns, but some of the livelier tunes are nice too. If you will promise me, I will play it again sometime for you."

Mary promised, but with a puzzled look on her face, asked, "Aunt Jenny, does Jesus keep on loving you when you play that song?"

"Yes, child, of course He does. He always loves His own. Why do you ask such a question?"

"Well then, Aunt Jenny, why does Aunt Hetty say that Jesus will not love me if I am naughty? She always acts as though she were afraid He would not love her if she did not do just right all the time."

Just then the door opened and Aunt Hetty, in her black street suit, came in from her shopping. So Aunt Jenny was saved from answering Mary's question. But the question still remained in Mary's mind.

Mary was too young then to understand much, or to know why her love went out to one aunt and not to the other. But her peculiar childhood left many questions in her mind which she never forgot, and years later, when she went away to school, she still puzzled about many of them. How happy she was to get away from this aunt whom she disliked so much. She resolved never, never to go back as long as Aunt Hetty lived.

Dutifully, however, she wrote to both aunts each week. Aunt Jenny's letters were always written first. It seemed such fun to tell her everything. But it took so long to write to Aunt Hetty.

Mary had been at school nearly a year when one Sunday afternoon Jane, who was her best friend, came bouncing into the room with shining face.

"Oh, Mary, I have just spent the nicest afternoon. You know that girl Janette that we all thought was so crazy about religion? Well, I felt sorry for her since the girls all shun her, and when she asked me for the hundredth time to go with her to the Bible class, I nearly knocked her over by saying I would go. And Mary, it wasn't dry and tiresome as I thought it would be. I loved it. It is held at a Bible school, and there are a lot of the students who go. Oh, there were so many young people.

I am going again next Sunday. And Mary, you are coming with me."

"I will be glad to go, Jane. You know I have sort of avoided going to meetings of that kind. I haven't told you much about my life, but I was raised on the Bible. My mother died when I was only three years old, and I went to live with two aunts. Both read the Bible every day. The one was loveable, kind, and good. The other was stern, cold, and sometimes I thought cruel. I hated her then and I still don't love her. I've said nothing to anyone about it, but I've been thinking a lot lately. Since the Bible is the Word of God, how can it produce such different results in lives? I became disgusted with teaching that would make anyone like Aunt Hetty. But I hope by going to your Bible class I can find out just what the Bible does teach.

The next Sunday found both of the girls seated near the front of the Bible class. They were made to feel so welcome by the many students of the school who came to shake hands with them, that they returned again and again. A cordial welcome was not all that drew them back, however, for the man of God who taught the class was indeed a wonderful teacher, and he made the Bible and its doctrines live for those who came to hear.

As Mary listened Sunday after Sunday, she realized that there was something wrong in her life, and somehow it all seemed to be linked up with Aunt Hetty. One Sunday the discussion was on the verse, "Perfect love casteth out fear." All week this kept going through Mary's mind. "Perfect love casteth out fear." She began to realize that it must be that Aunt Hetty feared God. Could it be because the Lord didn't love? No. Then it must be, since the Lord loved everyone, that Aunt Hetty was seeking to serve the Lord in fear and not in love. Mary was sure her one aunt did not love the Lord the way the other one did, so it just had to be that the one aunt loved and the other feared.

Then Mary turned the searchlight of the Word of God upon her own life, and she said to her friend, "Jane, do you know, I am just as bad as my Aunt Hetty?"

"Why, what do you mean Mary?" said Jane.

"Well, I know Aunt Hetty feels as she does toward the Lord because she fears Him, and I feel as I do toward her because I fear her."

"How interesting Mary, when did you think that all out?"

"Oh, I have been thinking much; but I need to know more. I think—Jane, do you suppose the Bible teacher would help me?"

"I am sure of it Mary, want me to go with you?"

"I believe I'd rather go alone. Thanks anyway." So Mary sought an interview, and from that talk she came away a much wiser girl, for now she knew why there was the difference in her two aunts. She knew now why, after reading her Bible, Aunt Jenny could sing and laugh, making everyone happy, and why, after reading hers, Aunt Hetty would seem sad and discouraged.

Mary was so happy in her new-found knowledge, so glad that now she too could find joy in her Saviour, for she knew He did love her, that into her heart there came a love and forgivenes for Aunt Hetty. She was sorry that Aunt Hetty was so blinded to the grace of God and that she made life so hard for herself and everyone else.

She could hardly wait until she returned to her room so she could write to her aunt. In that letter she poured out her childish heart to this unhappy woman. She told her how she had always hated her, but that now she was sorry for it and wanted Aunt Hetty's forgiveness. She pleaded with her also to turn from her sternness and unhappiness and let the lovelight of the Lord shine into her heart. She sought to get her to see His mercy, and above all else to realize that He deals with each one of His children in love. She also asked her aunt to write soon and tell her she was forgiven for the attitude she had had toward her for so long.

Fearfully she sent the letter, for it seemed so peculiar to write in this way to Aunt Hetty. Anxiously she waited for a reply; and then one day it came. Eagerly she tore it open and began to read. Tears of joy ran down her cheeks, big salty tears, as she stood in the middle of the room and clasped the letter to her. How her heart went out to this blinded woman who for so many years had lived in fear and bondage. To think that the Lord had used her to bring the light of the Lord's love to this one whom she had always hated! In this letter her aunt, for the first time in all her life, unburdened her soul, and, as though a burden had rolled from her shoulders, she wrote freely of her years of fear-filled living for the Lord. The Lord had used Mary's simple confession and plea for forgiveness to open the heart of this maiden lady whom no one liked, and she fully forgave her niece, and told her she loved her even as much as Aunt Jenny did.

Determination not to go home had changed now, and Mary longed for school to be out so she could return home to these aunts, both of whom she loved. Her problem was solved. Life seemed so different.

That night she fell asleep with the tune ringing in her heart that she had learned at Aunt Jenny's knee:

Jesus loves me, THIS I KNOW,
For the Bible tells me so.

—o—

S. M. C.

The Scripture Memory Club has been in existence just three months and already we have a goodly number of members. How happy we are to welcome all of you into our club, so that you may enjoy with us the blessings of memorizing one verse each week for one year. At the end of this year, which will be January 1, 1935, each member will take an examination and write us a letter, telling the way you memorized the verses and the blessings received from "hiding the Word" in your heart. A reward will be given the boy or girl earning the best grade in both the examination and the letter.

This reward is especially appropriate, for it will not only contain every memory verse learned during the year, but many others, which, if read with an open mind, will bring rich blessing to the soul, growth to the life, and peace to the heart of the one who earns it. The reward is to be a beautiful ten dollar Scofield Bible.

We want every boy and girl between the ages of eight and sixteen who reads or has access to "Grace and Truth," to learn our motto, Psalm 119:11, and write us a letter, joining our S. M. C. We also want every member of our club to feel free to write us at any time asking any question you may have about any of the memory verses or any other verse in the Bible.

The memory verses for the month of April are: Isaiah 26:3; Ephesians 2:8-9; John 3:16; Jeremiah 17:9.

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HODGE PODGE PUZZLE

1. "Terash eht eth rold ettirh"
2. "Heltov ta lal a mites nidref"
3. "Ehridt het nobse nebork a tipris"
4. "Ridnefs hektam yamn hatlew"
5. "Nacenoctuen a rathe a ferluech remyr tehkma"
6. "Nandutsignerd a anm fo hyugtripl heklawt"
7. "Comk ta keam lofos ins"
8. "Anm a heet voel adn eh liwl seiw kebure"
9. "Sebleds si fo tsju het reoymm eth"
10. "Deglewnok nme iews lya pu"
11. "Lafl het si leppoe sucnoel on reweh"
12. "Hitw rold het ni lal nihet rtsut eraht"
13. "Retcehtorc eh mowh rldo eth volthe"
14. "Dolr het aerf hout"

To solve the puzzle arrange the letters of the words in right order. The result will be portions from different verses of the Bible.

To the first one sending in the correct statements and their location in the Bible the reward will be given, which will be "Wood Cottage" by Dresden.

The reward for the March contest was won by Betty Jane Collins, of Illinois.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Earnest, hard working Gayel Bender, D. B. I. student in '32, with his able and industrious wife, formerly Dorothy Wright, also former D. B. I. student, working under the direction of R. S. Beal in Tucson, Arizona, is putting over a strong Christian testimony. During the first part of March Mr. Bender, in conjunction with another Christian worker, held revival meetings at the Tucson Amphitheatre School every night, with a Booster Junior Choir adding enthusiasm and interest.

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Rev. W. R. Gorsage, D. B. I. '24, and wife, D. B. I. '23, are busy workers in their field in Winslow, Arizona. Adopted baby, Walter Raymond Jr., one year old March 4, is growing rapidly, and is a strong, healthy baby. The Gorsages are much encouraged by the progress God is enabling them to make in their work. May God bless and prosper them in the service of Christ.

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Rev. Pat Clifford, D. B. I. '33, Canadian, likeable, aggressive, very properly to be termed a fighting Fundamentalist, pastor of Smith's Falls Gospel Tabernacle in Ontario, Canada, has a thriving young people's work, growing Sunday-school, and a good church attendance. Souls are being saved. A February Sunday saw eleven decisions for Christ. With services weekly in two nearby villages, Rev. Clifford is conducting meetings every night except Saturday and Monday.

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Dr. Rowland V. Bingham, General Director Sudan Interior Mission, left recently for Ethiopia, "where he plans to spend probably six months in conference with the leaders and missionaries of that field. Pray that this visit may be used of God in a mighty way to spiritually quicken the lives of all the workers and to plan wisely for future advance in that great and needy field where the Lord has given such marked blessing."

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Frances Paul, former D. B. I. student, little in body but big hearted, zealous missionary to the Holy Land, formerly reported planning language study in Jerusalem, writes a letter headed, "Newman School of Missions, Thabor, Jerusalem, Palestine," indicating that she is there. She says, "I am so, SO, SO happy to be getting the language at last and am enjoying it much though I am working hard. I hope you will pray for me that my tongue will somehow be able to master the difficult sounds of the Arabic language." The D. B. I. Student Organization, helping in Miss Paul's support, is especially interested in her and thankful for such an all-for-Jesus missionary to aid and support in prayer. We ask all of our "Grace and Truth" readers to join in prayer for complete meeting of financial needs so that Miss Paul may continue her language studies in Jerusalem.

Mrs. Hannah Roach, D. B. I. '30, stationed at Tamshiyacu, Peru, under Inland South America Missionary Union, in an article covering almost the back page of the March issue of "Inland South America," the mission's monthly paper, writes, "The work among the sick ones gives a wonderful opportunity for reaching those who otherwise do not dare come near the 'Evangelista.' Oh, how they are sick in body as a result of sin. Ministering to their bodies is only a means of reaching their souls, which need far more healing and cleaning than the bodies .... We need some nurses and doctors. Will you not ask the Lord to send them out?"

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Rev. Scott Searle, of Mt. Packard M. S., Tembuland, South Africa General Mission, "speaks of the ex-witch-doctress, Tenjiwe, having been attacked by evil spirits, doubtless in an effort to regain possession of this woman. She suffered greatly, mentally and physically, as she resisted them, and called for the missionary to pray with and for her. God graciously delivered His suffering child, to her great joy and that of Mr. Searle."

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Lillian Daniel, D. B. I. '28, Junior Worker of China Inland Mission, located at Langki, Ankwei, writes a long, interesting letter to President Fowler. "Today (Feb. 14) is Chinese New Year's day, according to the Lunar Calendar, the day of greatest demon worship of the year. We heard the firecrackers going all night, more or less, and the air reeked with incense this morning when we got up. New Year's callers have come all morning and the Lord has made it a precious season to the Christains, a good number of whom are just this year replacing their former yearly idolatrous renewal of idols and their worship for the worship of the true God in the little home "shrine." I say "shrine" to signify the most honored place in a Chinese home, simply a table before which all precious things of the household are placed, guests are entertained, and, in most homes, where they gather to eat. It is just the heart of the home, and this place is where the believers put up pictures or texts."

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Rev. Ernest E. Lott, D. B. I. Evangelistic Department head, reports splendid results in work this year. Bad weather prevented street meetings only twice. The first day of spring, more men were present at the weekly street meeting than at any other meeting this year. Response at laundries is good. Each Wednesday at 11:30 A.M. the big school bus and several smaller cars leave the Campus for street, shop, and laundry meetings, carrying between fifty and sixty eager and earnest students. They preach, sing, distribute tracts, do personal work, and bring back encouraging reports of souls saved and helped. It's worth while.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THE BASIS OF CHRISTIAN FAITH

It is gratifying to know that this stalwart book on Christian Apologetics has run into a second edition. Certainly it is a book that fosters faith and banishes doubt. This it does, not by harsh assertion, but by cogent and convincing argument. The author is abundantly able to give a reason for the hope he cherishes. The book is all the more significant from the fact that the author, in the first year of his life in a university, was robbed of his Christian faith. Afterward his faith was restored by a sound conversion and a distinct Christian experience, so that he knows whereof he affirms. While the experience of regeneration is the only cure for fundamental doubt, yet our author believes that many strong and appealing reasons can be given for accepting the Christian religion; and his book is a confirmation of that claim. We would like to recommend Mr. Hamilton's masterly work to all classes of people: to those of strong faith that they become still stronger and have the courage to bear witness; to those of wavering faith that they may take a solid stand on the Rock of Ages; to those who are wandering in doubt that they may have their doubts removed; to out-and-out unbelievers that they may be open-minded enough to reconsider their position and see whether they cannot attain the joy of Christian faith and experience. The new edition is an improvement on the first, although the first edition was most valuable. The author's presentation is up to date. He meets the objections raised by the skeptical phliosophies of the day, as well as those raised by unbelieving scientists.

"THE BASIS OF CHRISTIAN FAITH" (Revised Edition), by Floyd E. Hamilton, A.B., TH.M. Harper & Brothers, 49 East 33rd Street, New York, N.Y. Price, $2.25.

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CHRIST FOR ME, and Other Addresses

The above heading is the title of the last chapter of this spiritually uplifting book, which contains fifteen addresses that were delivered by the author to many thousands of people. In response to many requests, they have been issued in book form. The author knows how to re-tell a biblical story in a very engaging manner that makes it seem almost like a new story. He has an original way of putting things without being sensational. Intensely practical, he always builds on the foundation of true biblical doctrine. Each message is based on a text from the Bible, and is treated in a way that arrests and holds attention. For the practical religious life it is a stimulating book.

"CHRIST FOR ME, and Other Addresses," by Charles Forbes Taylor. Fleming H. Revell Company, 158 Fifth Ave., New York, N.Y. Price, $1.00.

GREEK PAPYRI OF THE FIFTH CENTURY

The author of this scholarly book is a professor in the Southern Baptist Theological Seminary, Louisville, Kentucky. His book is published as a memorial in honor of his well-known colleague, Dr. A. T. Robertson, who has recently celebrated his seventieth birthday. The honor is well bestowed, for Dr. Robertson is known as an outstanding Greek scholar, and has done much in the interpretation of the Greek of the New Testament. Dr. Davis' book imparts much information regarding the discoveries of various papyri of the first century of the Christian era. Some of them throw light on the New Testament, and are of evidential value in showing why the Holy Spirit selected the KOINE (vernacular Greek) as the language for most of the New Testament. The book contains the Greek texts of many of these papyri, gives translations of them, and follows with notes of explanation. The book is of special interest to people who read the Greek.

"GREEK PAPYRI OF THE FIRST CENTURY," by W. Hersey Davis, D.D. Harper & Brothers, 49 East 33rd Street, New York, N.Y. Price, $2.00.

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OUT OF HIS TREASURE HOUSE

The author of this book is a lover of children, and knows how to talk to them. He does not have a "patronizing" way, which even boys and girls are apt to resent, but speaks to them as if they could understand ordinary simple adult language. All these addresses are drawn from texts and incidents in the Bible. He finds very suggestive material in some of the rather out-of-the-way and little-noticed parts of the Bible. Note this text, "Why went ye nigh the wall?" (II Sam. 11:21). Did you ever think of that verse as a text for a sermon? You come upon the unexpected in many of these original addresses. They are good food for older people as well as for children. The author believes that the Bible is the best treasure house of truth for both children and their elders.

"OUT OF HIS TREASURE HOUSE," by Donald Davidson, Ph.D. Pickering & Inglis, Publishers, 229 Bothwell Street, Glasgow, Scotland; also London and Edinburgh. Price, 2s. 6d. ($0.60).

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THE KING'S OWN HONORS ROLL

On account of the fluency and eloquence of the author's style, as well as the subject matter of which he treats, this is a very attractive volume. He means, by his somewhat enigmatical title, to set forth the glories and dignities of Christ which are unveiled in the book of Revelation. Such disclosure, he holds, is the main purpose of the last book of the Bible. Besides portraying our Lord's diver-

sified characteristics and honors, the author also depicts His associates who cooperated with Him and to whom He "lends the fullest weight of His imperial dignity and infinite majesty." Every associate whom He blesses He glorifies. In this fine book, interpreting the Apocalypse, our Lord is set forth as the "Sovereign Administrator," the "Sole Executor," the "Solitary Mediator," and the "Stately Adjudicator." In dealing with the contents of Revelation, Dr. Rolls makes everything contribute to the glory of the King, Jesus Christ. A fine feature of the book is the way in which the author shows the harmony of other parts of the Bible, both the Old and New Testaments, with the teaching of the last book. Indeed, Revelation seems by this treatment to be a summation of all the doctrine of Holy Writ. For example, Daniel's prophecies agree with the disclosures made to St. John on his apocalyptic island. Some persons will not agree with some of Dr. Rolls' interpretations, but all persons will find his book profitable and uplifting reading.

"THE KING'S OWN HONORS ROLL," by Charles. J. Rolls, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, $3.00.

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BEFOR' DE WAR SPIRITUALS

The Negro spirituals of the South—who is not interested in them, and who has not listened with thrilled emotions to their renditions by colored minstrels? The author of this book was born a few years after the close of the Civil War, and has spent all his life on his family's sugar plantation on Avery Island in southern Louisiana. He had direct contact with the negroes during the reconstruction period of the South and afterward. This has given him ample opportunity to study the negro character, conceptions, and religion. He has made a special study of their peculiar songs, and has reproduced many of them with the words and music. How he went about gathering these songs and putting them on the printed pages makes a fascinating story. He has a real affection for the negroes, and feels a keen interest in their religious lives and the expression of their devotion and worship in their spirituals. His father and grandfather always treated their colored people kindly both while they were slaves and after they were freed. Many people will, we believe, be greatly interested in this unique book. It is illustrated with interesting pictures reproduced from photographs.

"BEFOR' DE WAR SPIRITUALS: Words and Melodies," by F. H. McIlhenny. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. Price, $3.00.

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THE PARTIALITY OF JESUS

When you come to think of it, Christ had His favorites. That is what the author means by the title of his book. He does not use the term "partiality" in the bad sense. Our Lord's favorites are interestingly depicted in this book, making it a very helpful one. His favorite friend was the sinner; his favorite book, Deuteronomy; His favorite name for Himself, the Son of man; His favorite title for God, Father; His favorite place, Olivet; His favorite time, evening; His favorite tone of voice, loud; His favorite attitude toward man, that of service.

"THE PARTIALITY OF JESUS," by E. C. Comfort. The Reformed Press, Grand Rapids, Mich. Price, $2.25.

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GOOD NEWS FROM A FAR COUNTRY

Of course, it is not NEW news that is heralded in this book. It is the old message of the Gospel of Jesus Christ—the "old, old story" which is ever new. Here are ten gospel sermons by ten outstanding preachers of America. All of them are loyal to Christ and the Bible. Here they are—judge for yourself whether these men would shade or diminish any fundamental biblical doctrine: James M. Gray, D. D., William Evans, Ph. D., D. D., Lewis Sperry Chafer, D.D., Arno C. Gaebelein, D.D., Harry A. Ironside, Litt. D., William E. Biederwolf, D. D., R. E. Neighbor, D. D., I. M. Haldeman, D. D., P. W. Philpott, D. D., Herbert W. Bieber, D. D. You see, they are what might be called a "Big Ten." Dr. Bieber is the editor of the volume which is one of a series of sermon books which are being published by the Eerdmans Publishing Company and which are to be entitled "Eerdmans Dollar Evangelistic Pulpit." Some of these sermons are quite pointed and pungent, and all of them are truly worth while.

"GOOD NEWS FROM A FAR COUNTRY," edited by Herbert W. Bieber, D. D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich, Price, $1.00.

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ADDRESSES ON THE SONG OF SOLOMON

Much difference of opinion exists regarding the purpose and interpretation of the "Song of Solomon." Dr. Ironside believes that the Song is a love story composed by Solomon, and that it portrays in terms of affectionate endearment the love of the soul for Christ. Sometimes we felt in reading the book that the application was rather strained, but we have confidence in Dr. Ironside, and since he has given the subject technical investigation, we are willing to abide by his judgment, and so commend his book as one of much spiritual power and inspiration.

"ADDRESSES ON THE SONG OF SOLOMON," by Harry A. Ironside, Litt. D. Loizeaux Brothers, Bible Truth Depot, 19 West 21st St., New York, N. Y. Price, $1.00.

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THE SERMON ON THE MOUNT

It is interesting to read a new and fresh thesis on Christ's notable Mountain Sermon. We wonder how many tomes have been written on this book since it was delivered by our Lord. The author of this book is a scholar, and is therefore able to discuss the original Greek text of Scripture with intelligence. At the same time he is loyal to Christ and the Bible, and believes that we have the sermon recorded in Matthew as it was originally delivered. Of course, not all evangelical believers will agree with the author's view of this portion of God's Word. For example, he believes that the sermon is intended for the guidance of Christians in all ages, and not only for a future dispensation. He tries to show its practical application to the present day. You will be interested in his interpretations. What has he to say about nonresistance; about turning the other cheek; about going the second mile; and about marriage and divorce? Read the book and see.

"THE SERMON ON THE MOUNT," by William Hendricksen, Th. B. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, N. W., Grand Rapids, Mich. Price, $1.50.

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RUSTY HINGES

If you want to know the meaning of the title of this interesting and informing book, you must read the subtitle, which is, "A Story of Closed Doors Beginning to Open in North-East Tibet." You must not think that this "story" is a piece of fiction. It is a true and vivid narrative of missionary work in China just off the north-east border of the mysterious land of the Lamas. Many Tibetans live in the city of Sining, China, or visit that place, and Mr. Learner and his associates are trying to reach them with the Gospel. At times, too, they cross the border between China and Tibet. The author tells us many interesting things about the people and their customs and religions. The hinges of the door into Tibet are rusty, and do a good deal of creaking, but they are beginning to open. Even many of the Lamas give the missionaries and their message a welcome. This certainly is a well-told and instructive story of self-sacrificing missionary work.

"RUSTY HINGES," by Frank D. Learner, F. R. G. S. The China Inland Mission, 237 West School Lane, Philadelphia, Pa.; also 150 St. George Street, Toronto, Canada. Price, 75 cents.

UNEVANGELIZED AFRICA

BANANDI WOMEN—BY Mrs. Helen Hurlburt

In the rugged mountains west of Lake Edward, Belgian Congo, lives a large tribe called the Banandi. They thickly populate a narrow belt of country thirty to sixty miles wide and about two hundred miles long. Until a few years ago this section was under military rule and the people even now resent the presence of the white man among them. The Banandi build their homes on the very tops of the mountains in the most inaccessible places. They cultivate the steepest hillsides, and crops of sweet and white potatoes, corn, beans, millet, and elephant ear root are grown.

The Banandi woman is of average height. Her dress is usually made of skins of animals—goat or sheep—for warmth. She drapes one skin across the front, tying it on her shoulder, and uses two skins for a skirt, while another skin is often used across the shoulders, cape effect; and underneath this she carries the baby all snug and warm. The younger woman wears more cloth, as a rule dark blue cotton cloth, which she wraps around just under the arms. Her body as well as her face and arms bear tatoo marks for the sake of beauty, and her teeth are filed for the same reason. Many beads and ornaments are worn—dozens of strings around the neck and heavy iron rings around the ankles which "clank" as they walk. Small bracelets of beaten brass or iron are worn. The older women wear ornaments of beaten iron which weigh down their necks. Just below the knee and above the elbow are worn bands made of reeds, sometimes a hundred of them on each leg. The men spend their time cutting old tin cans into strips and small pieces which they shape and fit over the reed rings. They value the side of an old gasoline can more than money.

The Banandi know nothing of cleanliness. They cover the skins and ornaments they wear with oil which they make from the castor oil bean. This is very "smelly," but the women love it and grease themselves and their children. This takes the place of a bath! They never bathe with water. When it rains they scamper into their huts as fast as they can. The poor people and often children are covered with itch and other skin diseases. "Yaws" is a common disease among them and we have heard that they expose the children so that they will take this terrible disease from someone who has had it in order that the child may be immune from it when he grows older!

The Banandi woman is industrious. Early in the morning she gets her household duties done—cuts wood, draws water in earthen pots, and carries them from the stream at the foot of the hill on her back. Then she locks the door of her hut with a large slab of wood and starts off for her garden with her children, her chickens, her basket, and her knife. The men clear the land for the garden and the women plant, weed, and gather in the crops. When the children become hungry they sit around their little fire and eat potatoes which they have roasted. As soon as the girls are old enough they learn to help their mothers in the gardens, or care for the baby while mother weeds. The boys usually herd the goats and sheep, or stay with their fathers in the village. We often see queer pieces of wood hung about the children's necks or waists to keep evil spirits away, or to heal them of disease. What a power the witch doctor has over these people. One day as I was visiting the women in their gardens, I came across two grass huts about two feet high. Upon enquiry I learned that a woman in the village was sick and the witch doctor told the people if they placed chickens in these huts the woman would recover. Thus he makes his living!

Pray with us for a real spiritual awakening among these people. If only the people at home could realize the awful darkness in which these people live, and their need of a Saviour, and see the opportunities that are ours today, they would strive with us in prayer until these people turn to the Lord.



Banandi Women

Each Saturday Paul has visited villages near and far preaching and inviting people to services. Always the people are very friendly, but it is sad to see so many of them—the old and middle-aged men and women—content to stay heathen and not willing to turn to the Lord, though they have heard the Gospel again and again in the past five years since our station work began here, and they have seen changes

(Continued on p. 139)

UNEVANGELIZED AFRICA MISSION
Interdenominational, Evangelical, FAITH Mission
536 So. Hope St., Los Angeles, California

John Kaye, Treasurer and Home Director

Rev. Paul F. E. Hurlburt, General Director
Lubero, Belgian Congo, Africa

JOIN THE PENNY-A-DAY CAMPAIGN TODAY!

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

A DEDICATED CONSCIOUSNESS

Mark 8:34-35

I. A DIVINE COMMAND
"Follow Me"
Mark 8:34

II. A GLORIOUS INCENTIVE
"For My sake and the Gospel's"
Mark 8:35

III. AN APPALLING PREREQUISITE
"Let him deny himself"
Mark 8:34

IV. A THRILLING CLIMAX
"Lose your life"
Mark 8:35

—C. L. F.

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GOD IS LOVE

I. WHAT DOES THE LOVE OF GOD MEAN TO THE SERVING BELIEVER?
"Constraint"
II Cor. 5:14

II. WHAT DOES THE LOVE OF GOD MEAN TO THE SORROWING BELIEVER?
"Comfort"
II Cor. 1:4

III. WHAT DOES THE LOVE OF GOD MEAN TO THE SINNING BELIEVER?
"Chastening"
Heb. 12:6

IV. WHAT DOES THE LOVE OF GOD MEAN TO THE SUFFERING BELIEVER?
"Reward"
II Tim. 2:12

—E. E. L.

—o—

ASK—IT SHALL BE GIVEN YOU

I Kings 3:5-12

I. GOD'S INVITATION
I Kings 3:5

II. SOLOMON'S NEED
I Kings 3:7

III. SOLOMON'S REQUEST
I Kings 3:9

IV. GOD'S ANSWER
I Kings 3:11-12

—E. E. L.

—o—

THE BELIEVER'S FULL SALVATION

I Peter 1:3-9

I. REGENERATION
I Pet. 1:3-4

II. PRESERVATION
I Pet. 1:5

III. PURIFICATION
I Pet. 1:6-7

IV. OCCUPATION
I Pet. 1:8

V. CONSUMMATION
I Pet. 1:9

—E. E. L.

—o—

THE MAKING OF MAN-CATCHERS

Matt. 4:19

I. SOMETHING TO BE DONE BY US—"Follow Me"
A. We must be separated to Him
Rom. 12:2
B. We must abide with Him
John 15:7
C. We must obey Him
Luke 6:46-47
D. We must believe Him
Heb. 3:13
E. We must copy His life
I Pet. 2:21

II. SOMETHING TO BE DONE BY HIM—"I will make you"
A. By following—He works conviction and conversion
Acts 8:26-40
B. By our discipleship the Lord makes us fit
I Tim. 2:21
II Cor. 3:5
C. By our personal experience in following Jesus He instructs us
Luke 10:39, 42
D. By His Spirit He qualifies us to reach men
John 16:13

III. A FIGURE INSTRUCTING US—"Fishers of men" The man who saves souls is like a fisherman upon the sea
A. A fisherman is dependent and trustful
Prov. 3:5-6
B. A fisherman is diligent
Prov. 22:29
Rom. 12:11
C. A fisherman is intelligent and watchful
Matt. 26:41
II Tim. 4:5
Matt. 10:16
D. A fisherman is laborious and self-denying
Mark 8:34
I Tim. 5:17

—C. H. S

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

THE WORKERS GROUP

THE workers group of the Denver Bible Institute has taken on an immense responsibility in the *Penny-a-day* campaign. They are assuming the task of getting two hundred pledges. The workers group being small in number and being overloaded with work, this is a particularly ambitious and courageous program for them to undertake. But with the mighty blessing of God upon them we are expecting their efforts to be crowned with success.

—o—

THE STUDENT BODY

THE student body of the Denver Bible Institute has assumed the task of securing five hundred *Penny-a-day* pledges, in order to pay the debt and save the school. It was an hour of special nearness to God and of willingness to go on with Him when the student body, in spite of their own poverty, and in spite of the fact that most of them must work all summer in order to have money enough to go to school next season, took upon themselves the gigantic task of getting 500 *Penny-a-day* pledges. It was a blessed step of faith in God. It was a glorious evidence of the wonderful spirit of devotion and loyalty to Christ and to D. B. I. which pervades our splendid student group. May God give them full success in the big enterprise they have undertaken.

THE STUDENT PAGE

THE Editor has given the last page of the *Penny-a-day* insert of *"Grace and Truth"* to the student body. Beginning with the month of May, the fourth page of this insert will carry fresh and sparkling news of the student campaign for five hundred *Penny-a-day* pledges. This page will be of special interest to *"Grace and Truth"* readers as it will reflect in graphic fashion the atmosphere of the Campus and the spirit of the student body. We believe this contact with the Christian youth and splendid loyalty to the Saviour which is in the lives of our students will bring real impetus to the *Penny-a-day* campaign, as well as blessing and growth to every reader of *"Grace and Truth."*

—o—

SLOWING UP

THERE is a slowing up in the coming in of the pledges to the *Penny-a-day* campaign. This is not a good indication. The slowing up should not come for many days. We appeal to the prayer warriors everywhere to lay hold of God in a special way that there shall be no lagging behind in this vitally important issue, but that every friend of D. B. I. shall be constant and unfailing in his efforts to bring the campaign to its intended goal. Send in the pledges quickly. *Save the pennies and save the school.*

EVERY MAN ACCORDING AS HE PURPOSETH IN HIS HEART, SO LET HIM GIVE (II CORINTHIANS 9:7).

JOIN THE PENNY-A-DAY CAMPAIGN TODAY!

SIGN IT YOURSELF-- TODAY!



D. B. I.

IT DOESN'T take long to get acquainted at D. B. I. The new student finds himself in the midst of the finest of Christian fellowship. Everybody on the happiest and most congenial terms with everybody else. The frank and delightful informality is contagious. He finds the President, Dean, and members of the faculty mingling with the students in unaffected and democratic freedom. In the dining room he finds himself seated at a small table with three or four students and some members of the official Workers family. He begins to experience the exhilaration of consecrated youth and friendship. He begins to realize in a new way the emptiness of the world and the privilege of service for our Lord and Saviour Jesus Christ. He begins to see eternal values in their true light. He very quickly discovers that he is getting a scriptural perspective on life and its problems. He finds himself joining with the students in some familiar gospel chorus which he had grown familiar with back home, but the next moment he is groping with lips and voice through some new message-filled song which, even though strange, fills his heart with gladness. A moment later as he walks across the Campus with a group of his fellow-students, he says, *"So this is D. B. I. Well I like it."*

Within a few hours in all likelihood he is introduced to his Industrial Department and his job, because a great many D. B. I. students—owing to shortage of cash—are compelled to take advantage of D. B. I's Industrial plan in order to get through school. The D. B. I. Industrial departments make it possible for a goodly percentage of her students to take the course at a minimum expense.

A word of testimony from students of this year will quickly show what D. B. I. means to our student body. Here is a letter from one of our students which came to us from Wisconsin.

> If it were not for the Industrial departments of dear old D. B. I. I would not be in a Bible school today, training for His service, for which I've given my life. These departments not only afford most of us students the privilege of working our way through school but they also train us along various industrial lines, making real men and women out of us, and preparing us in a greater way for His service. I consider the training at D. B. I. in a threefold way:
>
> 1. The Personal Christian Life Training.
> 2. The Biblical Training.
> 3. The Industrial Training.
>
> Thank God that I am in a school where the Spirit of love prevails, and where the Lord Jesus is exalted and the dear old Book is expounded in all its simplicity and truth.

And here is another letter, this one being from a Michigander.

> I wish to express my appreciation for such a school as D. B. I. where a person with a small amount of money can come to study the Word of God so he can give it out to others.
>
> I surely praise God for the blessing we receive as we study the Word and the Christian fellowship and help we enjoy.
>
> I also praise Him for the Industrial departments whereby a person can work for his or her room and board, and by this put into practice what he learns in the class room.

A whole sheaf of such testimonies are now lying on the Editor's desk. They all speak forth the one enthusiastic declaration, "I thank God for D. B. I." "I have been gloriously steadied in my Christian life by D. B. I." "I am stronger in Christian warfare since coming to D. B. I." "I love the Saviour more than ever since coming to D. B. I." "I yearn for my life to count for Him." "I thank God for the Industrial departments at D. B. I." "The Industrial departments have made it possible for me to train for the service of my Lord." "If you did not have Industrial departments I would have no training in the things of Christ."

And this is the school and the work which the *Penny-a-day* campaign is designed to save from closing. We are trusting God to lay it upon many hearts to join in the campaign and deliver the school from debt. It is a far-reaching and blessed work. It is gloriously worth rescuing. *Save the pennies and save the school.*

GET OTHERS TO SIGN IT!



". . pennies . . . . . merely pennies . . "



HOW INSIGNIFICANT THE PENNIES ARE BUT WHAT A POWER THEY CAN WIELD. "LITTLE IS MUCH WHEN GOD IS IN IT." WE HAVE CRIED TO GOD TO MULTIPLY THE PENNIES AS HE MULTIPLIED THE BREAD AND FISHES IN THE DAYS OF LONG AGO. WE BELIEVE IT IS THE PURPOSE OF HIS LOVING HEART TO GIVE THE VICTORY. JOIN THE CAMPAIGN TODAY. "SAVE THE PENNIES AND SAVE THE SCHOOL."



CUT OUT, SIGN,
AND MAIL TO THE
D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school."

Desiring with all my heart to keep the Denver Bible Institute from being forced to close he doors, I gladly join the effort being made by her friends to pay off her debt and thus preserv her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seve dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D.B. in this hour of crisis, and to do all in my power to get at least two other persons to sign th pledge and join the Penny-a-day Campaign.

Signed.....

Unit No .....

Address.....

.....

(Do not write here.)

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same da (Jan. 1, 1934). Payments on pledges should be paid, when possible, every thirty days. All Penny-a-da pledges are to pay the debt and should not be confused with the current expense. The current expens funds do not abate. Penny-a-day pledges should not be made at the expense of the current expens fund.

Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

II Cor. 8:11

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR Questions by C. REUBEN LINDQUIST
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 10 **Sunday, June 3, 1934**

JESUS IN THE SHADOW OF THE CROSS

Lesson Text: Matthew 26:31-46
Devotional Reading: Psalm 42:1-5

Golden Text:

"And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matthew 26:39).

We will study today's lesson under three headings: (1) Peter's Vacillations, (2) Christ's Prayer, and (3) Judas' Betrayal.

I. PETER'S VACILLATIONS

Peter with his spontaneity and impulsiveness has a peculiar appeal for practically every student of the Word of God. His weaknesses are so typically human that we recognize ourselves in his erratic performances and there consequently arises almost immediately a kindred feeling. How weak and vacillating Peter was.

In Matthew 14:24-32 there is the record of his remarkable walking upon the water. As he and the other disciples were together in the boat they saw the Lord Jesus approaching them walking on the water. Without a moment's hesitancy Peter throws aside his garment and leaps from the boat, walking on the water toward the Lord. What an example of faith. What an example of implicit confidence in the power of the Lord. How it excites us to emulation. But a moment later Peter sees the boisterousness of the wind and his confidence is gone. His faith in the Lord Jesus is gone. The eye that has rested in trustfulness upon the countenance of the Saviour is now completely engrossed in the leaping of the waves. The mighty victory of faith is suddenly turned into ignominious defeat because of unbelief.

In Mark 8:27 to 33 we find another astounding example of Peter's unreliability. The Lord Jesus was talking with His disciples and He raised the question with them, "Whom say ye that I am?" (Mark 8:29). All of the disciples were present. They all had equal right to reply. But it is Peter who burst into the limelight with the perfectly beautiful testimony, "Thou art the Christ" (Mark 8:29). The word "Christ" means "The Anointed, the Messiah." So that the testimony which has come from the lips of Peter is the most significant testimony to which a Jew could give expression. He has said to the Lord Jesus, "Thou art our Messiah." Surely Peter has ascended to a glorious height of faith. The simplicity of his expression is positively sublime. Independent and irrespective of the criticism and even persecution which may befall him because of the stand which he has taken, he bravely declares, "I recognize you are our Messiah." Then the Lord charged them that they should tell no man about it. "And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31). And the moment He predicted His crucifixion Peter backslides. Almost instantaneously he forgets the magnificent testimony which has just been dwelling upon his lips. The very next words tell the depth to which he had fallen: "Peter took Him, and began to rebuke Him" (Mark 8:32). Peter actually rebukes the Messiah, the one who but a moment before has been ascribing all honor unto Jesus is now assuming a position of authority over Him and actually indulging in rebuke. So complete is the sweep of the pendulum in Peter's vacillation that the Lord Jesus is compelled to say to him, "Get thee behind Me, Satan" (Mark 8:33).

In Mark 9:1-7 is recorded another example of Peter's lack of stedfastness. In verse one Jesus promises that there will be some that are there standing with Him that shall not taste of death till they shall see the Kingdom of God come with power. Those who are chosen for this specially delightful experience because of their faith are soon revealed. Six days later Jesus takes Peter, James, and John, and leads them into a high mountain apart by themselves and is transfigured before them. Because of walking close to Him they are accorded this outstanding honor. And as they beheld Him transfigured, there appeared unto them Elias and Moses and they were talking with Jesus. It is indeed a blessed moment. A moment of sacred import. It is one of those moments in life when silence is indeed golden. At such a time the average soul is so deeply impressed that he has no words. In fact verse six says concerning Peter that he "wist not what to say: for they were sore afraid." But silence was not Peter's policy. So the record says, "Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias" (Mark 9:5). He could hardly have said anything worse, for his words could have but one meaning, that he had placed the Lord Jesus and Moses and Elias on exactly the same ground. That they were equally meritorious of being worshipped; that three tabernacles should be erected at once so that Moses and Elias and Jesus could be worshipped. It was a subtle insult to Him Who is the true God. And once more Peter has given us a striking example of the most unusual vacillation.

JOIN THE PENNY-A-DAY CAMPAIGN TODAY!

Galatians 2:11-16 gives another example of this heart-breaking weakness in the apostle Peter.

The events of today's lesson tell the same story. Jesus has just said, "All ye shall be offended because of Me this night." "Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice" (Matthew 26:33-44). And although sad and disappointing, the prediction made by the Saviour was fulfilled. Peter denied Him thrice.

Such repeated defeats as we see in the life of Peter are not the necessary experience of the believer in Christ Jesus. By nature we are all vacillators. By grace we may be solid and steady and reliable. Through dependence upon the Lord instead of dependence upon self, human wobbliness may be fully broken down and in its place the Spirit of God will develop strength and beauty of life. The appeal of the Holy Spirit through the apostle Paul is, "Be ye stedfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58).

II. CHRIST'S PRAYER

The Lord Jesus and His disciples now come to a place called Gethsemane. He says unto the larger group, "Sit ye here while I go and pray yonder." He takes with Him the smaller group consisting of Peter and the two sons of Zebedee and begins to be sorrow-filled and troubled. He says unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me" (Matthew 26:38). And He goes forward a little and falls on His face, and prays, saying, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. 26:39). The sad incident with all its sacred appeal is familiar to the students of the Word of God.

What was the reason for the very evident concern of the Lord? Why were the emotions of the Creator of the universe and the Author of eternal redemption torn to their depths? What was the cup which He did not desire to drink and which caused Him to earnestly pray to the Father, "Let this cup pass from Me"?

The cup could not have been consciousness of sin committed by Himself because He did no evil (I Peter 2:27). He was holy, spotless, and undefiled (Heb. 7:26). In Him was no guile (I Peter 2:22).

The cup could not have been a sense of personal helplessness for He knew that after He had laid down His own life He had full power to take it again (John 10:17). He and the Father were one (John 10:30).

The cup could not have been a general innate fear of death for He had faced death with utter calm and equanimity several times during the exciting years of His ministry (Matthew 8:23-27; Luke 4:28-30).

The cup which He was asking might pass from Him could not have been His specific and definite death on Calvary toward which He had been and was steadily and changelessly moving. His own words in John 12:24 to 33 forbid the thought. On the contrary He declares in verse twenty-seven, "For this cause (to die, verse twenty-four) came I unto this hour."

The cup could not have been His sorrow over the indifference and apathy of His disciples, for He predicted their defection. He knew that Judas would betray Him (John 13:21-27), that Peter would deny Him (John 13:36-38), and that all the disciples would flee (Matt. 26:31).

The cup which He cried out against could not have been our terrible sin-load which some believe He was already beginning to bear as He prayed to the Father in Gethsemane. They point to the Old Testament victims dying on Jewish altars and tell us that Jesus submitted to the "knife" in Gethsemane and to the "fire" on Calvary. But it was the "knife" in the type which brought about the death of the victim, and Jesus did not die in Gethsemane. The theory that God began to lay our iniquities on Christ in Gethsemane cannot be true because the Holy Spirit declares that His sin-bearing was on the cross.

> Who His own self bare our sins in His own body ON THE TREE (I Pet. 2:24).

The Bible teaches that His sin-bearing was "on the tree." It is thinking "above that which is written" (I Cor. 4:6) to transfer some of His sin-bearing to Gethsemane.

The answer to our inquiry lies in a line of truth which is clearly set forth in the sacred text. The reason our Lord burst into bloody sweat and cried unto God to remove the cup from Him is because He had become the focal center of satanic attack. Luke's record explicitly says, "And being in an agony (Gr. "agon," conflict, battle, warfare) He prayed more earnestly" (Luke 22:44). Jesus indicates who has precipitated this conflict—"The prince of this world cometh, and hath nothing in Me" (John 14:30). The reason for the attack being that summary judgment is about to fall on the prince of the world (John 16:11), hence his fury. The Scriptures frankly declare that Satan has the power of death (Heb. 2:14), and Jesus does not disguise the fact but unhesitatingly avers that under the awful pressure of the satanic onslaught His soul is "exceeding sorrowful, even unto death" (Matt. 26:38).

And Satan's attack is made under conditions which are most unfair. He knows that Jesus is determinedly holding Himself within His self-imposed human limitations. He knows that Jesus could call twelve legions of angels (Matt. 26:53) to His assistance but He will not. He knows that Jesus could command fire to come down out of heaven and consume His enemies, but when the disciples suggested He use that method He rebuked them (Luke 9:54-55). Satan with wicked cunning attacks Jesus at a time when the mighty Lord of glory, for purposes of redemption, has put Himself in the place of man, and as man circumscribed by man's limitations is moving without deviation from His course toward a climax and a performance which means the doom of Satan and his schemes. For Christ is on the way to Calvary where He purposes to utterly frustrate Satan by cancelling all the human sin that Satan's machinations ever have or ever will bring about. At this stupendous moment when the infinite purposes of God forbid Christ's resorting to His divine prerogatives, and when death on Calvary for the iniquity of us all is His goal, Satan attacks, and seeks to bring about the Saviour's premature death. The assault comes with devilish passion and indescribable shock. Jesus tells His disciples that He is on the verge of death. Our Lord does not exaggerate. The next moment He is crying to His Father, "Let this cup pass from Me." It is not death on Calvary for our sins that He desires to escape, but premature death in the conflict with the Devil, that He asks shall pass from Him. And God hears His prayer and answers Him. The terrible incident is mentioned by Paul in Hebrews 5:7:

> In the days of His flesh . . . . He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.

The passage definitely tells us that God saved Him from death. God answered His prayer. It was not only a crushing defeat for Satan, but it was an outstanding demonstration of the utter submissiveness and obedience of the Son to the Father, and an impressive revelation of His true humanity.

And thus the Scripture brings us the precious truth that our Lord in His unqualified devotion to our souls, in great sorrow and horror called on God to save Him from a satan-produced death coming before the proper time, in order that He might live a few hours more to die on Calvary for the sins of an undeserving and ungrateful world. Thank God, His prayer was answered.

III. JUDAS' BETRAYAL

Every soul that has come to love integrity has a sense of mingled commiseration and loathing for a traitor. A loyal American is rightly incensed at the mention of Benedict Arnold, for Arnold betrayed our great national leader, George Washington. Every true Christian finds his soul stirred to the depths at the mention of the name of Judas,

for he betrayed our spiritual Leader, our Saviour, our Redeemer, the Lord Jesus Christ Himself.

The kiss of Judas is referred to by one writer as "the most dastardly kiss in all history." The contemplation of the sin of Judas fills the heart of the believer in Christ Jesus with the earnest desire to be faithful and true to the Saviour whatever the circumstances of life may be.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A story is told of a sick child. The physician said he could not recover. The pastor was called in to pray. With sympathetic voice he reverently prayed, "Thy will be done." "No," the mother passionately interrupted, "not that; MY will; the child must live." And the child did live, and lived to break his mother's heart and disgrace her name. He simply breathed in his mother's spirit, and lived it out to its logical conclusion.

—S. D. Gordon, in "Quiet Talks on Home Ideals"

Richard III went out at twilight to reconnoiter; he found a sentinal fast asleep at the outpost. The king promptly stabbed him to the heart, and left upon his breast a paper with the stern inscription, "I found him asleep and I left him so." What a contrast to the patience and tenderness of the Lord with His sleeping disciples—and with all of us.

—"Sunday School Times"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What does the name Peter mean? (John 1:42)
2. Why did Peter fail? (Matt. 14:30; I John 4:18)
3. How can we best please God? (Heb. 11:6)
4. How can the Christian live a victorious life? (I John 4:4-5; Gal. 2:20; Rom. 11:20; II Cor. 5:7; I Tim. 4:10)
5. Did Jesus resent the death on the cross? (Isa. 53:11-12; John 18:5; Phil. 2:8)
6. Did Jesus resist going to the cross? (John 10:17; 12:27; 18:37)
7. How can the believer overcome the Devil? (Phil. 4:13; Eph. 6:11-18; Jas. 4:7; I Pet. 5:8-9)
8. Is Satan even now a defeated foe? (John 16:11; Rom. 16:20; Col. 2:15; Matt. 25:41)
9. Was Judas Iscariot chosen by Christ as an apostle? (Matt. 10:4; Luke 6:13, 16; Acts 1:16-17)
10. Was Judas Iscariot saved? (John 6:70-71; Matt. 27:3-10)

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AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

There is a precious lesson for each one of us in the verses of Matthew 6:6-13, which is a portion of our lesson. We read that while Jesus was at the house of Simon, the leper, a woman came to Him with an alabaster box of very costly ointment. She broke the box, and poured the precious ointment on the Saviour's head. As she broke the box of ointment, its fragrance was everywhere. The disciples could not understand why this costly ointment was wasted in this way. They thought only of the money that could be gotten for it and of how much more could have been done with the money if given to the poor. The woman thought only of her Lord and what she could do to show her love for Him, but the disciples lost sight of this one thing.

Our Saviour was about to go to the cross of Calvary and there give His very life for the sins of the people. His body was broken for us, and His precious blood was poured forth to cleanse us from our sins. The Saviour did this because He loved us. Truly His love should cause us to be willing to give our all to Him. We can never give too much to the Lord.

With love in Him,
Aunt Anna

Second Quarter, Lesson 11 **Sunday, June 10, 1934**

JESUS ON THE CROSS

Lesson Text: Matthew 27:33-50
Devotional Reading: Psalm 22:1-5, 14-19, 27, 31

Golden Text:

"Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).

We come in today's lesson to that event which, to the believer in Christ Jesus, is the climax event of the history of the world, the crucifixion of Jesus Christ our Lord. We will discuss it in four sections, (1) Prophecy, (2) Disdain, (3) Darkness, (4) Death.

I. PROPHECY

In the few hours covered by the verses of today's lesson our Lord Jesus Christ becomes the Sin-bearer for the world of sinners. It is the greatest tragedy and the greatest blessing of history. Against the background of the Saviour's suffering and blood-shedding, with all the divine purposes of redemption being wrought out to their glorious fruition in the salvation of souls, the Lord shows that every event which occurs in connection with Calvary becomes a blessed and satisfying demonstration of the integrity, accuracy, and inspiration of the Word of the living God, for at Calvary He fulfilled prophecy, not in an indifferent, offhand method, but with a meticulous exactitude which brings the student of the Word of God face to face with the inescapable conclusion that Paul's statement in II Timothy 3:16 and 17 is to be accepted without reduction in any sense. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

The prophecies declared that they would give Him gall in the hour of His sorrow and suffering. The story in Matthew shows that this diabolical refinement of torture was actually resorted to.

The Prophecy in the Old Testament	The Fulfilment in Today's Lesson
1. Psalm 69:21 They gave Me . . . . gall.	1. Matthew 27:34 They gave Him vinegar to drink mingled with gall.

The Holy Spirit, speaking through the Psalmist in the Old Testament, describes the crucifixion with the graphic language, "They pierced My hands and My feet." The New Testament narrative briefly declares the fulfilment.

2. Psalm 22:16 They pierced My hands and My feet.	2. Matthew 27:35 They crucified Him.

The Old Testament prophecy even goes into detail concerning the disposition of the clothing of our Lord and Saviour, adding that last particular touch concerning the casting of lots for His vesture, which is of such a type and character as to defy skepticism, for when we turn to the New Testament, the startling exactness of the fulfilment leaves nothing more to be said.

3. Psalm 22:18 They part My garments among them, and cast lots upon My vesture.	3. Matthew 27:35 They parted His garments among them, casting lots.

And now the Old Testament prophecies predict that when the Messiah does pass into His terrible suffering, that instead of meeting with loving sympathy on the part of those for whom His sufferings are endured, He meets either with cool and calculating inspection as from an audience that is interested in a show, or with scorn and derision. In setting forth the fulfilment the New Testament does not leave out any of the features of this awful experience.

4. Psalm 22 Many bulls have compassed Me . . . . they gaped upon Me.	4. Matthew 27:36 They sat and watched Him there.

The item sets forth the derision as it is declared in Old Testament prophecy and New Testament fulfilment.

5. Psalm 22:7 All they that see Me laugh Me to scorn; they shoot out the lip.	5. Matthew 27:39 They that passed by reviled Him.

But the Holy Spirit, knowing the skepticism of the human heart, is especially careful to see to it that the Scripture carries the prophecy even into an explicit statement as to what His tormentors would say to Him as He hung on the Tree. They will jeer at Him for trusting the Lord, and suggest that the Lord should deliver Him. In the New Testament narrative we find that this is exactly what the crucifiers of our Saviour did. They cried unto Him, "He trusted in God: let Him deliver Him now."

6. Psalm 22:8 They said, "He trusted on the Lord that He would deliver Him: Let Him deliver Him."	6. Matthew 27:43 They said, "He trusted in God: let Him deliver Him now.

But so determined is the Lord that those who reject the Word of God shall have no logical ground on which to base their rejection that the prophecy carries us even into more minute detail. The next step is to reveal to us what the Saviour Himself declared on Calvary. The prophecy actually gives us the language, and when we come to the fulfilment we find that the prophecy was startlingly accurate. On the cross our Saviour cried, "My God! My God! Why hast Thou forsaken Me?" In this, one of the most significant statements of all Scripture, we immediately see the indication that God's grace is operating at that moment. In loving provision for a sin-cursed race our sin has been placed upon the Saviour. Then the dying One becomes conscious that God's back is turned on Him, for God cannot blink at sin, no matter how greatly He loves His precious Son. So, as the dying Saviour becomes conscious of the rejection of the Father, because the Father beholds our sin upon Him, He cries out, "My God! My God! Why hast Thou forsaken Me?" And we have the revelation of the fact that the full, infinite punishment for our finite crime actually took place upon our Lord and Saviour Jesus Christ. He, Who was without sin, was made sin on our behalf, that we might become the righteousness of God in Him.

7. Psalm 22:1 My God! My God! why hast Thou forsaken Me?	7. Matthew 27:46 Jesus cried . . . . My God! My God! why hast Thou forsaken Me?

And now the Word records another one of the wretched cruelties practiced upon our Saviour. They gave Him vinegar to drink, and in so doing were fulfilling to the letter the prophecy that had been uttered by the Psalmist many years before.

8. Psalm 69:21 They gave Me vinegar to drink.	8. Matthew 27:48 One of them ran, and took a sponge, and filled it with vinegar, ... and gave Him to drink.

This group of fulfilled prophecies, all of which occur within the confines of our lesson for today, constitute a sample of the stupendous case which God has made in seeking to convince man that the Bible is inspired. The eight instances alone which we have cited from the Sunday-school lesson of today are enough to convince any thinking man. God has made His case. That which was to be proved is proved. The Bible is inspired.

Only the miraculous foreknowledge of a divine mind could possibly have presented the eight details in prophecy nearly one thousand years before their actual fulfilment. The blatant boastings of the atheist, the cavillings of the skeptics, the scholarly, high-browed doubtings of the Modernist all alike fall to the ground in the light of the inescapable conclusion of this startling array of fulfilled prophecy. He who places his confidence in the testimony of the Word of God has made no mistake. He who refuses to place his confidence in the testimony of the Word of God has made the mistake of both time and eternity.

II. DISDAIN

And now the men who were present at the crucifixion of the Lord of glory reveal the true inwardness of the human heart, the utter depravity of man. Instead of sympathy for Him, there is loathing in their hearts. Instead of realizing that He spake as no man had ever spoken, they view Him with contempt, they seek ingenious methods to reveal their disdain. They mock Him and they taunt Him, never realizing that the One to Whom they show their scorn is the Creator of the universe, and that without Him was not anything made that was made, that He holds all power in His hand, that nothing exists except by His consent.

I fall to trembling when
I think of how
He made the blood-tipped thorns
That marred His brow,

He made the very cross
On which He died,
The cruel, shining steel
That pierced His side,

And not a man of all
That jeering crew
Could draw a breath unless
He willed him to!

—Martha Snell Nicholson

III. DARKNESS

The Scripture declares in verse forty-five that from the sixth hour there was darkness over all the land until the ninth hour. The sixth hour, according to the Jewish method of reckoning time, was noon. The ninth hour was three o'clock. So on the day of our Lord's crucifixion, from noon until three o'clock in the afternoon, darkness came over the whole earth. This darkness which came upon the earth at the time of our Lord's crucifixion, is clearly twice predicted in the eighteenth Psalm. In spite of the fact that it is predicted to occur in connection with the crucifixion and then did occur exactly as predicted, there has been an astonishing amount of unnecessary and confused discussion of the darkness which occurred at the time of the crucifixion. Some writers try to explain it away on the ground of its being a simple eclipse of the sun. But this is an impossibility because no eclipse continues longer than from two to four minutes, and this darkness occured for three solid hours, according to the specific record of Scripture.

Although believers in the Lord Jesus are not distressed by the effort of unbelievers and skeptics to discredit the testimony of the Scripture, yet it is of no small value to observe that this darkness, occuring at noon and continuing until three o'clock in connection with the crucifixion of our Saviour, is definitely mentioned by Phlegon o

Tralles, a heathen historian, who wrote A.D. 130. Phlegon's position is confirmed by the great writer, Africanus, who wrote A.D. 220. And Origen, one of the early Church Fathers, writing A.D. 260, makes favorable reference to the statement of the heathen historian, Phlegon. But whatever be the discussion between the philosophers and the theologians concerning the accuracy of any statement of God's Word, the fact remains, that which God doth declare in the Book is unalterably true.

The darkness which came is evidently a symbol of the awful judgment through which our blessed Lord Jesus was passing on the behalf of us, for whose sin He suffered and died.

IV. DEATH

In few words Matthew describes the awful tragedy. "Jesus . . . . cried again with a loud voice, and yielded up the ghost." One translator declares that this expression, "yielded up His spirit," should have been translated "dismissed His spirit," thus showing that although He was man indeed and as man was submitting to death at the hands of His enemies, yet in the final analysis, He was still the Creator. He was still Deity, and when death occurred, He, the preeminent One, permitted His death. He laid down His own life as He had said in John ten. He dismissed His spirit from His body. In His humiliation, He was still God.

Alas, how little is actually understood of the mighty significance of this death and this cross. According to II Corinthians 5:14, the death we have just studied is the death for all. One died for all, therefore all die. According to I Peter 2:24, the death we have just been studying is the death in which He "bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." According to Romans 5:10, the death which we have just been investigating is a death which, by the miracle of God's own mighty power, brings about reconciliation. According to Romans 6:6 at this death our old man was crucified with Him. And so on through the New Testament the Holy Spirit throws out startling revelation and divine light, letting us catch a glimpse of the thrilling phases of meaning which cluster about the death of our Lord and Saviour Jesus Christ.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

We have been told that it is narrow to insist on the death of Christ on Calvary as the great motive to love. We admit that it is narrow, but sometimes narrow things are the most powerful. We recall a familiar stream, which at one point broadens out for miles into a wide and beautiful expanse of water. Nothing could be more lovely than the tranquil flow and the majestic sweep of the waters at this place; but a little further down, the stream gathers itself up and plunges through a narrow gorge between the high hills. There is far less of beauty, but here is the place of power. Here is where the huge wheels of industry are placed; here is where the factories, with their ponderous machinery, have been reared. So we admit that nothing could be more majestic than the life of Jesus Christ; nothing could be more beautiful and inspiring than His lofty teachings; nothing could be more quickening to our love than the study of His works of mercy. But after all, it is the cross where the love of Christ culminates and manifests its greatest power. There the current of divine love gathers itself up and pours its mighty tide through one act—the greatest and most powerful which the universe has witnessed. There is where great souls have placed themselves to get the fullest sway and sweep of the love of God. —"The King's Business"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. When was the death of Christ first predicted? (Gen. 3:15)

2. Did the Old Testament prophets and saints understand the prophesied death of Christ? (1 Pet. 1:10-12)

3. What was the purpose of Christ's death? (Isa. 53:5; Rom. 4:25; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:8)

4. Is the death of Christ important to the Christian faith? (1 Cor. 2:2; 11:26; 15:1, 3, 4)

5. Did Christ's death avail for all mankind? (John 1:29; 3:16; Heb. 2:9; Gal. 3:13; 1 Tim. 2:6)

6. What does the death of Christ provide for the believer? (Rom. 8:32; Heb. 2:14, 15; 9:14; 10:10, 14; 10:19, 20)

7. Is there any good thing in the natural man to recommend him to God? (Jer. 17:9; Isa. 53:6; Rom. 5:12; 3:10; 7:18)

8. Does man naturally love God? (Isa. 53:6; John 1:11-12; Rom. 8:7; 3:11)

9. What does darkness signify in the Scripture? (Gen. 1:2; Matt. 6:23; 8:12; 27:45)

10. How does the death of Christ affect Satan? (John 12:31; Col. 2:14-15; Heb. 2:14)

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AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSONS

Miss Anna Benthien

Dear boys and girls:

We should never tire hearing the story of how Jesus died on the cross for us. It is an old, old, story, yet always new, and the only story which will bring men and women, and boys and girls to see their need of this wonderful Saviour.

The Lord Jesus came into the world as a little babe, and His coming was with the cross of Calvary in view. He came to die for you and for me. I like to think of John 10:11 when I think of my Saviour dying on the cross. This is what it says: "I am the good Shepherd, the good Shepherd giveth His life for the sheep." When the sheep are in danger, the shepherd is always ready to give his life if need be, in order to save them. The good Shepherd gave His life for those in danger.

The Bible tells us in Romans 3:23 that "all have sinned and come short of the glory of God." Our God is a holy God, and must punish sin. Every one is guilty of sin, but "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). The Lord Jesus, God's Son, hung on the cross of Calvary for your sins and mine. He suffered there for you and for me, because He loved us. His death on the cross brings salvation to every one who believes on Him, and then when we accept Him as our Saviour, He says, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28). When we get to heaven, we will see our blessed Saviour Who died on the cross for us.

On the back cover of the February issue of "Grace and Truth," you will find a new chorus entitled "Calvary." I trust each boy and girl shall learn this chorus, and let the words of the chorus make the story of the cross more real to you.

Lovingly yours,
Aunt Anna

THE SCRIPTURES MIGHT BE MULTIPLIED . . . . THAT ARE ASSOCIATED WITH THE PROGRESSIVE MOVEMENT OF GOD IN HIS MERCY AND MINISTRY TOWARD US. —*F. E. Marsh.*

JOIN THE PENNY-A-DAY CAMPAIGN TODAY!

Second Quarter, Lesson 12 — Sunday, June 17, 1934

The RISEN LORD and the GREAT COMMISSION

Lesson Text: Matthew 28:1-10, 16-20
Devotional Reading: Psalm 116:1-9

Golden Text:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20).

In less than three months the lesson committee have given us two lessons on the resurrection of our Lord and Saviour Jesus Christ. This is most delightful. We feel that in an hour of apostasy and rejection of the testimony of our Lord and Saviour, and rejection of the declarations of the Word concerning the resurrection, it is quite impossible to over-emphasize that He was Victor over death. That His death was real, that His raising from the grave was an actuality, and that He fully conquered the awful enemy death not only for Himself but for all who would believe in Him are truths which need to be many times reiterated to the souls of men. We will study this lesson from three standpoints, (1) The Earthquake, (2) The Resurrection, (3) The Testimony.

I. THE EARTHQUAKE

It is late on the Sabbath day. As it begins to dawn toward the first day of the week, two of the women who had been so devoted to our Saviour, come to see the sepulchre. They are Mary Magdalene and the other Mary. And as they approach, the demonstration of divine power is complete. A mighty shining angel descends from glory. An earthquake causes the old earth to stagger. The stone is rolled away. One would have expected to see the Lord Jesus emerge as soon as the stone is taken away, but no, the miracle of resurrection had already taken place. He was already gone without having had the stone removed. As the women approach they are greeted with the angelic word, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay." The full and astonishing revelation of His deity is complete. It is evident that Jesus did not need the earthquake. He did not need the angel in flaming light. He did not need the stone rolled away. These were but mighty exhibitions of the power of God to add confirmation and demonstration to the wonder of the miracle of resurrection. Paul says in Romans 1:4, "And declared to be the Son of God with power . . . . by the resurrection from the dead."

It is unique to observe the place which God has given to earthquakes in connection with dispensational truth. From the end of dispensation two to the end of dispensation six each one of the dispensations concludes with earthquakes. Of course, earthquakes occur at various other times and places through the history of the world, but the striking thing is that He has caused them to appear and reappear at the conclusion of these five central dispensations. So far as we can learn, the first and the last dispensations do not stand connected with earthquakes at their conclusion.

At the end of the second dispensation, the dispensation of Conscience, the judgment which God sends upon the earth is familiarly spoken of as the judgment of the flood. But in describing the flood in Genesis 7:11 we are specifically told that the fountains of the great deep are broken up. The word translated "broken up" is a very strong word which means "to make a breach in a wall" so that an army may pass through or "to make great cracks in the ground." So that the Lexicographers refer to it as meaning "cleaving asunder" or "opening." It is a word which is used in Scripture to describe a birdling breaking through its shell when it is hatched. The shell is said to be "broken up" or "cracked open." The same word is used in connection with a woodman splitting a piece of wood. When once we recognize the full force of the expression employed we realize that nothing less than an earthquake can be here described, and that an earthquake of stupendous size. For since we know the usage of this word by the Holy Spirit in other places in the Scripture, we now know that when the flood came, God cracked open the earth as an egg is cracked open when a bird is hatched. Or, we may say He split open the earth as a piece of wood is split open with an axe. Or, He broke into the earth as a city is broken into when it is taken by storm. The terrific besom of destruction which swept over the face of the earth is declared in Genesis 7:12 to prevail upon the earth for forty days. It becomes evident that this tearing and ripping up and breaking open of the very bowels of the earth is a part of the forty days program, which instantly tells us that that which occurred in connection with the flood was nothing more nor less than one terrific earthquake right after another, breaking up the fountains of the great deep and cooperating with the heavens in dashing and pouring all those floods of water over the dry land. God is sitting in judgment. God is ending a dispensation with an earthquake of such gigantic proportions as to bring about a world-wide flood. God is ripping open the fountains of the great deep. God is lifting up the floor of the ocean in order to drive the waters of the sea over the face of the earth even to the tops of the mountains. It is a seismic exhibition of unparalleled might and power. The result was that the upbursting flood-waters rushed from the sea inland with greater force than the down-rushing waters of the mountains could withstand, so that the ark, instead of floating toward the sea, was forced inland toward the mountains.

The third dispensation is a shorter dispensation. It moves more quickly into its culmination. After the flood man's rebellion becomes quickly acute. Nimrod, the mighty hunter against the Lord and the greatest monarch of the world up to that time, rises to power. Under Nimrod's leadership the tower of Babel is under construction. The sin of man again becomes appalling before the sight of God. The hour when God is going to again strike in judgment is drawing near. A man named Eber has a son whom he named Peleg. And the Scriptures give the reason, "Because in his days was the earth divided" (Gen. 10:25). In this passage another strong Hebrew word for "division" or "cleaving asunder" is employed. Some writers say that the word "divided" has a reference to the division of mankind into nations which at that time took place through the confusion of tongues. But this cannot be, because the Hebrew word translated "earth" means "the dry" and is correctly translated "earth" or "dry land." It was in the days of Peleg that the dry land was divided. The language can mean nothing less than an earthquake. The companion Bible makes this comment, "The word from which Peleg derives his name points to a violent disruption of the earth itself, a cataclysmic cleaving or dividing of the earth (Hebrew "the dry") into its present scattered condition. B. W. Ward makes the following important remark, "The earth was divided into continents (in the days of Peleg). This is proved from the fact that the Hebrew word Palag means to 'divide,' 'to cleave asunder.' The word, wherever used, always has this meaning." And so the third dispensation finds its culmination in an earthquake.

One of the earthquakes which culminates the fourth dispensation is in today's lesson. In Matthew 27:51 the earthquake which was attendant upon the crucifixion and which is referred to by secular writers, stands connected with the death of our Lord and Saviour Who came to redeem a world from sin. In Matthew 28:2 the earthquake stands connected with His rising from the dead.

Concerning the termination of the present dispensation, the Body period, there is no prophecy which explicitly states that there will be earthquakes toward the end of this age. But the prophecies do declare that there

will be earthquakes at the end of the Great Tribulation and by the Foreshadowing Principle we know that it is scriptural to declare that earthquakes foreshadowing the ones which shall take place in the Great Tribulation will appear in this age.

The tribulational age which follows the one in which we live will terminate with terrible earthquakes (Matt. 24:7; Revelation 6:12; Zechariah 14:5; Revelation 16 to 18; 11:13). The earthquakes of Scripture stand connected with God's judgment upon sin, either His judgment upon the sinner who has committed the sin, or His judgment in grace upon the sinner's Substitute.

II. RESURRECTION

The resurrection is one of the best attested facts of Scripture, nay, not only in Scripture but of all history. The record of I Corinthians fifteen is, "that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once" (I Cor. 15:4-6). It was the resurrection of our Lord Jesus that challenged the attention of the known world in the opening days of Christianity. It was the resurrection of our Lord Jesus which was the chief point in the message of the early disciples. It is the resurrection of our Lord Jesus which gives courage and boldness to the believer of the present hour. "If Christ is not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). But Christ is raised, and we lay hold of the Scripture promise with confidence, "Even so in Christ shall all be made alive" (I Cor. 15:22).

It is of great value to the Christian to look into the Word of God to discover what was accomplished by Christ when He arose from the dead.

1. He stepped into sovereignty.
   He (God) raised Him from the dead . . . . and put all things under His feet (Eph. 1:20-22).
2. He declared His deity.
   Declared to be the Son of God with power . . . . by the resurrection (Romans 1:4).
3. He threw off the possibility of dying again.
   Christ being raised . . . . dieth no more (Rom. 6:9).
4. He made possible the miracle of justification for sinners.
   And was raised for our justification (Romans 4:25).
5. He took our place as intercessor at the right hand of God.
   Christ that . . . . is risen . . . . is . . . . at the right hand of God, Who also maketh intercession for us (Rom. 8:34).
6. He obtained glory.
   God that raised Him up from the dead, and gave Him glory (I Pet. 1:21).

III. TESTIMONY

This remarkable lesson closes with the instruction of our Lord Jesus Himself to those that believe Him that they shall go forth teaching all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. One of the most tragic creatures in the world is a Christian who has no testimony. Someone, in speaking of Christians who have no testimony, compared them to the rivers which flow into the Arctic Ocean. They are frozen at the mouth. This is diametrically contrary to the thought and plan of God for His people. The Scripture commands, "Let the redeemed of the Lord say so" (Psalm 107:2). And when our Saviour first called His disciples to go with Him throughout the cities of Judea and Galilee He said to them, "Follow Me, and I will make you fishers of men" (Matt. 4:19). May God grant to us such willingness and such brokenness to Him that He shall always find us with our "lamps all trimmed and burning bright." The lamp in the Scriptures invariably stands for testimony.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

My college chum, John Hall, was a prize scholar in Greek. He turned his back on tempting offers and special privileges to sail to the Sudan on $420 a year. He took the young woman he intended to marry. They put in necessary time studying; then they asked the British government that they might go out five hundred miles in the bush to the Tangali tribe with the Gospel. The answer was, "No, it is not safe. We have never been able to put a white officer in that place. They are cannibals; they will eat you; you cannot go." They applied again, and again, and again; and the authorities said at last, "All right, you seem determined; but you go out there on your own responsibility, and if anything happens, do not cry out to us."

That young couple were married, and for their honeymoon they walked out the five hundred miles into the bush. After several weeks, they arrived one morning at the brow of a hill overlooking the valley that held thousands of villages of the Tangali. As they looked over the magnificent scene, they bowed their heads and thanked God for bringing them to a place no white person had ever been. When they opened their eyes, they saw coming up the hill a big, burly, filthy, brutal savage—a man whose father had been eaten by cannibals, and who himself had eaten human flesh. As he stood in front of them, he jabbered away, and they answered, and neither understood the other. But as they looked into his face they remembered the warning, "They will eat you."

In a little while he turned and left, not for help as they thought, but to bring them mangoes, bananas, and other food. He brought them something to eat every day; and they pumped the language from his lips until they were able to make phrases and sentences. Using Roman characters, they reduced it to writing and began to give him back little portions of the Scriptures. Eventually the whole New Testament was translated into Tangali.

I went out on that journey after I got into the heart of Africa. I stood on the brow of that hill where they had stood, and looking over the valley saw a horde of people coming up the hill, but was not afraid. They were singing in Tangali, "O happy day that fixed my choice on Thee, My Saviour and my God." They bundled me into a hammock and swung me down the hill. Noticing a large thatched building, I asked what it was. They said, "White man, that is the church of Jesus!" The first service we had there was a communion service where the Lord's table was set, and who do you think officiated at the Lord's table? That black savage who had met John and Edith Hall! Those who served walked down the aisles of the church and put into my hand a little bit of bread symbolizing the Lord's body broken for sinners; and they put into my hand a china cup without a handle, that contained a concoction supposed to be wine. As I took that bread from their black fingers and sipped from the side of that cup, the tears ran down my cheeks as I remembered the government saying to John and Edith Hall, "You cannot go; they will eat you." . . . . There is no power in all the world that can do that, but the Gospel.

—Albert Hughes, Home Director, Sudan Interior Mission

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What do earthquakes stand connected with in Scripture? (Ps. 87:15, 46:1-3; Isa. 13:13; 24:18-21; Matt. 24:7; Rev. 6:12-17; 11:13; 16:18)

2. Does God produce earthquakes? (Job 9:1-6; Ps. 60:2; Heb. 12:26)

3. What individuals did God punish by causing the earth to swallow them up? (Num. 16; 26:10; Ps. 106:17)

4. When did God use an earthquake to liberate prisoners? (Acts 16:26)

5. Did Job believe in the resurrection? (Job 19:25)

6. What did the truth of the resurrection mean to the apostle Paul? (Phil. 3:8-10)

7. What should this precious truth mean to the Christian today? (I Pet. 1:3, 4)

8. Does the resurrection prove the deity of Christ? (Rom. 1:4; Eph. 1:18-20)

9. Does God desire our praise and thanksgiving? (Ps. 50:23; 71:8; 14:15; 92:1)

10. Are believers exhorted to praise and magnify the Lord? (Heb. 13:15; I Pet. 5:11; Rev. 14:7; 19:5)

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AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSONS

Miss Anna Benthien

Dear boys and girls:

The Easter lesson told us that the Lord Jesus Christ Who died for us, rose again from the dead. Although the Saviour said He would rise the third day, yet those who heard Him say He would rise did not fully realize that this would happen. They mourned when the Lord died on the cross without rejoicing that He would rise from the dead.

After the Lord arose, He met two men walking on the road to Emmaus. As they walked, they were talking about what had happened in Jerusalem. While they were talking Jesus, Who was now risen, joined them. Jesus asked them why they were sad, and they, believing He was a stranger, asked Him if He had not heard how that Jesus of Nazareth was condemned to death and crucified. The Lord then made Himself known to them. As they drew near to the city, their eyes were opened, and they knew Him, and the Lord vanished out of their sight.

The disciples were gathered together at Jerusalem, and they had been told that the Lord was risen. As they were talking, the Lord Himself stood in their midst and said, "Peace be unto you." The disciples were frightened, but when He showed them His hands and feet, they too knew their Lord.

Our risen Lord showed Himself to many before He ascended into heaven, but before He left His disciples, He said to them, "Go ye into all the world, and preach the Gospel to every creature" (Luke 16:15).

Today we have the privilege of telling the story of how Jesus died and rose again the third day, and that He has gone to heaven to prepare a place for those who trust in Him. May each one of us be living Bibles, showing forth what Jesus has done for us.

Lovingly yours,
Aunt Anna

Second Quarter, Lesson 13 **Sunday, June 24, 1934**

REVIEW

Devotional Reading: Micah 4:1-5

Golden Text:
"Of His kingdom there shall be no end" (Luke 1:33).

There are many helpful ways to conduct your review lesson so that every member of the class will be built up in the things of the most holy faith. One interesting plan is to take the general subject for the quarter—"The Gospel of the Kingdom"—and producing from this general subject the question, "What do we learn in this lesson about the coming Kingdom?" Ask twelve members of the class to produce three minute essays, one on each lesson. A suggested group of subjects:

LESSON I

The Kingdom is to be a time when the resurrected beings will be in control. Prove it.

LESSON II

The Kingdom will be a time when the spirit of lowliness and simplicity will prevail. Prove it.

LESSON III

The Kingdom will be a time of universal forgiveness. Prove it.

LESSON IV

The possession of riches makes entrance into the Kingdom difficult. Prove it.

LESSON V

Our willingness to render SACRIFICIAL SERVICE is God's measure of true greatness. Prove it.

LESSON VI

Our Lord will have His supreme triumphal entry to Jerusalem at the opening of the Kingdom. Prove it.

LESSON VII

The Lord Jesus is fully capable to be King in the coming Kingdom. Prove it.

LESSON VIII

The Kingdom shall be preceded by a brief period of Antichrist testimony and dominance, but God will maintain a miraculous testimony of His own. Prove it.

LESSON IX

Our Lord will come in glory, and before He establishes the Kingdom will judge the Living Nations. Prove it.

LESSON X

In His devotion to those whom He desired to save unto His coming Kingdom, He passed through sorrow and anguish on His way to the cross. Prove it.

LESSON XI

Our Lord Jesus died for the sins of the whole world. Prove it.

LESSON XII

Our blessed Lord rose from the dead for our justification. Prove it.

Or all the lessons may be approached from the standpoint of a personal application. This is always valuable, but in this day of spiritual laxity it has become almost imperative. These essays from the different members of the class, when faithfully prepared, always awaken deep interest and provoke animated discussion. The danger is that some one will prepare an essay that runs over the ime limit, and thus wrecks the program. This must be most carefully supervised by the teacher.

PRACTICAL APPLICATIONS

I. How May A Christian Show Forth the Resurrection Life?
II. The Beauty of Humility
III. How Many Times Shall I Forgive?
IV. Does Jesus Expect Me to Put Him and His Interests above All Earth Responsibilities?
V. The Nobility of Service
VI. Have I Proclaimed Jesus King in My Heart?
VII. What Does It Mean to Love God with All the Heart, the Soul, and the Mind?
VIII. Am I Faithful in Giving Forth My Testimony?
IX. Am I One of the Sheep or One of the Goats, and Why?
X. Am I Submissive to the Will of God? If Not, Why Not?
XI. Take Up Thy Cross Daily
XII. Would I Be Willing to Enter Christian Service?

For the benefit of teachers who may not have access to the lesson subjects for the past quarter we list the subjects below:

Lesson I. THE RISEN CHRIST
Lesson Text: John 20:1-16
Golden Text: Col. 3:1

Lesson II. THE CHILD AND THE KINGDOM
Lesson Text: Matthew 18:1-14; 19:13-15
Golden Text: Matthew 19:14

Lesson III. JESUS TEACHES FORGIVENESS
Lesson Text: Matthew 18:15-35
Golden Text: Matthew 6:12

Lesson IV. OUR ALL FOR THE KINGDOM
Lesson Text: Matthew 19:1-30
Golden Text: Acts 20:35

Lesson V. CHRIST'S STANDARD OF GREATNESS
Lesson Text: Matthew 20:1-34
Golden Text: Matthew 20:28

Lesson VI. JESUS ACCLAIMED AS KING
Lesson Text: Matthew 21:1-46
Golden Text: Phil. 2:9

Lesson VII. CHRISTIANITY AND PATRIOTISM
(Temperance and Good Citizenship)
Lesson Text: Matthew 22:1—23:39
Golden Text: Matthew 22:37-39

Lesson VIII. THE FUTURE OF THE KINGDOM
Lesson Text: Matthew 24:1—25:30
Golden Text: Rev. 11:15

Lesson IX. THE LAST JUDGMENT
Lesson Text: Matthew 25:31-46
Golden Text: II Cor. 5:10

Lesson X. JESUS IN THE SHADOW OF THE CROSS
Lesson Text: Matthew 26:1-75
Golden Text: Matthew 26:39

Lesson XI. JESUS ON THE CROSS
Lesson Text: Matthew 27:1-66
Golden Text: Hebrews 12:2

Lesson XII. THE RISEN LORD AND THE GREAT COMMISSION
Lesson Text: Matthew 28:1-20
Golden Text: Matthew 28:19, 20

Lesson XIII. REVIEW
Golden Text: Luke 1:33

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

I was going across the Atlantic once, and late one night I noticed a lonely figure standing apart. He was a great and famous American citizen. We got to talking about the social conditions in your great cities. He described the poverty and sadness of modern life in some of the large cities of America, and I said to him, "I thought you were living in the van of all these things, and showing us how to escape from the old evils." "No," he said, "there is only one thing that will cure America." "What is that?" "Empire." "Empire?" I said, "I never yet heard an American say a word like that before." "Yes," he said, very quietly. "Well, have you got an emperor?" "Yes, I have, and He is coming very soon. His name is Jesus Christ."

—John Kelman

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What part will we as resurrected beings have in the Kingdom? (II Tim. 2:12; Rev. 5:10)

2. What are some of the characteristics of the Kingdom? (Isa. 2:4; 11; 35:1; Joel 3:10; Micah 4:3; Zech. 14:9; Rom. 8:19-21)

3. Is forgiveness essential to Christian growth? (Eph. 4:32; Col. 3:13)

4. Does the possession of wealth hinder Christian growth? (Prov. 11:28; Mark 4:19; I Tim. 6:10; 6:17)

5. Does God expect every believer to enter into sacrificial service for Him? (Matt. 10:37; Rom. 12:1-2)

6. Does the Scripture describe Christ's return when He comes to set up His Kingdom? (Zech. 14:4-5; Matt. 16:27; Rev. 1:7; 19:11-21)

7. Who is the Great Deliverer of Israel? (Jer. 23:5, 6; Zech. 8:3, 7, 8; Rom. 11:26)

8. When will the testimony of Jesus go forth over all the earth? (Matt. 24:14; Isa. 11:9)

9. Who will judge the nations of the earth? (John 5:22; Acts 10:42; 17:34; II Tim. 4:2)

10. Can we comprehend the love of Christ? (John 13:1; Rom. 8:35-39; Eph. 2:4; 3:19; I John 4:10)

11. How can the sinner be redeemed? (I Pet. 1:18-19; Gal. 3:13; Rev. 5:19)

12. Did Jesus promise and guarantee resurrection for all believers? (John 5:25-29; 6:39, 34; 14:19; Luke 14:14)

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AUNT ANNA'S TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSONS

Miss Anna Benthien

Dear boys and girls:

Our studies for this past quarter have been about the Kingdom, and so as we come to our review lesson, I want to talk with you about the golden text. It is found in Luke 1:33. Let us read it together. "And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." The previous lessons have told us how Jesus died and rose again from the dead and is now gone up to heaven; but some day He is coming back again as He said in John 14:3 (read John 14:1-3). When He comes to reign over this earth, we shall reign with Him. Let us read II Timothy 2:12. "If we suffer, we shall also reign with Him." Perhaps we may suffer some real hardships while on this earth now, but there is coming a day when we shall reign with Him. I like the Saviour's words of John 10:28 which says, "I give unto them (meaning those who have trusted Him as Saviour) eternal life and they shall never perish." We are to be with Him FOREVER. Now when He tells us "of His kingdom there shall be no end," we see that this too is FOREVER. Revelation 21 and 22 tell us of this wonderful place where we shall spend eternity with our Lord. Won't it be a wonderful thing just to be with our Saviour forever?

We have only a short time on this earth compared with the time we shall spend with Him throughout all eternity. May each boy and girl always be ready to tell someone of the Lord Jesus, that they may accept Him as their Saviour, and that they too may spend eternity with Him.

With love in Him,
Aunt Anna

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THE CRIMSON THREAD

(Continued from p. 117)

AS THE history of the world progresses, we find God's inspired record of events given to us through that second group of writers known as the Prophets. Among those classed as the Major Prophets perhaps none stands out with more dignity and power than Isaiah. Jerome refers to him as the evangelical Prophet. When this mighty mouthpiece of God speaks forth of God's plan of redemption he reaches his climax in the fifty-third chapter of the book which bears his name. His whole discussion centers about a Person Who is to come and the work He is to accomplish. The details are so striking and so wonderful that every sincere reader who is unfamiliar with Scripture is bound to ask the same ques-

tion as the Ethiopian eunuch of Philip when he said, ". . . . I pray thee, of whom speaketh the prophet this? Of himself, or of SOME OTHER MAN?" (Acts 8:34). The particular portion of Isaiah's prophecy which provoked this question from the Ethiopian eunuch was this: ". . . . He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53:7). Philip began at this self-same Scripture and preached unto the eunuch Jesus (see Acts 8:35).

While the wonderful and beautiful truth is brought out here in direct statement from God's Book, it is well for us to retrace our steps for a little while to see in the prophecy of Isaiah the added brilliancy of the scarlet thread that we have been tracing and the remarkable progression that has been made concerning the shed blood that it signifies. In the Law, blood was first shed from animals to obtain their skins for clothing for Adam and Eve. Farther on in the Law we are informed that the shed blood must come from a lamb without blemish. And now the prophet tells us that that lamb without blemish speaks of a Man—a Man so perfect that His sacrifice pleased and satisfied the Lord (Isa. 53:10-11).

We can only refer you to the third division of the Jewish Scriptures, the Psalms or Writings, and ask you to read prayerfully the twenty-second Psalm and let the added light from the crimson cord humble your soul as you meditate on the marvelous details that are unfolded there concerning Him Who is set forth as pouring out His soul unto death for you and me.

AND now we pass over many hundreds of years till we stand on that memorable hill just outside the city walls of Jerusalem. Matthew tells us how they took Jesus of Nazareth, Who proved Himself to be the Christ of God, and how they pinned Him to a Roman cross by driving spikes through His hands on the cross beams and nailing His feet to the upright. Then when they had lifted His cross to the skies and had mocked and jeered at Him to their own satisfaction, a soldier pierced His side with a spear, and the record is that blood and water gushed from Him. As we stand in awe by faith before that crucified Victim we can almost hear the drip, drip, drip of the life blood as it strikes the death knell of the Son of God on the earth beneath. And we ask ourselves again the question, "Why the awful shedding of this blood?" Yes, why this blood, this precious blood? And we must let the Word of God from the pen of the apostle Peter again remind us that our redemption was accomplished by the shedding of "the precious blood of Christ as of a Lamb without blemish and without spot" (I Peter 1:18-19).

And now the crimson thread has become so scarlet red and so dazzlingly brilliant that its meaning is unmistakable. All the sacrificial blood-sheddings prior to this were but shadows. Now we come to the substance—the human body of the Lamb of God, the Christ of Calvary! And what meaning lies in the fact! The shadow cast by this substance (Christ's body) historically reaches from the cross back to the dawn of creation. But spiritually speaking, this fact of Christ's shed blood extends from eternity to eternity. How significant it is to note that this last appearance of the crimson cord that runs through the Scriptures comes to light just before the canon of Scripture is closed (Rev. 13:8). What a testimony to the faithfulness and grace of God to lost man in every age.

Sometimes we hear the complaint from the aesthetic-minded that such a plan of redemption which we have so briefly considered is a "slaughter-house religion," and they will have nothing to do with it. How foolish! And what a lack of clear thinking to raise such an objection. As an answer to this we give the following illustration. "A lady who, in other ways as well, was somewhat fastidious, always objected to both Scripture lessons and hymns mentioning 'the blood.' When such a hymn as 'There Is a Fountain Filled with Blood' was sung, she was so disturbed that she would leave the service of worship. This went on for some time, until she contracted an anemic condition. The time came when but one thing could save her life—the transfusion of blood. While several, including her husband, volunteered to give their blood, that of her husband proved best adapted. After the transfusion which restored her health, her attitude was completely changed. Having her life at the cost of this blood transfusion, this sacrifice on her husband's part, blood became to her a saving, a sacred, a divine thing. From the analogy of her experience she could understand how Christ's saving life had entered into her own; how His sacrificial death had redeemed her. After this she could not hear too much about the redeeming blood of Christ. Hymns telling of the 'sacrifice of nobler name and richer blood than all the beasts on Jewish altars slain,' now sounded as heavenly melody in her ears. Experience had lifted her up to the language of the blood." (Taken from "More Than Atonement," by John B. Champion.)

God forbid that any blood-bought child of His should think lightly of this crimson thread that runs through the Scriptures. It is the life-line that God has thrown out into the sea of humanity that whosoever takes hold on it is anchored safe within the veil (Heb. 6:19). It links us up to Him "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God" (I Pet. 1:20-21).

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THE UNFOLDING OF THE ANTICHRIST

(Continued from p. 119)

and couches the predictions of the Antichrist in clearly expressed prophecy. The Progressive Revelation Principle is evidently operative. Such books as the Psalms, the Gospels, using Christ's own words, Paul's letters, and the letters of John, clearly prophesy the advent of the Antichrist.

The Psalms have two very prominent characters in them. One is represented as the godly man and the other as the ungodly man. The first two Psalms which are purely introductory, introduce these two men, and all the rest of the Psalms fall in line. Of course we do not count it strange that God's Word is coherent. Many of the Psalms have as their theme either a prayer to God to protect them against this ungodly man, or a thanksgiving to God for protection. In direct contrast, the godly man is represented to be one with God Himself. It is not hard, therefore, to see that the ungodly man is the Antichrist and the godly man is the Lord Jesus Christ. Note the following Scripture:

> Deliver me, O my God, out of the hand of the WICKED (MAN), out of the hand of THE UNRIGHTEOUS AND CRUEL MAN (Psalm 71:4).

This prayer is to be offered by Israel in the Great Tribulation. Thus Psalm 71 becomes prophetic and pictures the oppression of Israel by the Antichrist in the coming Great Tribulation.

In the teachings of our Lord, the period of Antichrist's activity, the Great Tribulation, is given very great prominence. The Antichrist himself does not receive frequent mention, but when he is spoken of, the significance of the allusion is clear and definite, as in John 5:43:

> I am come in My Father's name, and ye receive Me not: if ANOTHER shall come in his own name, him ye will receive.

Dr. C. I. Scofield likewise teaches that the false christ of John 5:43 is the Man of Sin of II Thessalonians 2:3-8. Christ in this verse makes the prediction that He will be rejected but that His enemy, the Antichrist, will be received with open arms. A study of other prophetic passages reveals that such will be the case FOR A SEASON, and then Christ shall "tread the winepress of victory."

The above citation in II Thessalonians also shows us that Paul, the Apostle, had a clear prophetic vision. His

epistles as a whole do not deal with things pertaining to the Great Tribulation; the Great Tribulation is Jewish and Paul's letters are written for the Body age. However, we find his teaching on the Antichrist to be very harmonious with the rest of Scripture.

> . . . and that MAN OF SIN be revealed, the SON OF PERDITION; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God (II Thessalonians 2:3-4).

The Antichrist is known by many different names and two of them are used here by Paul.

The apostle John in his letters makes at least two references to the coming wicked one. The first is in I John 2:18,

> Little children . . . . ye have heard that ANTICHRIST shall come . . . .

the second is in II John 7,

> . . . . This is a (the) DECEIVER and an (the) ANTICHRIST.

Dr. Scofield's marginal reference endorses the introduction of the definite article which makes the passage much clearer.

THE culmination of the revelation concerning the Antichrist is Revelation thirteen. We do not have space in which to quote it, but we trust that you have the chapter before you and that an allusion to the verses will be sufficient.

Vss. 1, 2—Appearance of first Beast (Antichrist) out of the sea (nations).

Vs. 3—His mock death and resurrection.

Vs. 4—Religious worship accorded him.

Vss. 5, 6—He speaks great and terrible blasphemies against God.

Vs. 7—He persecutes the saints of God.

Vss. 11, 18—The second Beast (False Prophet) exerts his influence in making men bow down and worship the first beast. He makes and gives life to an image of him and kills all who refuse to worship it.

The Antichrist is the superman and is THE predominant character of the Great Tribulation, the age which shall immediately follow the age in which we live.

Our Progressive Revelation study of the Antichrist reveals to us the wide scope of teaching the Bible gives to this EVIL man. We have followed him from Eden, on down through the pages of history and divine Revelation to his apparent victory and decisive defeat in the Great Tribulation. We have seen him presented, prefigured, predicted, and predominant. The truth concerning that Wicked One unfolds as a scroll before us. Praise God for a Book that reveals instead of conceals, a Book that is a revelation instead of an obscuration.

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UNEVANGELIZED AFRICA

(Continued from p. 127)

take place in the lives of those who have turned to God. The parents do all they can to prevent their children from attending school, but the Lord is calling out a people for His Name, often it seems just one by one. Many of the native Christians have become teacher-evangelists and have been faithful in taking the Word out into the hills to their own people. Some of them have splendid interest, and a large number attending their services; others see little fruit or no fruit, though the Word is preached by them faithfully. PRAY THAT GOD MAY WATER AND GIVE INCREASE!

Paul speaks Kinandi fluently—very few white men learn it. The officials use the trade language. The natives say that Paul was born a black man and in some way turned white, because he speaks as they do! So far he has translated the Gospel of John which is in print; Acts is being printed, and Matthew has been translated and is now typed and ready for the press. Also a few Psalms and forty-three hymns have been translated.

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PROGRESS OF JUSTIFICATION

(Continued from p. 116)

when God saw their lost condition He declared that they should be clothed, thus declaring them righetous. While the Scripture indicates that God provided salvation and righteousness for Adam and Eve, we are not told that they accepted the coats of skins for a covering. Rather we are led to believe, for lack of Scripture testimony, that they spurned and rejected the righteousness which God provided. In like manner salvation has been provided for every man, but it is faith-limited. Only those who accept God's wondrous provision are declared righteous in His sight.

Another incident which sets forth in type the truth of Justification is the narrative which occurs in Genesis four. Two brothers (Cain and Abel) made offerings unto the Lord. Cain brought an offering of the fruit of the ground while Abel brought a bloody offering, the firstling of the flock. Cain made an offering in his own appointed way and it was rejected. Abel came in God's appointed way and his offering was accepted in that "he obtained witness that he was righteous" (Hebrews 11:4). Justification was provided for Cain as well as Abel (Genesis 4:7). Cain rejected it while Abel accepted; Cain was cursed but Abel was declared righteous.

AS WE press on, the truth of Justification becomes clearer. When we read of God's dealing with Abraham as recorded in Genesis, the fifteenth chapter, we find that Abraham "believed in the Lord; and He counted it to him for righteousness" (Genesis 15:6). The apostle Paul, in referring to this incident in Abraham's life, links righteousness with Justification.

> For if Abraham were justified by works, he hath whereof to glory; but not before God.
>
> For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness.
>
> Now to him that worketh is the reward not reckoned of grace, but of debt.
>
> But to him that worketh not, but believeth on Him that JUSTIFIETH the ungodly, his faith is counted for righteousness (Romans 4:2-5).

It was God Who justified Abraham. Abraham believed God and therefore he was justified.

THE truth of Justification is again revealed in God's dealing wth Lot. In Genesis nineteen we read that two angels came to Sodom for the purpose of destroying that wicked city. But they came also for another purpose, and that was to deliver Lot. We are made to wonder, as we read the narrative, just why these two angels should be so concerned about Lot. Little had he done to merit the favor of these two heavenly messengers or the favor of Almighty God, whose representatives they were. As they approached the city they found him seated at the gate, one of the loftiest positions of prominence and power that could be bestowed upon an individual of that heathen city. It was his task to extend to these visitors the courtesies and hospitalities of the city. Why should God be concerned about one little insignificant individual in the midst of a multitude of souls, especially in view of the fact that Lot was living a debauched life, having become an outstanding personality in that wicked city because he was willing to enter into their corrupt politics? When we turn to the New Testament we find the answer to our query. There was a reason why God was so concerned about Lot. Even though he had drifted far from the Lord and had become contaminated with the ways of the world, Lot had accepted God's provision of righteousness and was therefore a righteous soul. The Scripture so avers when it declares that God brought terrible judgment upon Sodom and Gomorrah, but "delivered JUST

Lot . . . . (for that RIGHTEOUS man dwelling among them, in seeing and hearing, vexed his RIGHTEOUS soul from day to day with their unlawful deeds)" (II Peter 2:6-8). Lot had believed in God, "and it was counted unto him for righteousness." God, Who "abideth faithful" even though we are faithless, delivered "JUST" Lot from the judgment of Sodom.

WE NOW refer to an incident in the life of the Psalmist which reveals the developement of the truth of Justification as David saw it. We are familiar with the hideous sins which came into his life, namely, adultery and murder. When he saw the folly of his way and confessed his sin, David gave us his conception of Justification as he declared,

> Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile (Psalm 32:1-2).

How could David say of himself "in whose spirit there is no guile" if he had not known the truth of Justification? Indeed David had caught the significance of God's mighty work of redemption, when he attributed to Him the work of "covering" and the work of "imputing." He knew that God had "covered" his sin, and that God had "imputed" to him perfect righteousness through the miraculous work of Justification. This is confirmed in Paul's words, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God IMPUTETH RIGHTEOUSNESS without works" (Rom. 4:4-6).

If righteousness came by works, David, along with the rest of the race, was damned and doomed. But since righteousness is of God through faith, David could say "there is no guile," and likewise we, as believers, can say in the words of the apostle Paul, "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1). Praise God, He absolves the sinner of all guilt and declares him righteous through simple faith in His Son Jesus Christ.

THE doctrine of Justification is put into definite language when we turn to the New Testament. The Lord Jesus Christ Himself, in speaking to His disciples, told of the two men who went up to the temple to pray. In referring to the faith and prayer of the publican, He made this declaration, "I tell you, this man went down to his house JUSTIFIED rather than the other" (Luke 18:14). The publican was justified, "declared righteous" simply because he prayed, "God be merciful unto me a sinner." The proud Pharisee was not justified, because he prayed to himself and his prayer was not heard. He was satisfied with his own self-righteousness and blinded to his need of that perfect righteousness which God alone could impute to him. The publican recognized his lost condition and besought the Lord to become a "mercy seat" for him. He needed a JUSTIFIER Who could absolve from him all guilt and at the same time impute to him perfect righteousness. God heard and answered his prayer, and the Lord Jesus Christ declared that HE was JUSTIFIED.

WE CONCLUDE our discussion by considering the apostle Paul's declarations as he unfolds the doctrine of Justification. The Holy Spirit saw fit to use Paul to reveal to lost and dying humanity the fullness of redemption and the true significance of Justification.

We observe a few facts as presented by Paul. In the first place, he declares that Justification is the imputation of righteousness which covers the sins of all who believe.

> Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to . . . . declare His righteousness for the remission of sins . . . . that He might be just, and the Justifier of him that believeth in Jesus (Romans 3:24-26).

Second, the apostle Paul declares that justification is guaranteed through the finished work of Christ.

> Who was delivered for our offenses (His death) and was raised again for our justification (His resurrection) (Romans 4:25).

Third, Paul teaches that Justification is not of works or the keeping of the Law, but by faith in Jesus Christ.

> Therefore by the deeds of the Law there shall no flesh be justified in His sight (Romans 3:20).

Fourth, Paul states definitely that all who are justified are free from all condemnation.

> Being now justified by His blood, we shall be saved from wrath through Him (Rom. 5:9).

Fifth and last, Paul reveals that the righteousness of God, through justification, is offered to all who will accept it.

> Even the righteousness of God which is by faith of Jesus Christ unto ALL and upon ALL them that believe (Romans 3:22).

Indeed there need be no doubt or confusion in the mind of the reader who will study the subject of Justification as presented by Paul. His clear definite declaration of this marvelous truth reveals to us in a most illuminating manner the righteousness of God and the total depravity of man—two phases of divine truth which are involved in Justification.

Paul's clear unfolding of the subject sheds light on God's dealing with Adam and Eve. When He declares, "Being justified freely by His grace through the redemption that is in Christ Jesus," we at once see that through the shedding of blood God provided the "coats of skins" for their justification.

Or again, Paul helps us to understand God's dealing with Lot when he says, "Being now justified by His blood, we shall be saved from wrath through Him" (Romans 5:9). God delivered JUST Lot from the judgment of Sodom because he was justified; he was declared righteous, and therefore "saved from wrath."

Paul's discussion of the faith of Abraham and David in the fourth of Romans reveals the fact that neither of these patriarchs were justified by their law keeping or their good works, but by simple faith in the promises of God—their faith was "counted . . . . for righteousness" (Romans 4:5).

Paul confirms the teaching of Christ. In Romans 3:25 Paul affirms that Justification is made possible, through faith, because of the "propitiation" of Christ. Christ declares that the publican was justified because he prayed, "God be merciful to me a sinner." The word "propitiation" used by Paul, and the word "merciful" in the publican's prayer are translated from the same Greek word meaning "mercy seat," consequently Christ and Paul agree that Justification is wrought by the blood of Christ Who became our "Mercy Seat."

Praise God for the finished work of Calvary whereby we are "justified freely from all things."

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PRAYER TRUTH PROGRESSION

(Continued from p. 118)

very existence had blessed them in providing food. So they showed their adoration by worshipping Him. This is quite evident. And worship is one of the elements of prayer. The fact that the Lord had respect to one offering and not to the other does not concern us in this discussion, but it is manifest that prayer is brought before us in this narration. The surface narration presents only the idea of worship, however. Now does that mean that the other elements of prayer were not present? No indeed. Think you not that Abel, in presenting a slain offering (picture of the Lamb of God slain for all the world) was confessing his unworthiness and need of a Saviour, was petitioning for mercy, was seeking fellowship with God, was turning his mind to the glory and wonder and beauty of the Lord? We may not see it at first just from this incident, because sin has so dulled the mind of the race

that only as we let the Lord clear our minds and make them spiritually alert through contact with Christ, can we see these truths. But Scripture attests that those elements were present in Abel's offering.

When God later presents to us, in His inspired Word which is profitable for instruction, an example of prayer, we find another of the prayer elements very evident. The sinfulness of Sodom was so great that God decided to destroy the city and all the inhabitants. But Abraham's nephew lived in Sodom, and Abraham did not want to see him destroyed. So he pleaded with the Lord to save the city. It is a palpable fact that petition is outstanding in this narration. If the casual reader took this as a sample of what prayer is, he would say that prayer is petitioning God. And yet when Abraham addressed God as "Judge of all the earth," was he not worshipping? And Genesis 18:33 definitely tells us that God was COMMUNING WITH Abraham. Communion then, according to the statement of God's Word, was an element in Abraham's prayer. Thus we find worship and communion, as well as petition, a part of prayer. These elements are more easily observable in this prayer than in Abel's prayer. Thus we find the beginning of the steady progression of prayer truth.

THESE various elements are still plainer when we consider David's prayer. In Psalm 51, "Have mercy upon us, O God," is David's petition. His confession is, "I acknowledge my transgressions." His worship is found in the words, "O God, Thou God of my salvation: ....my tongue shall sing aloud of Thy righteousness." His communion with God is seen in the interchange of statement with these other elements, "Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom." Occupation in the Lord, letting the mind rest completely on the divine One, is not so evident, and yet even this is seen in the attitude of the Psalmist as he says, "Thou desirest not sacrifice: else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Here it is increasingly plain that prayer is not only worship, not only petition, or not only the combination of these two. Confession, worship, and petition are the simplest of the elements of prayer to discern here. In fact, they are much easier to see here than in the two former instances cited. But even in this case the two additional elements of fellowship and occupation in the Lord are seen.

NOW let us take one more example in the Old Testament to see how even more clearly these elements of prayer stand out. God is constantly making it clearer. It is not that His plan changes. It is not that prayer becomes something different. It is simply that man's mind becomes dulled more and more by the presence of sin. The farther away from the perfect man Adam (the Adam before the fall) that man gets, the clearer the revelation needs to be in order for him to understand it. Daniel was a man of prayer. The statements in connection with his prayers in the book of Daniel are a clearer revelation than any we have considered thus far about the nature of prayer. We have seen evidence that prayer is petition, worship, and confession. But here we have not only the evidence, but the direct statements, for Daniel "kneeled upon his knees three times a day, and PRAYED, AND GAVE THANKS before his God." Thanksgiving is worship. "Then these men assembled and found Daniel PRAYING AND MAKING SUPPLICATION before his God." "And I PRAYED unto the Lord my God, and made my CONFESSION." Here in direct statement is the information that Daniel gave thanks or worshipped, made supplication or petitioned, and made confession. At another time Daniel says, "And whiles I was speaking, and PRAYING, and CONFESSING . . . . and presenting my SUPPLICATION." In the instances previously noted it has been evident to the careful student that these three elements are present in prayer. But in this instance it is not left to the student to observe only, but it is clearly stated as well. The other two elements of fellowship and occupation are not stated, but they are present. When Daniel "purposed in his heart that he would not defile himself," as recorded in chapter one, he was seeking fellowship with and occupation in his Lord. There is also a distinctive feature of prayer truth which begins to be seen in Daniel's experience which we should note. When Daniel prayed, according to the tenth chapter, "a certain man" came to his assistance, but was detained by the prince of the kingdom of Persia for twenty-one days, but "lo, Michael, one of the chief princes, came to help." One of the features of prayer which we mentioned in the introduction to this message was "fighting the Devil." And here for the first time we see a combat definitely connected with prayer. Later this angel ("certain man") says, "Now will I return to fight with the prince of Persia." This last example of prayer in the Old Testament so clearly illustrates and states what prayer is, that a careful, earnest student must see it.

NOW we come to a perfect example of the prayer truth, one which is complete in every detail, yet one which even then the mass of Christians does not see clearly. For Jesus perfectly illustrates each of the elements and phases of prayer. Petition: "Sanctify them through Thy truth." Worship: "Holy Father . . . . righteous Father . . . . the only true God." Confession: (Jesus Christ had no sins to confess, but He did confess to the Father the sins of those for whom He died): "Father forgive them, for they know not what they do." Fellowship: "That they all may be one; as Thou, Father, art in Me, and I in Thee." Occupation or complete and continued trust in God: "Not My will, but Thine be done." The two features of prayer are easily demonstrated in Christ's life also. The prayer of John seventeen is a wonderful example of communion with the Father. And when we turn to the account of the agony in the garden, we find that the word agony means "a fight," so that we could very accurately translate Luke 22:44, "And being in a fight, he prayed more earnestly." With whom was He fighting? The Devil, as clearly indicated by other Scriptures bearing upon this particular incident. Petition and confession are a part of prayer, but they are not the primary importance. The climax, the apex, the perfection of prayer is found in the one who worships, praises, communes with, wholly leans upon the Lord. And Christ was the perfect example of such prayer.

But even with such an example, many do not see these truths. So the Scriptures still more plainly put these truths before us. We find them in the direct statements of Jesus, Paul, and others. Jesus said, "ASK." John said, "If we CONFESS our sins, He is faithful and just to forgive us our sins." Jesus said, "True worshippers shall WORSHIP the Father in spirit and in truth." John said, "Truly our FELLOWSHIP is with the Father and with His Son Jesus Christ." Paul said, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall KEEP YOUR HEARTS AND MINDS THROUGH CHRIST JESUS." These are the admonitions of Scripture with such clarity that none can gainsay the clear teaching on prayer. That the Christian is plainly exhorted to maintain communion with God is clear from just one of the statements concerning it: "Pray without ceasing." And that the Christian is expected to enter into the fight against the Devil, which is a phase of praying, is clear from a study of Ephesians six, for there, after completely describing the armor of the Christian, Paul says to him, "Pray." Thus God finally STATES to us what He planned prayer to be.

BUT even this plain statement of prayer is not sufficient for this sin-sick old world. God pictures, He typifies, He illustrates, He demonstrates, He exemplifies, He plainly states that His plan for the Christian in prayer is utter brokenness to Him, which will be manifest by earnest petition, adoring worship, penitent confession, constant fellowship with and simple trust in God. The world still goes on. Sin becomes rampant. Finally the Antichrist appears on the scene as the climax of sinful rebellion against God. But God has another way of bringing this truth to the attention of mankind. We have not exhausted His ingenuity. Man's stubbornness is enough to tax the patience and inventiveness of man, but

God has another method yet before He lets His wrath be poured out upon those who will not follow His plan. He is going to present His idea of what prayer in its fullest should be by means of a world-wide, nay, more than that, a universal display that none can ignore. For all the martyred saints of the Tribulation shall petition God to avenge their deaths; on the sea of glass the multitudes shall sing the song of the Lamb, which is equivalent to a confession of their own utter inability to save themselves and the power of the Lamb of God to do so; in worship shall every creature in heaven and on earth and under the earth and in the sea give blessing and honor and glory and power unto the Lamb forever and ever; the saints shall be forever in fellowship with God; there shall be constant occupation and trust in God for "they shall see His face." The prayers of the saints shall be the cause for the mighty wrath of God being poured out upon the earth in judgment upon the Devil and his cohorts. Thus in this mighty culmination of the prayer truth we see all the elements and distinctive features of prayer remarkably demonstrated, so that all mankind and even more, the whole universe, shall see what constitutes God's plan of prayer.

Prayer, as one of the mightiest factors in the life of the Christian, need not be misunderstood. The earliest examples of prayer were enough for the early, keenly spiritual men. But as men's alertness to spiritual things decreased, God kept making the revelation of the prayer truth plainer. We have seen the progression in connection with the prayers of Abel, Abraham, David, Daniel, Jesus, and Paul, and we shall some day see it in all its majesty in days to come. But if we yield our minds to the Lord now, if we are willing that His most perfect will shall be proved in our lives, then we need not wait for that which is still to come. We know now what God's plan is. In constant occupation in the Perfect One, in daily, moment by moment dependence on Him and in praise to Him, let us accept God's plan concerning prayer. Let us truly "pray without ceasing."

—o—

STUDIES IN ROMANS

(Continued from p. 121)

do it, he has no right whatsoever, for to bring a charge against God's elect is to charge God Himself, to criticize God for having placed such an one in the place of the elect.

But is there anyone that has the right or power to bring a charge against God's elect? Yes, there is one, and that is God Himself. The very next words bring out this fact. In our King James' version the next words are:

> It is God that justifieth—

thus presenting these words in the form of a statement. Some of the greatest of our scholars recognize that instead of being a statement this should be a secondary question, following hard after the original question. The primary question is,

> Who shall lay any thing to the charge of God's elect?

And that which we would have expected to be an affirmative statement proves to be another question. The Revised Version, Rotherham, Dean Alford, and the margin of the Scofield Bible are in agreement on this. We are amazed that the words "it is" should have crept in. Paul here practices what the Easterners of the United States used to call "the Yankee method." He answers his question by pressing another. His inquiry stands thus,

> Who shall lay any thing to the charge of God's elect? Shall God that justifieth?

And the question answers itself. There can be no doubt as to the inference he wants us to draw. He evidently wants a strong negative to leap into our hearts, so that our answer must be, "No; God, Who justifies, will never do such a thing." For Him to lay anything to the charge of His elect would necessitate His changing His mind and tearing down that which He has built up, and God is not guilty of such gross and inexcusable inconsistency. In spite of the fact that Paul intends us to infer a negative answer, we find that an actual answer is not in the text. He simply asks the question, "Who shall lay any thing to the charge of God's elect? Shall God?"

Having put such a question up to the reader, he proceeds to another question. It appears in verse thirty-four:

> Who is he that condemneth?

So far as the Bible answer to this question is concerned, it does not take a lengthy quest to discover into whose hands God has committed the right to judge and condemn. That right has been given by the Father to Christ our Saviour. John 5:22 says,

> The Father judgeth no man, but hath committed all judgment unto the Son.

But we must consider this question in the light of its context. The full thought of the question is, "Who is he that condemneth God's elect?" for we found in the context that the Spirit of God is dealing with the saved, the elect. We know full well who would like to condemn God's elect. It is Satan, for in the twelfth chapter of the Revelation we are told that he accuses the brethren day and night. But Satan cannot condemn. He has not the power to condemn. He can only accuse and accuse, but he does not have the power to judge or to condemn. The question is, "Will Jesus use the power which is given Him to condemn those who are already God's elect?" And that is exactly what Paul puts up to his readers.

The King James' version makes the next words an assertion, as in the last question of verse thirty-three, but instead of a statement, we have here another question. It is another instance of Paul asking a primary question and answering it by a secondary question, thus employing for the second time the "Yankee method" of answering a question with a question.

The second pair of questions stand thus:

> Who is he that condemneth God's elect? Shall Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us?

And once more the Apostle has presented his question so that the only thinkable answer is "No!" But he fails again to give us the actual answer in words. The reason the answer must be "No" is that the only way for a soul to become one of God's elect is by simple faith in Him Who died and rose and sat down at the right hand of God and Who now interceedeth for us, and for Him Who is our blessed Saviour to condemn those who have believed on Him is an absurdity and an infinite impossibility. Hence the answer to the question "Shall Christ condemn God's elect?" is bound to be "No!"

But Paul does not yet say so, he proceeds at once to the question in verse thirty-five:

> Who shall separate us from the love of Christ?

The common and carnal answer to this question is, "Why, sin can separate us from the love of Christ. Sin separates Christians from the love of Christ any time." But Paul manfully handles this erroneous idea in the next words. His entire third inquiry runs thus:

> Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
>
> As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Paul asks if tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword shall separate us from the love of Christ. This terrible list of evil things can be reduced to one startling thing—the word "sin."

Thus Paul's third pair of questions may be set forth thus,

> Who shall separate us from the love of Christ? Shall sin?

THREE times we have seen Paul asking a vitally important question. Three times we have seen him answer his first question by flinging in another. Three primary questions he has asked, to which he has attached three secondary questions, but as yet he has given no

stated answer to any of the questions. Will Paul leave the matter in such an unsatisfactory state? He certainly will not.

We turn to the very next verse, verse thirty-seven. Here we find that the answer to the three questions is immediate and decisive, he says,

> Nay, in all these things we are more than conquerors through Him that loved us.

The divinely inspired answer is only one word, "Nay!" This is certainly an economy of ink, to answer all of these questions with one lone word. But you quickly say to me, "What right have you to say that the one word, 'Nay,' refers to all three questions?" To which we must reply, the reason is because Paul says that it does. Notice, he says,

> Nay, in ALL THESE THINGS we are more than conquerors through Him that loved us.

The outstanding fact in verse thirty-seven is that the Apostle reaches back to his three unanswered questions and definitely says,

> IN ALL THESE THINGS.

That one simple expression gives special scope to verse thirty-seven. When it says,

> Nay, in all these things we are more than conquerors through Him that loved us,

it means that in ALL these things we are more than conquerors. When we find a thrilling, throbbing "Nay" in verse thirty-seven, it fills our hearts with joy to realize that it is a "Nay" which says, "Nay, IN ALL THESE THINGS." Thus we find that verse thirty-seven has in most remarkable and amazing fashion united these three questions and made them one by attaching to all of them one single, solitary answer.

The Apostle's first pair of questions was,

> Who shall lay anything to the charge of God's elect? Shall God?

His second pair of questions was,

> Who is he that condemneth? Shall Christ?

His third pair of questions was,

> Who shall separate us from the love of Christ? Shall sin?

The moment one begins to meditate upon the three inquiries he will observe that all three point in the same direction. They are all three eternal security questions.

If we list the three, modifying their form ever so slightly, it will become apparent that Paul was doing everything reasonable to break down the salvation-by-works proposition. Modified, they run something like this:

Shall God lay anything to the charge of His elect?
Shall Christ condemn God's elect?
Shall sin separate us from the love of Christ?

If God should ever lay anything to the charge of His elect, they would be without hope.

If Christ should ever condemn those whom He has saved, the whole scheme of the Gospel would go to pieces. God would become infinitely inconsistent, to turn around and damn the saved.

If sin could separate us from God or His love, then the saved would not be safe after all.

Thus we see that "Nay" is a bold answer. It covers the whole ground. It answers all the questions.

Shall God lay anything to the charge of His elect? The Holy Spirit's answer is, "Nay!" Then if God won't, nobody will, for no one else can. The believer, thank God, is eternally secure.

Shall Christ condemn God's elect? The Holy Spirit's answer is "Nay! In all these things we are more than conquerors through Him that loved us." Then if Christ won't condemn, nobody will, and nobody can, for all judgment has been committed unto Him. Praise the Lord, the believer is secure!

Shall sin separate us from the love of Christ? The Holy Spirit's answer is, "Nay! In all these things we are more than conquerors through Him that loved us." Then if sin won't separate us men from the love of Christ, nothing will, for nothing else could or would.

O glorious revelation! God will not lay anything to the charge of His elect. We know it for the Bible says "Nay!" Christ will never condemn the saved. We know it because the Word says "Nay!" Sin cannot separate us from the love of Christ. We know it because the answer of the Bible is "Nay!" What incomparable bliss! "In all these things—in ALL these things we are more than conquerors through Him that loved us." The Holy Spirit is not satisfied to say we are conquerors, but He throws out the revelation of the blessed overflow, we are MORE than conquerors. God has not only saved—so rich in His grace—we are MORE than saved. Grace has prepared an infinite superlative. God has not only made us secure—so super-abundant is His grace—He has made us more than secure. So rich is the promise of His love and grace that our poor minds cannot comprehend it, we can only bow in adoration and thank Him that where sin abounded, grace did much more abound, that in all these things we are more than conquerors, MORE than conquerors—MORE than conquerors through Him that loved us.

FRIEND, have you trusted this Saviour? Have you known His unbounded grace and astonishing love? if not, trust Him now! Do not hesitate! Defer your decision at your peril! Believe on Him, and instantly you can say on the authority of the inspired Book, "God will never lay anything to my charge. Christ will never condemn me. And sin shall never be able to separate me from the love of Christ." You will soon be able to say with the apostle Paul,

> I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
>
> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:38-39).

And you will understand what it means to fling out that blessed and universal "Nay!" "Nay, in all these things we have become more than conquerors through Him that loved us."

—o—

PROGRESSIVE REVELATION

(Continued from p. 115)

ing, the Bible is made the product of human evolution instead of divine revelation. And, consequently, we have come to the hour when the "modern" expression of religious thought should be inwrought, according to their ideas into our sacred Volume, the Bible, by a present day Moses, or David, or Isaiah, or John, or Paul of the Modernistic persuasion. Such an addition to the Scripture might be Harry's (Emerson Fosdick) epistle to the

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Gothamites, and Shailer's (Matthews) epistle to the Chicagoans. Of course no Fundamentalists need apply. Their views would be too much like Paul's, and under the obscurantist ideas of an apostle Paul, the evolutionary drift of present day religious consciousness would have a tendency to disappear. This, in essence, is the Modernist explanation of Progressive Revelation. Such a line of teaching inverts, perverts, and debauches the Truth; but it is sufficiently subtle and novel to delude, attract, and deceive many.

As to the unusual value of the Progressive Revelation Principle from the Christian standpoint, the Modernist has been admirably candid. A remarkable example of this candor is found in the writings of Vivian, an Englishman who was brought up under the orthodox teachings of Christianity, drifted into Modernism, and finally landed in the logical result of Modernism—rationalism. Mr. Vivian says,

> If Progressive Revelation be true it is the most marvelous proof of the truth of Christianity.

This is more than frankness and candor. We would say this is a most damaging admission, for in spite of all the savage attacks made upon it, Progressive Revelation is true and is, as Mr. Vivian has so unguardedly conceded, a "most marvelous proof of the truth of Christianity."

But some one may say, "Wherein is Progressive Revelation a proof of Christianity?"

The answer is evident.

The Bible was written by some thirty-six to forty authors. It covers a period of something like sixteen hundred years. Its authors sprang from men of widely differing walks of life, and were the products of divergent training. The various portions were written under contrasting circumstances which ran the gamut from a shepherd's mountain camp to the throne room of the king or the court of a heathen monarch. Sometimes the periods elapsing between the production of adjacent portions ran into three or four hundred years. In spite of these circumstances which do not lend themselves to either unity or progression of thought, the Bible is a prefect unity and is characterized by marked and easily observable progressive unfolding of its various doctrines.

And herein lies the wonder and marvel of Progressive Revelation's proof of the truth of Christianity. Many mighty truths are unfolded in the Scripture. They first appear in Scripture in type, or shadow, or some short statement which to us, in this day, may even seem inadequate. Beginning thus with minor declarations, God carries each and every truth through Scripture step by step to ever larger and ever fuller revelation. The march of any given truth through Scripture is orderly, harmonious, progressive, and consequently convincing. Each successive reference to a doctrine adds additional information to the facts already revealed and no new revelation ever contradicts anything previously given. Every new truth investigated swings majestically through Scripture in a magnificent crescendo which finds its thrilling culmination and climax some place in the New Testament. And this orderly forward progression of truth is accomplished over a period of sixteen centuries, through the instrumentality of some forty different writers who arose out of practically every walk in life. The long stretch of time makes continued human collusion impossible. The inescapable difference in personality and temperament which invariably appears in forty individuals living in different localities and in separated centuries makes an expectancy of agreement and harmony emphatically unreasonable. But the most perfect harmony of teaching is present in the Bible—the agreement is so complete as to challenge the attention of the most astute student. Herein is the miracle. The Bible, because of Progressive Revelation, becomes a startling and satisfying proof of the truth of Christianity. Progressive Revelation could not exist in the Bible under the circumstances described without crying aloud to every listening ear—"God is." Progressive Revelation is so utterly convincing that it becomes the automatic demonstration of the dependability and reliability of every one of the blessed truths which stretch through the Scriptures, and which are consequently progressively revealed. Each new truth which is studied becomes a new proof of the Progressive Revelation Principle and the cumulative effect of scores of truths running through the Bible all of which are progressively unfolded by authors many of whom were unacquainted with each other and who lived centuries apart, is indescribable in its finality. Progressive Revelation is! Progressive Revelation binds the books of the Bible together with the strength of many steel cables. Progressive Revelation is the proof and demonstration that the mind of God produced the Word of God. Progressive Revelation makes the strongest attacks of Atheism against the Bible to appear weak, puerile, and inane. Progressive Revelation makes the divine inspiration of the Scriptures indubitable, inevitable, unquestionable. Vivian was thoroughly right when he said,

> If Progressive Revelation be true it is the most marvelous proof of the truth of Christianity.

But the question has been raised, "How could God be just to early man when the revelation which he possessed was so much less than we possess?" Yes, early man's revelation may have been less, but his spiritual perception was so much greater that his revelation was fully adequate to meet his need. In fact God has never failed at any stage of the world's history to satisfactorily meet all of man's need. As man gets farther and farther from God, God increases the clarity, simplicity, and perspicuity of revelation. The fact that "evil men and seducers" have been, from the days of Adam, dragging the world downward and waxing worse and worse is the heart-breaking condition which has made Progressive Revelation a divine necessity. As man grew worse, God gave more light. Progressive Revelation is the proof of the downward trend of man, as well as proof of the inspiration of the Word of God.

GREAT students of God's Word during the years gone by have observed the Progressive Revelation Principle and remarked upon its value and importance. Among them are such men of God as Arthur T. Pierson, F. E. Marsh, W. Graham Scroggie, C. I. Scofield, and others.

The Scripture itself bears witness of the fact and existence of the Progressive Revelation Principle in Proverbs 4:18.

> But the path of the just is as the shining light (the Word of God), that shineth more and more unto the perfect day (Prov. 4:18).

In the symbology of Scripture the light stands for the Word of God. The very first recorded words of God in the Bible are, "Let there be light." Thus in its first occurrence, light stands connected with God's giving forth His Word. Throughout Scripture light stands connected with the Word. Sometimes it is the written Word; sometimes the living Word, but always the Word. The examples of this are many. When the Psalmist says, "O send out Thy light and Thy truth" (Ps. 43:3), it is a prayer for the sending forth of the Word. And when he testifies in Psalm 119:130, the meaning of his words cannot be escaped, "The entrance of Thy words giveth light." How beautifully this agrees with "Thy Word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). When the Lord cries to Israel, "Let us walk in the light of the Lord" (Isa. 2:5), it is a call to walking in the truth of God's Word. And who can escape the plain significance of Isaiah 8:20, "If they speak not according to this word . . . . there is no light in them."

Hence the shining light of Proverbs 4:18 is the Word of the living God and the passage declares that the Word shineth MORE AND MORE unto the perfect day. In other words, it gets "brighter and brighter" as the days go by. This is the inspired testimony of Progressive Revelation.

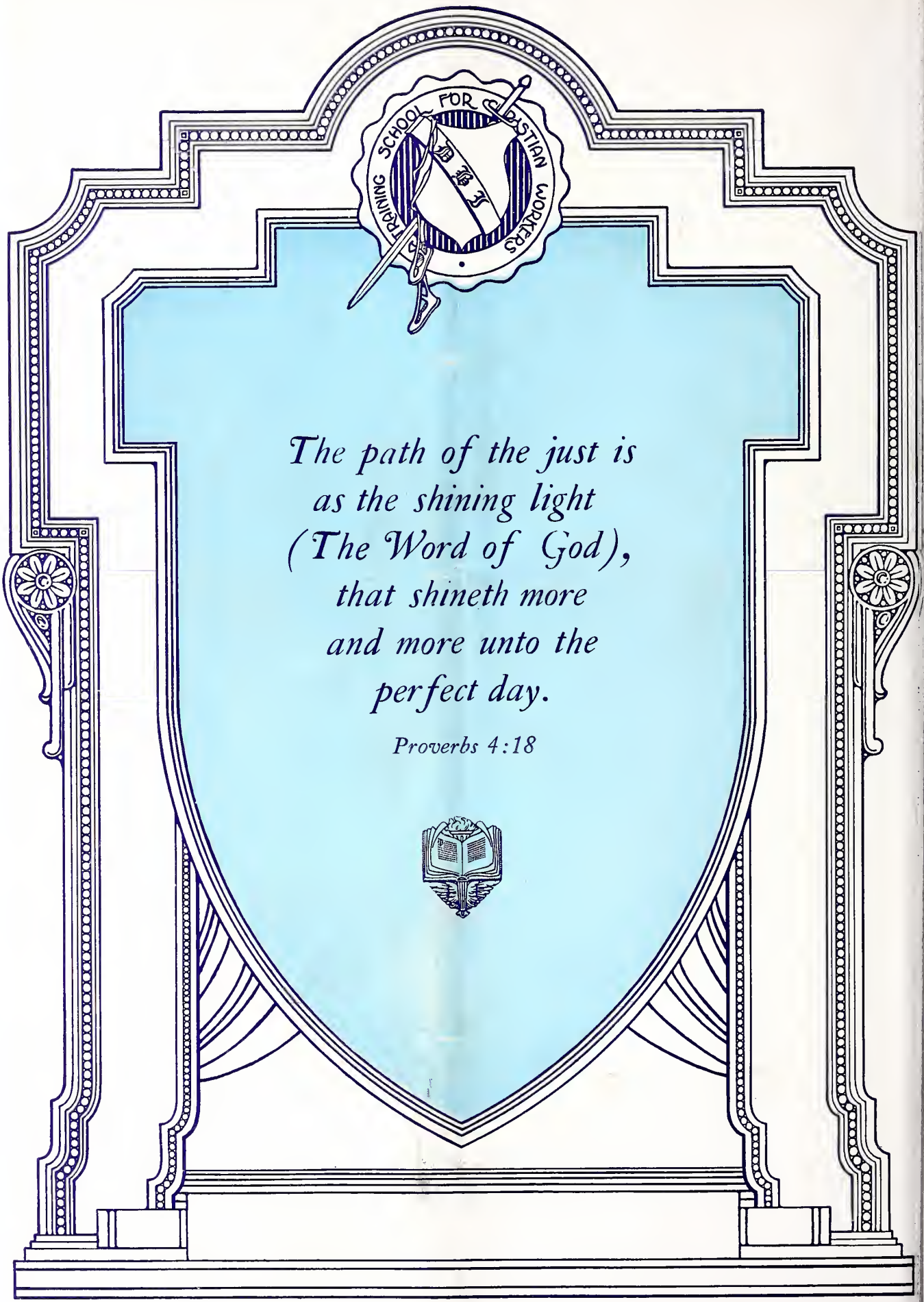
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Proverbs 4:18



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SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Christo-Centric Number

IF THE great family of readers of *"Grace and Truth"* find their souls awakened as to the centrality of Christ in God's Word, in God's plans, in God's purposes, in God's mighty work of saving souls, in God's strengthening of those who encounter adversities, in God's chastenings, in God's watchcare, and in God's loving unveilings of the future, in the perusal of the Christo-Centric number of *"Grace and Truth,"* the hearts of the Editors will be made glad, and their fondest purpose accomplished.

May God bless it as it goes forth.

Communism

THE United States is aflame with Communism. Countless newspaper reports, leading articles in the great monthlies, anti-communistic magazines such as *"The National Republic"* and others all reveal to us the appalling and far-reaching organization of Communism in America which is gathering into its iron grip, industry, education, politics, youth, and so-called religion.

The onward march of Communism is undermining the institutions of our republic, is paralyzing patriotism, is devastating honor, is prostituting purity, is destroying faith in God and in His Christ. Communism has set up in America a Moscow-controlled manufacturing plant which is turning out a mammoth product of criminals, renegades, moral lepers, despisers of all that is good, and Atheists.

The onslaught of Communism is so real and so terrific that it constitutes a major problem in the political, the commercial, the social, and the religious life of the nation.

The shock troops of the forces of decency and righteousness must be marshalled quickly on the Communistic front or the battle is lost.

In the case of Communism, believers and unbelievers have a common foe. If Communism comes into the ascendancy, the unbeliever loses everything in life worth living for, and the believer loses everything except his hope of eternity through Jesus Christ our Lord. This mighty blessing has become his forever and can never be taken from him.

What will America do about Communism?

The Sword

MANY earnest Christians have read the prophetic portions of the Bible with real curiosity as to why there is a striking lack of references to present

FOUR months have passed since the inauguration of the Penny-a-day Campaign. They have been filled with the blessing of God. For this we are exceedingly thankful. Hundreds of friends of the Denver Bible Institute have generously responded to our call. We cannot overstate the importance and value of that which has already been accomplished through the gifts of "the pennies." Our cry today is, "Continue on, that the full quota shall be subscribed and the debt wiped out." Pray with us that the testimony of dear old D. B. I. shall be preserved until Jesus comes. We cry with the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord." —H. J. Johnson

PRAY MUCH FOR THE PENNY-A-DAY CAMPAIGN

day methods of warfare. No where is there found the mention of rifles, cannon, tanks, submarines, aircraft, or poisonous gases. Some, overworking their imaginations in trying to reconcile modern military methods with the Bible, have tried to use passages about eagles to prove that God's Word mentions airplanes. This seems to be a weak answer and surely there must be a stronger one. The earnest Christian argues with apparent impunity from criticism that the prophecies of the world's greatest battle, Armageddon, should contain some references about the accepted means of modern warfare.

Yes, there is an answer. God's Word employs the sword to fully cover the ground of military weapons. God has four hundred and thirty-five opportunities in His Word to use some other expression than the sword to indicate physical combat. However, He uses the sword in every instance. Primitive man used a sword in his martial pastimes and, modern inventions notwithstanding, man will continue to use the sword in hand to hand combat until the Lord ushers strife out of existence. Note the observation of an accepted authority on militarism,

> The next war, if it comes, will be won—as was the last war, and as all wars have been won—not by the new toys of Mars (airplanes), but by a man with a knife in his hand. Call it a bayonet and put it on the end of a gun—but it is a knife, just the same as was used by the warriors of 5000 years ago. All of man's modern weapons serve only to prepare the way for a man with a knife in his hand. It is he who wins the battle, captures and holds ground.—Thomas R. Phillips in "The Saturday Evening Post"

God, dealing with foundational principles, passes over man's puny inventions though they seem colossal to us and uses the word "sword" to completely and expertly explain future warfare weapons.

Now it is simple to see the explanation of such a passage as Revelation 6:8.

> And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with SWORD . . . .

We have here the description of the Antichrist in the Great Tribulation, and this description is typical of all such passages. Mr. Phillip's observation is but a reflection of God's method of handling this same subject throughout the Bible.

When Is the Rapture?

FROM end to end of the country, fundamentalists are discussing, "Will the Church pass through the Tribulation?" Numerous magazine articles and frequent editorial comments indicate the widespread interest. The two sides are ranged squarely against each other, the Pre-Tribulational Rapturists, and the Post-Tribulational Rapturists. That both sides are not right scarcely need be averred. Already some exceedingly ugly and unnecessary things have been said by those who are determined to put the Church through the Tribulation. Perhaps the writer most guilty at this point is a man named Scruby who seems to feel himself particularly called to personally assail such men of God as James M. Gray, A. C. Gaebelein, C. I. Scofield, and others of similar ilk. This is poor taste, poor Christianity, and poor sense. Scruby's arguments in favor of thrusting the Church through the Tribulation are glib, specious and unscriptural. Earnest Christians who do not know the way out of the bogs and swamps of flat-interpretationism are in danger of being swept into Scruby's error.

There is, however, a good result which has come from this forensic conflict. There is a new awakening in the study of God's Word, and saints are more faithfully looking to God in prayer to lead them into all truth. It seems that the best way to get unbelievers to resort earnestly and continually to the study of God's Word is for the Devil to prod them up with some aggressive heresy.

A Contrast

IT IS instructive to compare the language of the national anthem of our own beloved land with the language of the *Internationale*, which is the rallying cry of Communism.

How sweet are the words of "America,"

> Our fathers' God, to Thee,
> Author of liberty
> To Thee we sing:
> Long may our land be bright
> With freedom's holy light:
> Protect us by Thy might
> Great God, our King!

But how degrading, coarse, and demoralizing are the words of the *Internationale*,

> Arise ye toilers of all nations,
> Condemned to misery and woe;
> To hell with HUMBLENESS and PATIENCE,
> Give deadly battle to your foe!
> Wipe out the RULING WEALTHY CLASSES,
> Arise and slash your thraldom chains,
> Let power be wielded by the masses,
> Let those who labor hold the reigns!

This is enough in istelf to stir any conscientious man to quick and drastic action against the monster Communism which dares to make its encroachments upon our government, our homes, and our Saviour.

Second-Blessingism

WE HAVE been grieved to find in one of our most widely used Sunday School papers, and in a recent issue, an article favoring the Baptism of the Holy

May my last thought at night
And my first thought in the morning
Be of a dying Saviour's love,
A risen Saviour's power,
An ascended Saviour's grace,
And a coming Saviour's glory.
—Selected

Spirit as a second work of grace. That the editorial policy of a paper which goes into thousands of Sunday Schools throughout America and other lands should permit the publishing of an article endorsing this, the outstanding fanaticism of the Pentecostal movement, is both alarming and depressing. We are moved to make the inquiry, "Is this condition made possible by the inattentiveness of the editor or by the indifference of present day readers? We frankly admit we do not know the answer to the question, but we do know that the publication, endorsement, and distribution of such teaching is a grave and deplorable menace to the best interests of the cause of Christ.

Fanaticism is the opposite extreme from Modernism and both are equally objectionable.

Russia

MANY have tried to deny the seriousness of the condition in Russia under the Soviet government. They have sought to assure us that the Soviet government was bringing blessing and helpfulness and true progress to a land that had long been downtrodden under czarist tyrants. But that these lovely reports are nothing more nor less than communistic propaganda is clearly indicated by the declaration of the daughter of Tolstoy, one of the greatest of all Russians, as quoted in *The Dawn*.

> Now, in the year 1933, when in the northern Caucases a dreadful slaughter is going on, when thousands of people are shot and exiled daily, and my father is not here to protest, I feel it is my duty to raise my weak voice against this wholesale murder. For twelve years I have worked in Soviet Russia, trying to serve the people in the spirit of my father's teaching. The terror was progressing under my very eyes. But the world was silent. Millions were exiled, died in prison, in labor camps in the north of Russia. Thousands were executed. Yet the world was silent. The Soviet Government issues decrees banishing one-third of the Moscow population from the city; subdues the revolted peasants and workers by bullets and gas. Since the time of Ivan, the Terrible, Russia has not seen such terror.

And this is the nation with which the U. S. has so recently joined hands in international friendship and diplomatic accord. Alas, we have entered into endorsement of her evil deeds. We will soon find that it is not a very far cry from affiliation to participation. We will soon find that diplomatic relations with Russia is just a step toward America's becoming like Russia. It has been freely predicted by those who are in the "know," that in less than ten years the U. S. will be a second Russia. Perhaps Wirt told more truth than the administration would like to admit. And the Russian ambassador is now accredited and settled in Washington, ready to represent a nation that exalts godlessness, rejects the Bible, degrades women, and frankly avows its determination to propagate revolution and overthrow the governments of the nations.

These terrible events remind the Christian that the consummation of the age is drawing nigh and cause him to lift a prayer to heaven, "Lord Jesus, come quickly."

Complimentarity

THE learned Dane, Neils Bohr "god-father of the modern, complicated atom" recently introduced the word "complimentarity." Commenting on this new word Arthur Brisbane has this to say: "We lead a dual life and each half forever contradicts the other. Man's brain leads a Dr. Jekyll and Mr. Hyde existence."

The Word of God teaches us that through the fall of Adam the race fell heir to the old nature "which waxeth corrupt according to the deceitful lusts" (Eph. 4:22 R. V.). In the unbeliever, what seems to be a conflict going on in the soul, is really the drawing power of God operating and the old nature opposing. In the believer, something different is going on. When he accepted Christ as Saviour, God imparted to him the new and divine nature (II Pet. 1:4). And now, these two nature are constantly contradicting each other and at war with each other for supremacy in the soul.

We welcome the new word which the scientist has given us and as students of the Book at once recognize that "complimentarity" is that amazing duality of personality which is resident in the soul of every believer—the "old man" and the "new man." "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17).

It is God's will that I should cast
My care on Him each day;
He also asks me not to cast
My confidence away;
But oh, how stupidly I act
When taken unawares—
I cast away my confidence,
And carry all my cares.
—Selected

THE CENTRE OF ALL DOCTRINE

by W. H. MARQUESS

THE Church has devoted her energy in various ages to the clear formulation of some particular doctrines. All doctrines lie in the Word of God. The Church can only search and grasp and define what is infallibly taught. At one period, emphasis was laid upon the deity of Christ; at another, upon His humanity. Now theological thought would concentrate upon the doctrine of the Trinity and then would pass to the study of the Divine Decrees. And thus while the doctrines of God's Word have not changed and can not change, the views of God's people with reference to those doctrines have become more clearly and strongly defined.

The religious thought of today looks toward the Person of Christ. This is the objective point of the infidel attacks, the argument in chief for the divine origin of Christianity and the central fact in pure Scriptural exposition. Our theology is, as never before, Christology. That is to say, in those quarters of the church that are not infected with rationalism, arrogant doubt, and spiritual dry rot, the person of Jesus has been lifted to a logical relation of preeminence that is new and striking.

I WISH to show in this article that Christ is the centre of all doctrine. Every doctrine of God's Word expresses either some pressing need of human nature that demands Christ, or else some aspect of Christ's character and work that meets that need; or, ascending still higher, some phase of Christ's glory as fulfilling the eternal purposes of God. The lines of Bible truth all converge to the Person of Jesus. Every fact, every doctrine, every promise, every precept, every prophecy, every historic incident, every shadowy type, every impressive symbol, every solemn rite, every striking personage, every table of genealogy, has its ultimate bearing upon Him, clusters about Him as the attractive centre of all Truth, and receives its final and complete exposition only when viewed in its relation to His work of grace. Apart from Him, the doctrines of faith and repentance and prayer and atonement and election and perseverance and heaven lose their majesty, their beauty, their power. They are cold, barren, religious philosophy. They are a body without its soul, a leaf without its sap. The form, the shape may be there, but the freshness, the splendor, the life are gone. And the truest doctrines may be taught in this false, lifeless way so that Christianity seems merely a form of belief, or a system of thought, or a code of morals, or a round of observances; whereas, Christianity is the revelation of a Person in Himself and in the various relations which He holds in every direction. From Him all Christian Truth draws its life-blood. Of Him each Christian doctrine is some various expression.

This is the great truth which this discussion will press upon our readers. The living, loving face of Jesus is to be looked for behind all doctrine and all duty. Sacred history, prophecy, symbolism, and dogmatic teaching are not understood until seen in their relation to the Redeemer's Person, offices, and work. His Name is the key that unlocks the Scriptures, the "open sesame" at which fly back the gates of common biography and bloody ritual and obscure prediction, disclosing as they open, treasures of light and wisdom and love. It is He Who is the centre of all God's purposes, the sum of all God's revelations, the focal point of all God's dealings with the human race.

THE line of truth suggested above will be seen to be in accord with *the testimony of Jesus Himself*. What was our Lord's conception of the relation which He bore to all the doctrines which He came to teach? In general, we may say that the message which He announced from God was—Himself. His Person, Character, Life, and Work constituted the Word which God would speak to our race. Hence His language to the two disciples on the way to Emmaus: "Ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:26-27). So again in the same chapter: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses and in the Prophets and in the Psalms, concerning Me." These sayings of Jesus are surely more than a reference to some occasional predictions to be found in the Old Testament with regard to His coming and His King-

THE centrality of our blessed Lord in all the great sweep of the truths of Scripture is beautifully presented by Marquess in this study which was published nearly a half century ago in "The Truth," the Bible study magazine then published by James H. Brookes.

dom. They teach that He regarded Himself as the central and essential truth of the entire Old Testament, the vital fact that bound all its various parts into one harmonious and symmetrical revelation. That such was His meaning is evident from His words to the Pharisees: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me " (John 5:29). That is to say, the peculiar and distinctive office of the Holy Oracles, their one supreme design, was to bear testimony to Jesus. And he adds: "Had ye believed Moses, ye would have believed Me: *For he wrote of Me*" (John 5:46). In other words Jesus declares that He was the theme of the Mosaic writings that gave unity and purpose and value to all that revelation known and cherished as the Law. Precisely so when Jesus passes to instruct His disciples concerning the full and final revelation to be made after Pentecost. Concerning the work of the Holy Spirit, He uses this striking language: "When He is come, He shall guide you into all truth . . . . He shall glorify Me; for He shall receive of Mine and shall shew it unto you—*He shall testify of Me*" (John 15:26; 16: 13,14). All the truth revealed by the Holy Spirit has therefore a peculiar and necessary relation to the Lord Jesus Himself and can not be rightly understood except it be studied in close connection with His Person.

Has the reader never observed the intensely personal character of our Lord's teaching? Is it not remarkable how He groups about Himself the great facts of the Kingdom of God; how doctrine has no meaning and duty has no force apart from Him. How boldly He constitutes Himself the rallying point of faith and worship and weaves every high truth into His Own life? Whatever the subject on which He speaks, He deals largely in self-assertion, challenging the most absolute faith in His Person and demanding the most unqualified allegiance to His law. Look at His clear-cut and ringing sentences: "I am the Door; I am the Good Shepherd; I am the Son of God; I am the Bread of Life; I am the Light of the world; I am the Resurrection and the Life; every one that hath heard and learned of the Father cometh to Me; he that believeth on Me hath everlasting life." And all these startling statements prepare us for that saying in which His teaching culminates: "I am the Way and the Truth and the Life; no man cometh unto the Father but by Me" (John 14:6). Not, I open the way; but, I am the Way. Not, I proclaim the Truth; but, I am the Truth. Not, I bestow the life; but, I am the Life. How little we have grasped that sublime assertion: "I am the Truth!" All our cherished doctrines are but fragmentary conceptions of Jesus. And in our simple trust in Him there lies the virtual reception of all the doctrines in their spiritual meaning and their life-giving influence. To see Jesus is to see the truth. To study the character and offices of Jesus is to ascend the heights of truth. To become the friend and obedient follower of Jesus is to know the truth in its divinest form. What in other teaching is made up of abstract general statements, vague formulas, and definitions, confused and unsatisfactory reasoning is shown to us clearly and gloriously in the very person of Christ. It becomes thus more grand to the philosopher, while sweet and simple to the little child.

Socrates, Plato, Aristotle, Confucius pointed their disciples away from their teachers that they might search out and find the hidden wisdom. Jesus uses a contrary method and calls His disciples to see in Him all truth. He does this openly, directly, and without excuse. He founds everything upon His person. The cause He advocates, the salvation He brings, the demands He makes, the future He announces—"all," says Luthardt, "depends upon His person. 'If ye believe not that I am He, ye shall die in your sins' (John 8:24), is, in fact, a saying in which His whole doctrine may be summed up." The issue pressed upon us in the Gospel does not turn upon our opinions about a certain creed, but upon our acceptance or rejection of the Son of God. To know Him is life eternal. To love Him not is to be accursed.

What other teacher of men ever dared to make such claims for himself? What other teacher could have cast the weight of his own person into the scale and let it outweigh the doctrines they taught? Such sentences as Jesus uttered would seem the most offensive egotism, the most arrogant blasphemy on the lips of Socrates or Plato. Yet no reader of the gospels feels that they conflict in the slightest degree with the assertion of Jesus that He is meek and lowly of heart. They seem in no way arrogant or unwarranted when coming from Him. For the signature of God is upon His forhead. He is the Truth Incarnate. He is the Word That was in the beginning with God and was God.

IN PERFECT harmony with the testimony of Jesus was the testimony of His apostles. Their theme was Christ. The early Christians knew nothing of any preaching that was not distinctly and distinctively Christological. The modern sensational "topics" would have disgusted them. The modern philosophic discourses would certainly have

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THE Bible is Christocentric; without that centre all is chaos; with that the Book is order, the expression of infinite intelligence, filled with light, with life, and love, and intelligible to the quickened minds of the sons of men.

—I. M. Haldeman

CHRIST, THE CENTER OF THE BELIEVER'S LIFE

by ERNEST E. LOTT

"FOR I am determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. 2:2). Paul, special Apostle to this dispensation, has sounded the key-note of a Christ-centered Christian life in the foregoing words. It is this line of thought which we wish to follow in the lives of some of the representative believers throughout the Bible. Selecting these individuals from Genesis to Revelation we shall see how their adoration, devotion, and occupation was centered in that altogether lovely One.

MANY Bible teachers see this great truth and write quite freely on it. However, we feel that the language used by President Fowler in connection with the centrality of Christ in the Scriptures is especially clear. We quote it here.

> The Christo-Centric Principle is that principle of Divine revelation whereby God shows
>
> a. That the Mind of Deity is eternally centered in Jesus;
>
> b. That all angelic thought and ministry are centered in Jesus;
>
> c. That all satanic and demoniacal hatred and subtilty are directed at Jesus;
>
> d. That all human hopes are, and human occupation should be, centered in Jesus;
>
> e. That the whole material universe is held together by Jesus;
>
> f. That the entire written Word is centered in Jesus.

The preeminent place given Him by the Scripture is not given to anyone else, either man or angel.

> And He is before all things, and by Him all things consist . . . . that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell (Col. 1:17-19).

Also Revelation 4:11:

> Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created.

Such a position is not to be challenged by anyone.

And God's teaching to set our minds on Christ is so emphatic as to even exclude the other Persons of the Trinity from the special consideration of the believers. We are never commanded to be occupied in the Holy Spirit, the third Person—this would produce Pentacostalists. And we are never commanded to be occupied in God, the first Person, for this would produce Fraternalists, Secretists, and Universalists. God's one thought is for believers to be occupied in Christ.

In the fifth of the Revelation we find that the seven-sealed book is about to be opened. But alas, no one is worthy to open it. John says,

> And I wept much, because no man was found worthy to open and to read the book (Rev. 5:4).

And then one of the elders cries out,

> Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book (Rev. 5:5).

Praise the Lord, One is found worthy to open the book and He is the only one in the universe thus qualified.

WE SHALL not discuss the preeminence of Jesus in all six realms as quoted from President Fowler's definition, for our treatment shall be with the fourth one only, "That all human hopes are, and human occupation should be, centered in Jesus.

The first man that we shall consider will be Abel. Abel lived in the Conscience dispensation and was a man that feared God. In worshipping the Lord he offered an acceptable offering unto the Lord, whereas his brother, Cain, did not. His Christ-centeredness is demonstrated by the kind of offering that he brought.

Cain and Abel both had equal chances before God, proven by the fact that they both offered something unto God. Cain preferred to bring a "bloodless" offering unto God, and in that he was a type of the Modernist. But Abel brought a bloody offering which was a picture of that day when "the Lamb of God Which taketh away the sin of the world"

LOOKING unto Jesus gives victory over sin. It has been tried by the believers throughout earth's ages and the records show that it works. In Lott's article he takes us through a group of chosen cases, each one of which proves the point. This is a study which will stir you to a closer walk with the Lord. Pray as you read.

would shed His life blood on the cross for a sin-cursed world.

Abel did not believe that Christ was actually in that offering which he brought, but in it he did see the type of Christ on Calvary. "By faith" he offered the blood.

> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts (Hebrews 11:4).

The fact that the Holy Spirit says that Abel's action was based on faith demonstrates that the One in Whom faith is to he placed had been already revealed by God. The "by faith" of Hebrews eleven is sufficient proof even if we had no other, that Abel was Christ-centered. The foregoing passage (Hebrews 11:4) is a divine interpretation of Abel's offering, and we commit no error in relying fully on such interpretation wherever it is found.

Our next character is Moses. This man's Christ-centered life is quite easily seen. God could not have used him as He did if it had not been so. One of the first instances that we have of his faith is found at the end of his fortieth birthday. At this time he had begun to see the corruption of the court of Pharaoh, and furthermore had gotten a glimpse of Christ. Perhaps you are asking why we have a right to use the name of Christ in the Old Testament in connection with these characters. You probably argue that only the first Person of the Trinity, God, was there. But we must say that the method we are following is indeed absolutely scriptural. We know that the use of the Name of Christ, the second Person, in connection with these Old Testament characters is fully warranted because of Hebrews 11:26. This passage is another one of the Holy Spirit's interpretations.

> Esteeming the reproach of CHRIST greater riches than the treasures in Egypt.

Ah, here we have Moses scorning the court of Egypt so that he might be on Christ's side.

Many other incidents in the life of Moses come to our minds but we will omit them and go to the time of his death. The Scripture does not say that Moses was translated like Elijah and Enoch, but it does say that God "buried him." What a priceless privilege for any man to experience. Surely this alone shows us that Moses, in spite of all his faults, was a Christ-centered believer.

The life and character of David lend much to our proposition. There is no question but that God can not and will not speak commendatory words about any soul that is not centered in His Son. Since this is the case we turn to Acts 13:22 and find out what God said about David.

> I have found David, the son of Jesse, A MAN AFTER MINE OWN HEART.

Rarely, if ever, do we have such words by God about a sinful man. The reason is that God had provided access for sinful man through His Son, and because of His Son could delight in finite man. David did love God, and was Christ-centered. The interpretation of this is found in the words, "a man after Mine own heart." And let us not forget that it was David who spoke one of the most famous of all testimonies, "The Lord is my Shepherd." No doubt David lacked many things spiritually, but he did not lack Christ-centeredness.

The last man that we shall consider in the Old Testament will be Daniel. Daniel was an unusually devout believer. He prayed much, and manifested Spartan courage in the very face of danger. His lot was not to be a martyr, but he had the conviction of one, and only because of God's special protection did he escape death several times.

Daniel, a captive of Bahylon, was very popular with the Royal court. He did well the tasks that were given him, but he refused to eat the king's meat or worship the heathen gods. Instead, he stedfastly worshipped the God of Israel.

However, his enemies succeeded in getting a law to be enacted that forbade worship of any god, save the king. But this did not perturb Daniel. Although he knew that the penalty was death in the lion's den, he kept right on praying to his God. The result was that he was thrown into the den. However, his God protected him and he was not even hurt.

GOD looks at everything from one standpoint, measures everything by one rule, tries everything by one touchstone, and that touchstone, that rule, that standpoint is Christ. He values things just so far as they stand connected with the Son of His love, and no farther. Whatever is done to Christ, whatever is done for Him, is precious to God. All beside is valueless.

—James H. Brookes

But there was another incident that illustrates perfectly our proposition. This time Daniel's three companions were cast into a furnace heated seven times hotter than usual. This was the punishment they received for not recanting. But when king Nehuchadnezzar looked through the door of the furnace, expecting to see their charred and burning bodies, he saw a sight that startled him. Instead of three men, he saw four, and "the form of the fourth was like the Son of God."

No mistakes. Jesus Christ, the Son of God, was in there protecting those three faithful souls from the fire. This was

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The TESTIMONY of the SCRIPTURES TO CHRIST

by A. M. HODGKIN

LOOKING forward into the future from the earliest ages, God's servants saw One Who was to come, and as the time approached this vision grew so clear that it would be almost possible for us to describe Christ's life on earth from the Old Testament Scriptures, of which He Himself said, "They testify of Me."

There was one central figure in Israel's hope. The work of the world's redemption was to be accomplished by one Man, the promised Messiah. It is He Who was to bruise the serpent's head (Gen. 3:15); He was to be descended from Abraham (Gen. 22:18), and from the tribe of Judah (Gen.49:10).

ONE of the strongest books of which we know dealing with the subject of Christ as the center of God's revelation is "Christ in all the Scriptures," by A. M. Hodgkin. This article is a fragment from Hodgkin's illuminating introduction. The book is published by Pickering and Inglis, and is obtainable at the Institute Book Nook.

Isaiah looked forward and saw first a great light shining upon the people that walked in darkness (Isa. 9:2). And as he gazed he saw that a Child was to be born, a Son was to be given (vs. 6), and with the growing amazement there dawned upon him these names, as describing the nature of the child, "*Wonderful.*" Wonderful, indeed, in His birth, for the advent of no other child has ever been heralded by the host of heaven. His birth of a virgin (Isa. 7:14), and the appearance of the star (Num. 24:17), were alike wonderful. Increasingly wonderful was His manhood, and most wonderful of all was His perfect sinlessness. "*Counsellor.*" "Christ, in Whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). "The *mighty God, the everlasting Father.*" There dawned upon Isaiah the consciousness that this promised One was none other than God manifest in the flesh, "Immanuel, God with us" (Isa. 7:14). As Jesus Himself said, "I and My Father are one" (John 10:30). The next name, "*The Prince of Peace,*" specially belongs to Jesus, for "He is our Peace." His birth brought peace on earth, and leaving it He bequeathed His peace to His disciples, "having made peace through the blood of His cross." Then the prophet sees the Child that was to be born, seated on the throne of His father David, and he sees the glorious spread of His Kingdom. Though born of a royal house, it was to be in the time of its humiliation. "There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit" (Isa. 11:1, R. V.). We have in this a glimpse of His lowliness and poverty.

AND now the prophets, one by one, fill in the picture, each adding a fresh, vivid touch. The prophet Micah sees the little town where Jesus was to be born, and tells us it is Bethlehem (Micah 5:2; Matt. 2:6); Isaiah sees the adoration of the Magi (Isa. 60:3; Matt. 2:11); Jeremiah pictures the death of the innocents (Jer. 31:15; Matt. 2:17-18); and Hosea foreshadows the flight into Egypt (Hos. 11:1; Matt. 2:15); Isaiah portrays His meekness and gentleness (Isa. 62:2; Matt 11:29), and the wisdom and knowledge which Jesus manifested all through His life from the time of His talking with the doctors in the temple. Again, when He cleansed the temple, the words of the Psalmist came at once to the memory of the disciples, "The zeal of Thine house hath eaten me up" (Ps. 69:9; John 2:17). Isaiah pictured Him preaching good tidings to the meek, binding up the broken-hearted, proclaiming liberty to the captives, and giving the oil of joy for mourning, and the garment of praise for the spirit of heaviness (Isa. 61:1-3; Luke 4:16-21). Mourning was turned into joy when Jesus came into the presence of death. The poor woman whom Satan had bound, lo, these eighteen years, was loosed at His word. His Gospel was indeed the message of good tidings. Isaiah pictured even that sweetest scene of all, the Good Shepherd blessing the little children, for "He shall gather the lambs in His arms, and carry them in His bosom" (Isa. 60:11; Mark 10:16). Then Zechariah sings, "Rejoice greatly, O daughter of Zion," for he sees her lowly King entering Jerusalem riding on an ass's colt; another Psalm adds the hosannahs of the children, "Out of the mouths of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger" (Zech. 9:9; Ps. 8:2;

(Continued on p. 175)

THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS

by R. S. Beal

FOR centuries the number thirteen has been looked upon as a number of ill omen. Many superstitions cluster about it and various explanations are current concerning them. To some, it means bad luck to start on a journey on the thirteenth day of the month, or to sleep in a hotel room of that number. Some, like former president Wilson, claim that this is their lucky number. In order to discover the real significance of this strange numeral, it is necessary to go back to its first occurrence in Scripture.

The first time we read of this superstitious thirteen in the Bible, we read how certain nations rebelled on the thirteenth year of their servitude. From this point on, every occurrence of the number thirteen, and likewise every multiple of it, connects it with rebellion, defection, apostasy, and ruin.

We read how Solomon was seven years building the great temple, and immediately following, we are told that it required thirteen years to build his own palace. Those acquainted with the record of this king's career can trace the beginning of his apostasy from this incident. Following Solomon, his son Rehoboam ascended to the throne. During his reign, ten tribes of the nation revolted. This king, strange to relate, was of the thirteenth generation from Judah, to whom it was promised that the scepter should always belong to his tribe.

Jewish history reveals that twenty kings reigned over Judah, the name of the southern kingdom. Seven of these kings did that which was right in the sight of God, and thirteen of them turned away in rebellion.

Bible students have long been aware of the startling fact that the numerical value of every name which the Devil possesses is a multiple of thirteen. Satan is the great enemy of God and the inciter of all rebellion against Him. Is it not a remarkable fact that every name and title which he bears should be stamped with the number that signifies rebellion?

In the seventh chapter of Mark, the Lord Jesus gives us a remarkable picture of the heart of man, and in so doing declares that there are thirteen things which defile it. These things express the lawless spirit and the rebellion which lurks in the natural heart of man. Can it be that this is why men so hate the number, and why they are so superstitious about it? It is not pleasant to be told that by nature all men are enemies of God, and the children of wrath. Yet we have Jesus' own word for it, and the confirmation of it by the number which He uses in describing man's inner life.

Thirteen times did the children of Israel march around the walls of that great ancient metropolis, Jericho. There was a city living in defiance of God and contrary to all that He had revealed. The same spirit of lawlessness prevails today, and surely points to the speedy overthrow of the systems of this world with the second advent of the Lord.

WHAT IS HEAVEN?

1. *The light of Heaven is the face of Jesus*
2. *The joy of Heaven is the presence of Jesus*
3. *The melody of Heaven is the name of Jesus*
4. *The harmony of Heaven is the praise of Jesus*
5. *The theme of Heaven is the redemptive work of Jesus*
6. *The employment of Heaven is the service of Jesus*
7. *The fulness of Heaven is Jesus Himself* —*Selected*

STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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AMID the hurry of our busy life, with its multiplicity of human affairs that so often are characterized by disturbance and disorder, how thrilling and refreshing to the soul of the believer, to read a clear, positive, and forceful exposition of the Word of the Living God. In this study before us, The Editor brings a discussion from those two wonderful verses, Romans 8:38-39. As you read this message, which sets forth the Apostle Paul's position concerning the "Eternal Security of the Believer," you will experience the thrill that comes from listening to a good sermon. The arrangement and method of presentation will fill your soul with satisfaction, edification, and great blessing. —*H. J. Johnson*

THIS study is based on verses thirty-eight and thirty-nine of chapter eight of the book of Romans.

> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
>
> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

That mighty man of God, James Stifler, said in speaking of these latter verses of Romans eight that they were "a hymn of triumph." In speaking thus he was not employing mere empty eloquence, for in presenting the wondrous God-given doctrinal side of Truth, combined with the declaration of the glorious assurance which the Holy Spirit had implanted in his own soul, the apostle Paul exhausts the ordinary sources of comparison and expression, and literally ransacks heaven and earth in order to declare the *fullness*, the *certainty*, the *reliability*, and the infinite *immutability* of the sweeping victory which Christ hath *obtained for*, and *sealed to* those who trust in Him.

HE OPENS these closing verses (verses 38-39) by the definite statement that these climax utterances are indeed and in truth a personal testimony, for he says,

I AM PERSUADED.

For him to preface what he is about to say shows that the words which shall follow are not words lightly spoken. They are not the product of passing impulse. They are not the unguarded spontaneity of a gushing enthusiast. But rather, the words which shall follow will be the product of sober meditation, the solid fruitage of carefully facing the facts, weighing the evidence, and judiciously, thoughtfully, and prayerfully arriving at a *conclusion.*

For the mighty inspired apostle to use such an expression as "*I am persuaded,*" is tantamount to saying, "I have thought it through from every angle and consequently

I AM PERSUADED";

or, "My every objection has been broken down and consequently

I AM PERSUADED";

or, "The logic of the incontrovertible facts has overwhelmed me and consequently

I AM PERSUADED";

or, "The conclusion is so incontestible that

I AM PERSUADED."

And since the apostle writes by inspiration, we must not forget that such words from him are bound to mean, "The Spirit of God has so moved upon my mind and soul that

I AM PERSUADED."

And what is it which is of such stupendous import that the apostle impressively declares,

I AM PERSUADED?

He says,

> I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
>
> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

What a list! What a category! What a tabulation! And Paul specifically indicates that every group named in the list is made up of *created beings*, or creatures,

(Continued on p. 177)

UNEVANGELIZED AFRICA



Girl Making Native Pottery

IN THE HOME FOR BANANDI GIRLS

Since the founding of the Home for Girls of the Banandi people, as a refuge from the cruelties practiced by heathenism, many girls and young women have been brought to a knowledge of the Word of God, and as "faith cometh by hearing, and hearing by the Word," many have found the Lord Jesus Christ as their personal Saviour. The number of girls in the Home varies constantly as some leave to marry native Christian boys or teachers, and others come to fill their places; but the enrollment remains from sixty to eighty each month. How we long to see every girl in the Home a staunch Christian! What an influence for Christ in the Congo these native women will be!

—o—

A NEW ACCOMPLISHMENT

When the natives of this country are asked if they know how to make baskets, or mats, or earthen pots, the usual answer is, "I do not know, but someone in this village or that village knows"; and they are quite content to remain in ignorance. But we want each of our girls in the Home to be "accomplished" in the few arts which these people have, so we require the girls to learn basket making, mat making, and recently we have added native pottery.

—o—

MAKING NATIVE POTTERY

The sister of KAGENI, one of our fine native evangelists, entered the Home recently and as she knew how to make native earthen pots we made her the "teacher" of our pottery class.

We discovered that there is good earth for this purpose about an hours walk from the station, so we sent a couple of men to dig it out, then the girls carried it to their hill. There they worked the earth, removing the hard stones, until the clay was plastic. This they pounded with sticks and mixed with water. Then some girls took the clay and rolled it into long rolls; others took these rolls and began shaping the pots, using old pots as a base. Round and round they worked the rolls, then plastered them all with water, scraping the rolls with a sharp stone, until the clay was smooth and seemed to be all one solid piece, the "rolls" no longer visible. The new pots were then removed from the old ones and set carefully upon a bed of ferns. Other rolls were then added until the desired size was reached. The finishing touches were made with a sharp stone or piece of broken pot, some were decorated with a heated corncob, or a few slashes of a knife and then the pots were ready to dry in the sun. When thoroughly dry the pots were ready to burn, and a hot fire was built under them and around them for several hours, after which they were ready for use.



Native Pots and Mats

PRAY unceasingly THAT GOD MAY HAVE HIS WAY IN EACH HEART, that the native homes may be Christian homes, and that the native villages may become Christian villages, and that many of those who are still walking in darkness and superstition may find that the Lord Jesus, the Saviour of the world, is THEIR SAVIOUR.

Prayer Helpers' enrollment cards upon request.

UNEVANGELIZED AFRICA MISSION
Interdenominational, Evangelical, FAITH Mission
558 So. Hope St., Los Angeles, California

PRAY MUCH FOR THE PENNY-A-DAY CAMPAIGN

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE RESURRECTION

I Cor. 15:12-23
I Thess. 4:13-18

I. THE PROPHECY OF THE RESURRECTION
I Thess. 4:16-17
"The dead in Christ shall rise"

II. THE PRECEDENT OF THE RESURRECTION
I Cor. 15:23
"Christ the First fruits" (the Fore-runner)

III. THE POWER OF THE RESURRECTION
Eph. 1:19-20
The same power that raised Christ from the dead

IV. THE PULL OF THE RESURRECTION
II Cor. 5:2-4
Rom. 8:23
"We groan . . . . waiting for the redemption of our body

V. THE PERFECTION OF THE RESURRECTION
Phil. 3:20-21
". . . . like unto His glorious body"

—C. L. F.

—o—

A TRUE ZEAL FOR SOULS

I. A TRUE ZEAL IS NOT DAUNTED BY SUFFERINGS
I Thess. 2:2

II. A TRUE ZEAL IS NOT AFFECTED BY HARD LABOR
I Thess. 2:9

III. A TRUE ZEAL IS NOT SLACKENED BY CONTENTION
I Thess. 2:2

IV. A TRUE ZEAL IS NOT DIMINISHED BY A FAILURE TO BE LOVED
II Cor. 12:15

V. A TRUE ZEAL IS NOT LIMITED BY PHYSICAL STRENGTH
I Thess. 2:8

VI. A TRUE ZEAL IS NOT PARTIAL TO THE LOST ONLY
I Thess. 2:8-12
Paul was willing to give his life that a Christian might walk worthy of God

APPEAL: I Cor. 15:58

—H. A. S.

FOUR THINGS TO DO WITH YOUR BIBLE

Ps. 119:130

I. PRIZE IT
Job 23:12

II. PONDER IT
Ps. 1:2
A. Read it
I Tim. 4:13
B. Study it
II Tim 2:15
C. Memorize it
Ps. 119:11

III. PRACTICE IT
James 1:22
Ps. 119:9
II Tim. 3:16-17

IV. PREACH IT
Deut. 6:7
II Tim. 4:2

CONCLUSION:
Thy Word (the best possession)
Have I hid in my heart (the best place)
That I might not sin against Thee (the best purpose)

—Selected

—o—

GOD'S CALL TO YOUTH

I Tim. 4:11-15

I. GIVE ATTENDANCE TO YOUR SPIRITUAL LIFE.
vs. 13 "reading"
Psalm 119:9
A. Pray—I Thess. 5:17
B. Study—II Tim. 2:15
C. Grow—II Pet. 3:18

II. GIVE ATTENDANCE TO YOUR PREACHING
vs. 13 "exhortation"
A. Individual exhortation—Gal. 6:1
B. Public exhortation (Preaching)—II Tim. 4:2

III. GIVE ATTENDANCE TO YOUR SCRIPTURALNESS
vs. 13 "doctrine"
Jude 4
"Certain men . . . . ungodly men . . . . denying the only Lord God, and our Lord Jesus Christ."

APPEAL
vs. 15 "give thyself wholly"

—E. E. L.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Rev. John D. Nutting, forty-one years a Mormon missionary, Utah Gospel Mission, founder and head, reports "nine good men are hard at work in the west; six, in two auto outfits, are in Idaho, and one in Utah, east of Ogden." This mission, to date, has given out 42,000,000 pages of gospel print, held over 6000 meetings in nearly 800 places with about 520,000 present, sold over 37,000 Bibles and Testaments, and over 7,000 gospel song books, at a total cost of about $103,000.

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Roger Howes and Mrs. Howes (Mary Fickett, D. B. I. '23), China Inland Mission, home on furlough, were guests at D. B. I. the last part of April and the first part of May. Daughter Mary Ruth was with them. They had several speaking engagements in the city, and spoke several times at the Institute. May God bless their ministry.

—o—

Oscar S. Zimmerman, Head of Immanuel Mission to Seamen, writing from the Bay of Bengal, just half his world trip completed, praising God for the working out of even the minutest details as planned, mentions new ports opened up thus far—"China: Tsinan, on the Yellow River—a great opening among the crowded shipping of that river reaching far into China. Chefoo, on the Shantung Peninsula, among fishing fleets, junks, and small shipping. Loong-ko, where a real need exists among local shipping. Manchuria: Dairon. Japan: Nagoya, Atsuta, and Yokkaichi."

—o—

Jesse Roy Jones, Music Supervisor of the Denver Bible Institute, and Mrs. Jones, Instructor in Piano, presented a program of evangelistic music in a recital May 18 at the D. B. I. auditorium. The Institute orchestra and quartet, and the piano pupils cooperated in putting over an exceptionally fine program.

—o—

Dr. Roland C. Bingham, General Director of the Sudan Interior Mission, Africa, writes from Ethiopia, "When I see all that has been accomplished on so little money I cannot but bear testimony to the splendid success of the whole work here."

Arthur J. Bowen, Secretary, South Africa General Mission, representing the mission in New York State, organizing prayer circles and enlisting home helpers, is much encouraged by conversions, useful native workers, and spiritual blessing in many stations.

—o—

The Central American Mission, founded, 1890 by the late C. I. Scofield, evangelical, evangelistic, undenominational, in its March Bulletin publishes a picture of the three graduates of the C. A. Bible Institute of Guatemala City: Jeronimo Ramirez, Flora Echeverria, and Rodolfo Mendieta. Another picture shows the thirty-three members of the student body of 1933-34. "The aim is to give Bible training to those whose hearts have already been set on fire by the love and zeal of God."

—o—

Rev. H. A. Sprague, Supervisor of Men at D. B. I., and Mrs. Sprague, Dining Room Matron, had the joy of welcoming a son, Roy Edward, into their home on March 29. Roy weighed only five and three-fourth pounds, but he is a healthy, promising boy. Proper newsprint caption: Another Evangelist Arrives.

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Florence O. Barnwell, European Christian Mission, writes, "Just yesterday a gentleman told us that there were about 2,000 people living in the sewers of Vienna—Kanals, they call them. Jesus Christ is able and ready to take them 'out of the pit.' You young people who read this, who is to tell them about 'the horrible pit' in which the soul lies, worse and more enduring than any sewer of Vienna, and of the new song He puts in our mouths? YOU?"

—o—

There have been busy times at D. B. I. this year, but busier times are coming. The Seniors have their picnics and get-togthers, examinations, baccalaureate June 3, and commencement June 8. The annual Alumni banquet occurs June 7 at the D. B. I. Campus. And meanwhile, students are already making hurried preparations for the departure which will start immediately after the graduation exercises.

WHEREFORE God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow (Philippians 2:9-10).

PRAY MUCH FOR THE PENNY-A-DAY CAMPAIGN

THE DAYS OF YOUTH

Conducted by Mrs. Hazel Johnson *and* Miss Anna Benthien

AFRICA FOR ME

"Mrs. Smith, do tell me about that queer-looking little girl sitting over there playing with the baby boy. I hear those children have quite a story. The little girl has such an odd look on her face. She is a pretty child but looks so strange. Do tell me all about her."

Mrs. Smith, who had been reading a book on the deck of the ship, was sailing from Africa to America. As her new acquaintance spoke she laid her book aside and gazed fondly at the two children being spoken of.

"It is a sad story, Miss Marks," said Mrs. Smith with a sigh. "The names of those dear children are Mary and Samuel Henderson. About two years ago their parents came to Africa as missionaries. I knew them well. Mary was only eight then, and Samuel was not yet born. Margaret Henderson, their mother, was one of the sweetest women I have ever known, and her husband was a man among men. They were sent into a new tribe to work and from the first the natives were hostile. Though they earnestly labored and prayed, their lives were threatened over and over again. There was only one woman who showed any signs of friendliness, and she came to be their cook.

One day some of the head men of the tribe came, dressed in all their war paint, and brutally murdered the father and mother. Why they left the two children no one knows.

"How terrible! Why will folks go to those terrible heathen?" exclaimed Miss Marks.

"They need the Gospel, my friend, just as we all do. Little Mary witnessed the whole thing. She saw when her father was brutally beaten over the head and scalped. She also saw her mother knocked down by a single blow. She was too terror-stricken to cry out. Samuel had been hidden behind some bushes by his mother before the natives came.

"How awful for a child so young to see such a sight!"

"Isn't it a pity. It has had its affect upon the child's soul, and that is what makes her look so old. She has become so bitter—bitter toward God for permitting such a thing to happen."

"I can't blame the child; how unfair," said Miss Marks.

"That is what Mary says, Miss Marks, but our Lord does all things well. The children were cared for by the native cook until a visiting missionary came and got in touch with the grandmother in America to whom the children are now going."

What a thrilling story, Mrs. Smith. Thanks for telling me. I can't see the way you do about the Lord letting the thing happen, but I wish little Mary didn't have that bitter look on her pretty face, and Samuel is an adorable child."

Little Mary and Samuel were the center of much attention on the boat, for soon all the passengers had heard their story. The sad, bitter countenance of Mary drew many a tear from the kind-hearted missionaries, and daily prayers ascended to the Throne of Grace for the future of the orphaned children.

Grandmother, as she gathered them into her arms at the wharf in New York, seemed happy to welcome the children into her life. She determined in her heart that the bitter look should not remain on Mary's fair face many days. But Grandmother was mistaken, for after weeks, months, and years had passed, Mary's soul was still bitter toward God. She felt life had not been fair to her. Samuel, who was too young to have his life influenced by the tragedy of his parent's death, grew to be a handsome young man, always happy and friendly to everyone. He and Mary often talked about life and its many problems.

Many happy years were spent in grandmother's home. Years of play, study, and work. Many precious lessons were learned, but still the bitterness remained in Mary's soul. Mary was now a young woman and Samuel a happy, contented young man.

One day Mary went out for a walk in the town in which she lived with her grandmother. Coming to a little park she found a bench under a shady tree and planned to rest for a time. She was a good walker, but the day was hot and she felt tired. No sooner had she seated herself than her thoughts turned to Africa. How she hated it all, especially those heathen who had killed her mother and father. Her heart cried out and the words rose to her lips.

"Oh, God, if there be a God, revenge my mother's and father's death. Cause something terrible to happen to those dreadful heathen."

Stooping over, she picked up a sheet torn from a book. Looking closer, she recognized it was a page from a Bible. She had not read her Bible since her mother read it to her in Africa. It was a portion from the book of Mark and as clearly as though it had been underlined the verse stood out—"Go ye into all the world and preach the Gospel to every creature."

"What nonsense," laughed Mary, "they would only turn around and kill me. Let others go if they choose, but not me."

Slowly she walked home, harboring bitterness in her soul toward God and men. Gazing at a church bulletin board as she passed, she was startled to see the words glaring at her, "Go ye into all the world and preach the Gospel to every creature."

The thought came to her—"God could not be so cruel as to send me to preach to those who killed my father and mother. I would not go."

But the verse kept coming back to her, and each time she pushed it from her. That night she could not sleep, for over and over the words came, "Go ye, go ye—" No, she would not! The struggle continued far into the night.

The next morning Mary was pale and worn, and Samuel noticing it said,

"Why, Mary, you look as though you have been fighting some one all night and got licked."

This so took Mary by surprise that she blushed a deep red and Samuel knew that he had guessed at least partly right, so as soon as possible he got Mary to go for a walk.

"Now sister, tell me all about it."

"Oh, Samuel, it is so dreadful. I believe the Lord wants me to go back to Africa as a missionary, but I will never go—"

"Don't say that, Sis, for if the Lord wants us to go it doesn't pay to fight."

"But Samuel, I will never, I couldn't—Why did you say US, Sam?"

"Mary, what would you say if I told you that already I have told the Lord I will go to Africa?"

"But Sam, how ridiculous, those heathen killed mother and dad."

"But Mary, they need the Gospel and I have already said 'yes' to the Lord, and hope to sail soon. Only last night I gave my word to the evangelist speaking at the joint meetings near our home, that I would go, and Mary, I do hate to leave you. We are all alone in the world, won't you come too?"

Pleading, he held out his arms to his sister, but she would not move.

"Never, Samuel, I hate those heathen. Oh, Sam, don't go. If you must preach, let it be here in America."

"Mary, my decision is made. I cannot take it back."

Soon preparations were in full swing for Samuel's departure. The date was set for sailing. Wide-eyed, Mary watched her brother, whom she loved so dearly. How could he go? Sometimes it seemed that she just could not let him go alone. Night after night she fought through many a long hour. But gradually, as Samuel's sailing drew nearer, she began to say,

"Oh, if I could only go with him. He is all I have left in the world. Why am I so stubborn?"

Then one night after saying "No" to the Lord over and over again, she knelt by her bed before her open Bible. It was open to Mark, chapter sixteen. If we could have looked into her face we would have seen a beautiful light of peace as she took her pen and underlined the fifteenth verse: "Go ye into all the world and preach the Gospel to every creature." Under the word "every" she put two lines.

"Yes, Lord, I will go because EVERY creature includes those heathen who killed my mother and father."

"Hesitating just a moment she wrote, "This means Africa for me."

The next morning she arose early. Much had to be done and there was little time in which to do it. But no task looked too big now, for her soul was bubbling over with happiness.

Samuel noticed his sister's smiling face and wondered. Was she trying to be brave in facing his departure? After the breakfast meal he asked her again to go for a walk with him. He saw the happy smile on her face as she said she would be glad to go. He was puzzled when he saw her take her Bible with her, and thought it was so strange.

"Mary," he said, "somehow I just can't think of going to Africa alone. You are all I have in this world. Grandmother has been wonderful but she hasn't many more years to live. Mary, won't you come and go with me?"

Glancing at Mary's face he was surprised to see her eyes brimming with tears. Opening her Bible at Mark 16:15, she pointed to the underlined verse. He read: "Go ye into all the world and preach the Gospel to every creature." Then, almost with a shout he read, "This means Africa for me."

Mary did not need to answer his plea for he now knew she was going with him.

S. M. C.

The Scripture Memory Club has been in existence just three months and already we have a goodly number of members. How happy we are to welcome all of you into our club, so that you may enjoy with us the blessings of memorizing one verse each week for one year. At the end of this year, which will be January 1, 1935, each member will take an examination and write us a letter, telling the way you memorized the verses and the blessings received from "hiding the Word" in your heart. A reward will be given the boy or girl earning the best grade in both the examination and the letter.

This reward is especially appropriate, for it will not only contain every memory verse learned during the year, but many others, which, if read with an open mind, will bring rich blessing to the soul, growth to the life, and peace to the heart of the one who earns it. The reward is to be a beautiful ten dollar Scofield Bible.

We want every boy and girl between the ages of eight and sixteen who reads or has access to "Grace and Truth," to learn our motto, Psalm 119:11, and write us a letter, joining our S. M. C. We also want every member of our club to feel free to write us at any time asking any question you may have about any of the memory verses or any other verse in the Bible.

The memory verses for the month of May are:
I Corinthians 10:13; Philippians 4:13; Colossians 1:17; II Timothy 2:15; Titus 3:5.

Next month we will publish a complete list of all the verses assigned thus far for memory. New members are joining each month. Any one who wants to earn a reward well worth working for, should learn our motto and send in his name as a new member of our S. M. C. The blessing which comes from hiding the Word of God in the heart will richly repay each one.

TRANSPOSITIONS

1. Transpose "a falsehood" and you have the name of one from whom Samuel received his training.
2. Transpose "a large bundle" and you have the name of one who was the first shepherd.
3. Transpose "increased" and get the place where Paul lived two years in his own hired house.
4. Transpose "a strong rope" and get the name of one of the two men who did not die in the wilderness.
5. Transpose "those who build with stone" and get the name of a young fellow who liked to tell riddles.
6. Transpose "an instrument for driving" and get the name of the hill from which a sermon was preached.
7. Transpose "a series" and get the name of those who have been a great blessing to the earth.
8. Transpose "to depart" and get the name of one who was smitten by Moses.
9. Transpose "a garment" and get the father of one who blessed when he was told to curse.
10. Transpose "a stout cord" and get the name of one for whose sake a prince was slain.
11. Transpose "shined" and get the name of a plain mentioned in the Old Testament.
12. Transpose "to endure" and get the name of a duke of Sihon.
13. Transpose "to strive for" and get the name of one mentioned in Joshua 13.
14. Transpose "a method of working" and get the name of the place where some of Paul's helpers tarried.

To the first one sending in the correct answer to this puzzle the book, "Tre, Pol, and Pen," by S. E. Burrow, will be sent. This is an interesting book of clean wholesome fiction which all will enjoy reading.

The reward for the April Hodge Podge puzzle was won by James Wood of Nebraska.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

NOTABLE CONFESSIONS

What does the author mean by the title of his book? He does not mean the confessions or creeds of the church. He refers to notable confessions made by a number of biblical characters. For example, among the notable confessions of sin, he refers to those of Achan, David, Peter, the prodigal son, etc. Among the notable confessions of faith, he names those of Simeon, Peter, the thief on the cross, Thomas, and Paul. The book is certainly a suggestive study of outstanding Bible characters with special emphasis on the confessions they made. The idea is well developed. The author is loyal to the evangelical faith.

"NOTABLE CONFESSIONS," by Rev. Theodore Walz. Wm. B. Eerdmans Publishing Company, 234 Pearl St., Grand Rapids, Mich. Price $1.00.

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THE WINDING ROAD: AN AUTOBIOGRAPHY IN STORY FORM

A story told in a racy and vivid Anglo-Saxon style—that is one outstanding characteristic of this narrative. It grips and holds the reader's attention from beginning to end. One reader writes that, when he got started with it, he had to read it right through. He must have stayed up almost all night to do so, for it is a book of 279 pages. We have called it a story—but it is not fiction; it is autobiography; and in some respects it proves the old adage that "truth is stranger than fiction." What varied experiences the author had from the time he landed as a youth in New York harbor, coming from his native country of Finland! Some of his experiences were unique, some of them were pleasant, others were so harrowing that one wonders how he survived them. The story has decided religious value, too, because it depicts most graphically the process by which a man of worldly ambition was changed into a devoted follower and servant of Jesus Christ.

"THE WINDING ROAD: An autobiography in story form." by Walter Lindberg. The Lutheran Literary Board, Eight and Elm Streets, Burlington, Iowa. Price, $1.75.

—o—

THEM ALSO

What does the author mean by "Them Also"? She means that conversion and the Gospel of Christ are also for the little children. She has been a devoted missionary in Gorakhpur, in northern India for many years, and has, with her helpers, established a wonderful work among the children of that community. The description of the suffering of the children of India, especially the child widows, is distressing, and ought to spur Christians everywhere to send the Gospel to that land. What the saving grace of God can do for such waifs is wonderfully strengthening to one's faith. Miss Booth's mission is a faith mission, and it is marvelous to read how God intervened again and again in providing for the work to which He has called the author and her associates. Her narrative is vivid. It is one of the best missionary books we have ever read.

"THEM ALSO," by Mary Warburton Booth. Pickering & Inglis, Publishers, 229 Bothwell Street, Glasgow, Scotland; also London and Edinburgh. Price, 3s. 6d. ($.84).

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NOTES AND NOTICES

If any of our readers are tempted to spend their good money for "The Short Bible," edited by Professors Goodspeed and Smith, and published by the University of Chicago Press, let them first send for "The Sunday School Times" for January 13, 1934, 323-327 North 13th Street, Philadelphia, Pa., and read Dr. Oswald T. Ellis' searching review of the book. There they will see that the said editors are wholly given over to the negative biblical criticism as it has come down to us essentially after the manner of Graf, Kuenen, and Wellhausen.

It is amazing to note how the Modernists keep on repeating the time-worn methods and theories of those old critics of the Bible. It would seem that present-day liberalists have never read and digested the many books written by evangelical scholars who have again and again exposed the fallacies and inadequacies of the negative critics. The present writer would not boast of any superior learning, but he has in his own private library several long shelves which are filled with the works of evangelical scholars on biblical criticism. Some of these works go back to the preceding century and some of them are brought right up to date.

Have not Goodspeed and Smith seen or heard of Professor Yahuda's recently issued volume, "The Language of the Pentateuch in Its Relation to Egyptian," which was reviewed in the January (1934) number of this magazine? And there is Sir Charles Marston's recent work, "The New Knowledge of the Old Testament," reviewed in the same number.

We would like to call the attention of the "repeaters" and others to the masterly works of such scholars as the following: James Orr, James Robertson, Alfred Cave, John Urquhart, E. Spencer, R. W. Dale, William Henry Green, Edwin C. Bissell, Samuel C. Bartlett, Francis R. Beattie, A. H. Finn, Wilhelm Moeller, Adolph Saphir, W. H. Fitchett, Robert D. Wilson, J. Gresham Machen, John A. Faulkner, W. T. Pilter, and, most recent of all, A. S. Yahuda, Sir Charles Marston, and W. W. Prescott. Then there are the archeologists—Sayce, Ramsey, Naville, Clay, Kyle, and many others.

Another review, longer and still more critical, of "The Short Bible," by Dr. Allis appears in "The Evangelical Quarterly" for January, 1934. This scholarly magazine is

edited by theological proffessors in Scotland, with associate editors in England, France, Germany, Holland, and America. It is published by James Clarke & Company, Ltd., 9 Essex Street, London, W. C. 2, England. The price per annum is 10 shillings ($2.40); per copy, 2s. 9d. ($.66). It is a journal for tall thinkers and stands firmly for evangelical Christianity.

Attention is called in a preceding paragraph to Sir Charles Marston's recent work. At this writing, Sir Charles is here in America making arrangements with Fleming H. Revell Company, New York, for the issue of an American issue of his work. It is to be enlarged, and is to bear the title, "New Bible Evidence." It is fully illustrated. The price is $2.00. We hope to review this work in the next issue of this journal.

The reviews of some of the liberalistic books now coming from the press are so wooden and non-committal that you cannot tell what is their real character, nor whether you would care to read them or not. Of this kind are some of the reviews of Dr. S. Parkes Cadman's book, "The Prophets of Israel." But that is not the kind of reviews that appear in "The Prebyterian," of Philadelphia. Its reviewers tell us plainly and frankly what is the position of the author of a book. The following quotation shows the incisive way that Dr. Cadman's book is dealt with in the said journal for Februarv 22, 1934, and we wish to give it our endorsement:

> The writer has a facile pen and a pleasing style. However, he is not a first-hand expert in biblical criticism; and has unfortunately been fascinated by the reticular and fantastic ignis fatuus of the Wellhausen-Ritschlian type and shadow. The wonders wrought by Moses in Egypt he styles "phenominal plagues and sorceries." The account of the miracles associated with Elijah he classes as "incrustations of folklore." He splits Isaiah into two parts, separated by a century; and treats with scant respect the traditional view of Jonah and Daniel. His slip-shod scholarship appears when he inquires "How did it happen that the pagan sailors . . . . prayed to the God of Whom they had never heard?" Why? Because only three verses prior to that statement, Jonah said to them, "I am a Hebrew, and I fear Jehovah, the God of heaven." Daniel's prophecy he assigns to the year 167 B. C., and thinks that in "the abomination of desolation," Daniel referred to Antiochus Epiphanes. But our Lord told His disciples that "the abomination of desolation" would appear in the holy place. Dr. Cadman might do well to read what Dr. R. Dick Wilson had to say concerning Daniel.

Yes, verily! If we could only get the Modernists to read some of the scholarly books which have been written on the conservative side of the problems at issue! Dr. Wilson's book (above referred to) is entitled, "Studies in the Book of Daniel." It is published by G. P. Putnam's Sons, New York, N. Y. It is a book of 402 Octavo pages, including index and the extensive bibliography. Thus it covers the whole discussion regarding Daniel, and upholds the evangelical view of that important book of the Bible.

A good many years ago (1895) Dr. John Urquhart, an acute evangelical scholar, issued a book entitled "The Inspiration and Accuracy of the Holy Scriptures." Besides discussing many other problems of vital importance, he devotes twelve chapters to the book of Daniel. He refutes most of the arguments that have been brought forward by the negative biblical critics to destroy the integrity and inspiration of Daniel. We do not believe that many new facts have been discovered since his day (except some in respect to the Semitic languages by Dr. Robert Dick Wilson); yet the modernistic men today keep on repeating what was said long ago by Graf, Wellhausen, Cheyne, and Driver.

Some people may wonder why the radical critics are so bent on splitting up the book of Daniel, and assigning so late a date to its prophetic portions. One reason is plain. If the traditional view is accepted, we must believe in the inspiration of Daniel, for he clearly foretold certain events that took place several centuries after his predictions. But with the Modernists that would never do. They cannot endure the supernatural element in the Bible or anywhere else, and, of course, fulfilled prediction would mean the presence of the supernatural element as clearly as established fact.

We clip an excellent statement from "The United Presbyterian":

> Christianity's broadest distinction is not the truth it teaches, but the Person it presents. Other religions are built upon the teaching of their founders. Christianity is built upon the Person of its Founder. If historical criticism were able to show that Zoroaster, Buddha, and Mohammed were fictitious characters, those religions would not be greatly affected, because they are built upon certain teachings; but if Jesus Christ could be proved to be a fictitious Person, Christianity would crumble like a house of cards, for it is built upon His personality.

But thanks be to God! the Bible teaches that Christ arose from the dead, and liveth evermore, and promises His personal living presence with believers; and the experience of His personal presence and power in the new birth by the Holy Spirit verifies the truth taught in Holy Writ.

In a preceeding paragraph we have called attention to two monumental treatises on the book of Daniel: John Urquhart's "The Inspiration and Accuracy of the Holy Scriptures" and Robert Dick Wilson's "Studies in the Book of Daniel." Attention is also called to Dr. Wilson's two articles on Daniel in "The International Standard Bible Encyclopedia," originally edited by Dr. James Orr, and recently revised under the editorship of Dr. Melvin G. Kyle. It is published by the Howard-Severance Co., 205 West Monroe Street, Chicago. It is issued in five large volumes. It deals with the critical views of all the books of the Bible, and upholds the evangelical position. Of all the larger Bible encyclopedias and dictionaries, this is the one to get. Dr. Wilson, in his articles, gives the names of a number of biblical scholars who have maintained the conservative view of the book of Daniel. Among them the following may be mentioned: Calvin, Moses Stuart, Keil, Zoeckler, Strong, Hengstenberg, Auberlen, Pusey, Fuller, Kennedy, Robert Anderson, Pinches, Clay, and Orr. Have Dr. Cadman and his fellow-liberalists never read nor heard of these works on the conservative side of the Daniel problem? They go on repeating their critical views as if these conservative scholars had never existed, and as if their own negative views had never been shown to be impossible and absurd. The question we feel impelled to raise is this: "Is such a course ethical?"

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JOHN McNEILL: HIS LIFE AND WORK

Biography can be made fascinating when it has a good subject and is written in a bright, vivacious style. These are certainly two outstanding marks of this biography of the great Scotch pastor, preacher, and evangelist, John McNeill. What a man of power he was! Everywhere he went great crowds gathered to listen to his burning messages. He always gave them the Evangel too. While he was not noted for his scholarship, and might be described as somewhat "rough and ready," yet he was better posted in respect to the biblical criticism of the day than many people suspected; but he never shaded or diminished the full-toned Gospel of Jesus Christ. While he was not such an apologist as was his friend, Charles Spurgeon, yet there were times when he struck out against liberalism with direct and sturdy blows. The author of this biography has gone back to reliable sourses for his information, so that we may know that what he says is authentic. John McNeill's wife has furnished him with a good deal of material. He describes in a most interesting way the early life of Mr. McNeill. He was brought up in the humble home of a Scotch quarryman, who was both pious and good-natured, and from whom John inherited some of his outstanding traits. The narrative follows him in quick movement from place to place, in his various pastorates in Scotland, England and America, and in his many evangelistic tours to many parts of the world. Many samples of his wit and wisdom are

given. Much more might be said in praise of this book, but the best thing the reader can do is just to procure it and read it for himself.

"JOHN McNEILL: HIS LIFE AND WORK," by Alexander Gammie. Pickering and Inglis, Pubs., London, Edinburgh, and Glasgow. Price, 5s. ($1.20).

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THE HAND ON THE BRIDLE

This time it is a story; and a good, wholesome, Christian story it is. There are no dull places on any of these pages; for the author, by means of the action, descriptions, and conversations, keeps up the movement right along. The characters are well handled, each one performing the part that is normal for him or her. There is a good plot and there are some really thrilling situations. The Christian characters are strong and upright. We have only one criticism to suggest: "Was it necessary to make some of the characters use slang?" Otherwise the story is a very appealing one.

"THE HAND ON THE BRIDLE," by Kathleen M. Macleod. Pickering and Inglis, Pubs., 229 Bothwell St., Glasgow, Scotland; also London and Edinburgh. Price, 2s. ($.48).

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TALKING OBJECTS

There is no doubt that an appeal to the eye as well as to the ear makes a message more distinct, impressive, and lasting. It is in accord with this psychological principle that Mr. Wilder has written this unique book. It contains a number of sermons to children—which are also profitable for their elders—on sin, salvation, separation, and service; all of them aptly illustrated by the use of objects. For example, the sermon on "The Light of the World" is made vivid by the use of a piece of flint, a flashlight, a candle, and a hammer. We are glad to give these illustrated sermons our hearty endorsement. We believe in the use of this method of teaching the vital truths of the Gospel. The sermons are all pervaded by the evangelical spirit and are based on the evangelical doctrines. The book is in mimeographed form, but it is solidly stitched at the left margin, so that it can be handled almost as easily as if it were printed and bound in regular book form.

"TALKING BY OBJECTS," by Rev. Elmer L. Wilder, Th.M. Address the author, 335 East 35th Street, Los Angeles, California. Price, $1.00.

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THE MYSTERY OF QUEENSGATE

A good Christian story can be made just as interesting and even breath-taking as any other kind of a story, if the author knows how to inject adventure and quick movement, and does not make his or her characters of the "unco gude" kind, as Robert Burns would have said. The author of this mystery story knows how to keep her characters in action. It is a story of school-girl life in England. The mystery is well concealed and holds the reader's interest taut until it is finally unravelled in a thrilling way. The girls of the school have some real adventures, and two of them have a very narrow escape: but thereby is the mystery solved. The Christian characters are good and true—but they are not "goody-goody."

"THE QUEENSGATE MYSTERY," by Grace Pettman. Pickering and Inglis, Publishers, London, Glasgow, and Edinburgh. Price, 1s. 6d. ($.36).

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SCIENTIFIC SUPPORT FOR CHRISTIAN DOCTRINES

In these days science is much in vogue. Almost every claim, theological or otherwise, must be hailed before the bar of science. Well, we register no objection to this method, although the limitations of science ought to be frankly admitted. The work now before us is a very successful attempt to show that several of the fundamental doctrines of the Christian system are supported by recent scientific discoveries. The first of these doctrines is that of hereditary sin. The author holds that the most recent verdict of science is that acquired characteristics can be transmitted from parents to offspring. Hence, the human race has inherited the entail of original sin from the fall of our first parents. This doctrine is therefore supported by science. By an appeal to the latest discoveries in biology and cytology (the science of cells), our author also shows that the doctrine of the virgin birth of Christ is in accord with scientific data and principles. He proves that parthenogenesis is not unknown to science. However, this does not mean that there was nothing supernatural in the conception of the human nature of our Lord. In the same way, by an appeal to history and psychology, our author upholds the doctrine of the two natures, divine and human, in the one Person of Christ. It will be seen, therefore, that Mr. Kiskaddon's book is most timely, because it deals effectively with some of the doctrines which are mooted just now by the liberalistic school.

"SCIENTIFIC SUPPORT FOR CHRISTIAN DOCTRINES," by J. Fulton Kiskaddon, M.A. The Westminster Press, 216 South Wabash Ave., Chicago, Illinois. Price, $1.00.

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THE TEN TRIBES

Here is a book of profound interest. The reviewer sat up late one night to read it through. He wanted to know the author's view and the argumentation by which he arrived at his conclusion. Considering the subject-matter, Dr. Pieters has written in a clear style that betokens clarity of thought. What became of the ten tribes of Israel? Many readers will, no doubt, differ quite radically from the author; nevertheless, they will be interested in following his expositions, and, whatever views they may hold, it will be well for them to read his book and consider fairly and frankly the view he upholds. We will not tell what it is, for we think that people who are interested in the subject ought to read the work for themselves.

"THE TEN TRIBES, in History and Prophecy," by Albertus Pieters, D.D., Professor in Western Theological Seminary, Holland, Mich. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. Price, Cloth bound, $.75; paper bound, $.45.

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THE HOME OF THE AYLMERS

Pickering & Inglis publish stories as well as other kinds of religious books. All their stories are interesting and wholesomely Christian. It is much better for young people to read such stories than many of the secular tales now imposed on the public. The present story is a very good one, perhaps here and there a little slow in movement, yet by the acute portrayal of the various characters, their ideas and actions, we confess that "The Home of the Alymers" is a very interesting one, and that the plot of the story is very well sustained.

"THE HOME OF THE AYLMERS," by Marjorie Douglas. Pickering & Inglis, Publishers, London, Glasgow, and Edinburgh. Price, 1s. 6d. ($.36).

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EXCAVATING KIRJATH SEPHER'S TEN CITIES

The Bibliophile who loves the Bible and is interested in archeology will revel in this book. It is not a dry, statistical record of discoveries (although such a record also has its value), but a lively and interesting narrative of the work done at Kirjath-Sepher by Dr. Kyle and his co-laborers. Even a little humor creeps in here and there to lighten the story. While, of course, some technical terms could not be avoided, the book is not overloaded with them, and thus it is good reading for both the general reader and the technical scholar. We do not see how a

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

DOING THINGS

THE *Penny-a-day* campaign is doing things. Although the need is still indescribably great, yet God in His grace has so blessed the *Penny-a-day* offerings which have begun to come in from all over the country, that several of the lesser but more pressing of the obligations of the Institute have been liquidated. Great has been the joy of those who are bearing the burden of the work, and those who have been uniting with us in the cry to God to rescue the School from disaster.

Continue to pray.

God hears and answers prayer.

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LOOKING FORWARD

BECAUSE of the financial pressure under which the Denver Bible Institute has been laboring for the past three years, ways and means of cutting down our expense, liquidating our indebtedness, and at the same time securing sufficient funds with which to carry on, have, under God, been inaugurated. The *Penny-a-day* campaign presents one of these means launched for the definite purposes of clearing our debt. While this plan has been wonderfully blessed of God to this end, it has in no wise increased the current expense fund needed for the carrying on of the school from day to day. As we look forward to another school year we are convinced that God has so wrought in our behalf, in spite of satanic opposition and financial difficulties, as to encourage us to press on making plans for the opening of another term. But in looking forward we are forced to consider the matter of sufficient funds to meet our daily needs. As another means in meeting the requirments and the demands of our current expenses, beginning with the next school term, every student will be required to have seventy-five dollars in cash. This is twenty-five dollars over and above our previous amount for tuition. This additional amount will be applied to the student's board and room, thus giving the student more time for study purposes.

As a means to help the student secure this amount of seventy-five dollars, a plan has been proposed by the Board of Directors of the Denver Bible Institute in connection with our *Penny-a-day* campaign which we believe will not only help materially in the securing of *Penny-a-day* pledges, but will also be the means of helping our students secure this needed amount by the opening of the fall term.

MOREOVER, BRETHREN, WE DO YOU TO WIT OF THE GRACE OF GOD BESTOWED ON THE CHURCHES OF MACEDONIA; HOW THAT IN A GREAT TRIAL OF AFFLICTION THE ABUNDANCE OF THEIR JOY AND THEIR DEEP POVERTY ABOUNDED UNTO THE RICHES OF THEIR LIBERALITY. FOR TO THEIR POWER, I BEAR RECORD, YEA, AND BEYOND THEIR POWER THEY WERE WILLING OF THEMSELVES; PRAYING US WITH MUCH ENTREATY THAT WE WOULD RECEIVE THE GIFT, AND TAKE UPON US THE FELLOWSHIP OF THE MINISTERING TO THE SAINTS. AND THIS THEY DID, NOT AS WE HOPED, BUT FIRST GAVE THEIR OWN SELVES TO THE LORD, AND UNTO US BY THE WILL OF GOD (II CORINTHIANS 8:1-5).

HELPING THE STUDENT

HERE is the plan in a nut shell. For each group or block of twenty-five *Penny-a-day* pledges paid in full by October 1, 1934, secured by any student, the Denver Bible Institute will credit $25.00 on the $75.00 needed for entrance. For two groups of twenty-five or fifty pledges paid in full by October 1, 1934, $50.00 will be credited toward tuition and expenses for next year. For three groups of twenty-five pledges or seventy-five pledges paid in full by October 1, 1934, $75.00 or the full amount of tuition and entrance fees will be credited in full. Credit will be given only for complete groups of 25, 50, or 75 paid up pledges. The credit thus received, in return for *Penny-a-day* pledges, does not involve a cash remuneration of any kind. It simply means that each student securing pledges will be credited so much on their entrance fee of $75.00. Furthermore, this credit is not transferrable to any other person. Only party securing pledges will be given credit. Thus the *Penny-a-day* campaign will not only be the means of clearing our school of debt, but it will also provide a means whereby students, who have no available funds, can secure the credit necessary for entrance next fall. Many of our students have already started work on their first unit of 25 pledges.





PROSPECTIVE STUDENTS

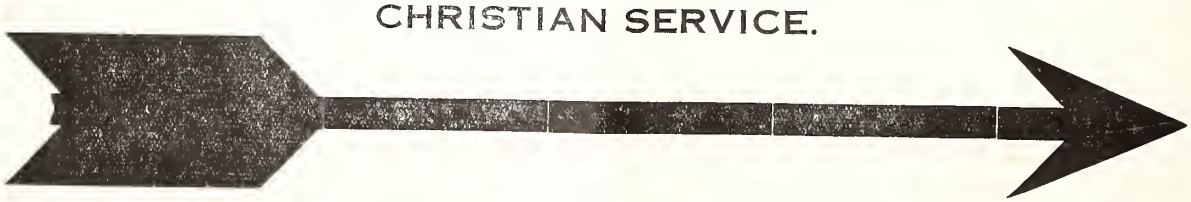
THIS plan is also open to prospective students who desire to enter training next fall but who are without ready funds. There is this condition however, The student must have made formal application for studentship in the Denver Bible Institute and must be an accepted student. Surely this provides a wonderful opportunity for young people contemplating training for Christian service. We would urge any one so interested to make application at once in order to make every moment count.

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COOPERATION

FURTHERMORE this new plan presents a splendid opportunity for friends and relatives to help students of their acquaintance secure their training for christian service. By signing *Penny-a-day* pledges and crediting same to a student of your acquaintance you will be rendering a two-fold service. In helping the student secure his training you will be helping D. B. I. meet its obligations. If you know of a young man or a young woman desiring to enter training for christian service, why not secure a group of twenty-five, fifty, or seventy-five *Penny-a-day* pledgers and start that one into training next fall? Surely you could not make a better investment. Your labor, time and money so invested would not only help your friend into training but it would also help the Denver Bible Institute to carry on in its program of preparing and training many young lives for the greatest service in all the world. Why not get started today?

GET BUSY AND SIGN A PENNY-A-DAY PLEDGE YOURSELF, AND THEN GET OTHERS TO SIGN IT. TO THIS LABOR OF LOVE GOD WILL ADD HIS BLESSING, AND D. B. I. WILL BE SAVED TO CARRY ON IN ITS GOD-APPOINTED TASK OF TRAINING YOUNG PEOPLE FOR CHRISTIAN SERVICE.



THE PENNIES ARE DOING the WORK



IN ANSWER TO PRAYER, THE LORD IS SENDING THEM IN. THEY COME IN ENVELOPES, IN HANDKERCHIEFS, IN PAPER BAGS, AND IN TIN CANS. THEY COME IN THE FORM OF MONEY ORDERS, CHECKS, AND BILLS. THEY COME BECAUSE GOD HAS TOUCHED THE HEARTS OF HIS PEOPLE AND THE PENNIES HAVE COME TO SAVE THE SCHOOL. IF YOU HAVE NOT JOINED THE CAMPAIGN, DO SO TODAY, FOR WE NEED A GREAT MANY MORE.



CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school"

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D. B. I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Signed.....

Unit No. .....

Address .....

.....

(Do not write here)

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same day (Jan. 1, 1934). Payments on pledges should be paid when possible, every thirty days. All Penny-a-day pledges are to pay the debt and should not be confused with the current expense. The current expense funds do not abate. Penny-a-day pledges should not be made at the expense of the current expense

THE STUDENT PAGE

by CHARLES BROWN *and* RALPH MORNINGSTAR

MANY THANKS

WE WISH to express our thanks to the Editor for the space allotted to us that the readers of *"Grace and Truth"* might be kept in touch with the "student life" as it is at dear old D. B. I. The Editor of *"Grace and Truth,"* as you know, is also the President of our school, and we have come to love him as a man of God, a man who stands solid for the fundamentals of the faith, and one who is deeply interested in the training of young people for a life of Christian service. His undying loyalty to the Book and steady walk with the Saviour is a blessing to all, and we count it an immeasurable privilege to sit under the teaching and leadership of such a man.

This student page, while primarily for the students, is a page in which we desire to convey to the readers in a small way, the blessing that is ours while working in this campaign to save the school. We trust that you will indeed find blessing and inspiration as you turn to this page from month to month.

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OUR TASK

WE STUDENTS of the Denver Bible Institute, being burdened of God, and desiring to see others secure the advantages of training at dear old D. B. I., and in order that we might complete our course, have taken upon ourselves the task of securing 500 *Penny-a-day* pledges by the first of July.

Under the mighty hand of God we believe that nothing is too great or difficult and, although we are poverty striken and find it necessary to work our way through school, we are confident that our goal of 500 can be attained. When we have reached our goal we will push on to another 500. Nor do we limit to 500 or even a second 500, for we believe that God will help us in our efforts and answer our prayers as we attempt to help D. B. I. keep her doors open. We covet your prayers and support in this all-important undertaking.

THE ORGANIZATION

ON THE twentieth of April, the student campaign got under way by the appointing of the chairman and vice-chairman by President Fowler, with every student pledging their sincere and enthusiastic cooperation. The appointed officers are: Charles Brown, chairman; and Ralph Morningstar, vice-chairman. These in turn have appointed a committee of nineteen, to work with them throughout the campaign. No doubt these officers will find the task a tremendous one; but they believe it also to be a God-given privilege, and with the already pledged cooperation of the committee and student body, they believe that the success of the campaign is assured.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ (I Cor. 15:57).

Here is the line up:

Charles Brown '36, chairman
Ralph Morningstar '36, vice-chairman

Committee:

Hazel Leigh Whitney '37
Lois Clark '38
Ray Olander '36
Wayne Robertson '37
Louis Arkema '37
Mildred Whaley '37
Virginia Boone '38
Charles Holgate '35
Ivan Olsen '36
James Ruf '36
Hilda Visser '36
George Aurand '37
Ruth Wood '37
Bessie Gozzard '38
Kenneth Johnson '37
Albert Jansen '35
Paul Whaley '36
George Brown '38
Hilland Stewart '37

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A START

AS THIS magazine goes to press we are happy to report 49 *Penny-a-day* pledges secured in the short time that has transpired since the organization of the Student Campaign got under way. We recognize this as only a start but we thank God for it; and how it cheers our hearts and fills us with fresh zeal, enthusiasm, and determination as we see them coming in. Remember! Little is much when God is in it.

er combination could have been made. The book ıtains much archeological information. Not only are e many finds registered, but the method of research mployed by archeologists is vividly described. Indeed, he reader almost feels as if he were right there watching the work as it progresses. The book is really a most important one, and deserves much more space than can be given to it in this review. But, to summarize, what is the practical value of the work? It furnishes much confirmation of the historical narratives in the Bible. The history from the days of Abraham down to Nebuchadnezzar can be traced, just as the Bible gives it, in the various strata of the Ten Cities of Kirjath-Sepher. Dr. Kyle often stops in his narrative to enforce this marvelous parallelism. We hope the Modernists who are still following the negative criticism of the Wellhausen school will read and digest it.

"EXCAVATING KIRJATH-SEPHER'S TEN CITIES," by Melvin Grove Kyle, D.D., LL.D. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N.W., Grand Rapids, Michigan. Price, $2.50.

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THE BIBLE OF THE EXPOSITOR

For both exposition and application, Dr. Riley's series of volumes on the Bible are admirable. The present volume is the seventeenth on the Old Testament, and contains the author's comments on Hosea, Joel, Amos, and Obadiah. He makes these old prophets live again by showing how vital and relevant their messages are for the people of our day. Dr. Riley is not shallow, yet he has a pithy style that always makes his writings interesting. We will look eagerly for his next volume on the Minor Prophets.

"THE BIBLE OF THE EXPOSITOR AND EVANGELIST," by Wm. B. Riley, D.D. Union Gospel Press, Publishers, Box 680, Cleveland, Ohio. Price, $1.00; postage, 15 cents.

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SCRIPTURE MEMORIZING

Mr. Lowry is a well-known and successful Bible teacher and evangelist. He was formerly the director of practical work and evangelism in the Moody Bible Institute. He is an earnest advocate of committing passages of Scripture to memory, so that they can be used on all suitable occasions. He gives his own experience in training his memory. After he had overcome the inertia of his mind, he found great joy in memorizing Bible texts. He holds that it is much better in preaching, teaching, and directing souls to Christ to be able to quote the Scriptures than to have to leaf through the Bible and read them. He has devised a simple method—a card system—to help in memorizing. Then he shows how the memoriter method may be effectively used in various circumstances. We are glad to give his book our unqualified endorsement.

"SCRIPTURE MEMORIZING FOR SUCCESSFUL SOUL-WINNING," by Oscar Lowry. Published by Fleming H. Revell Company, 158 Fifth Ave., New York, N.Y. Price, $1.50.

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THE KING'S HIGHWAY

How refreshing to the spiritual mind are the sermons of Charles H. Spurgeon! The book now in hand contains seven of his choicest sermons. Every one of them bears the hall-mark of Spurgeon's genius, originality, and unbounded earnestness. Nor is a single uncertain note sounded in any of them. They are true to the Bible through and through, and are charged with the spirit of Christ and the plan of redeeming grace and truth through faith in Him. A striking sermon is the first one, based on the text, "Where art thou, Adam?" Mr. Spurgeon had mastered well the homiletic art, and so he knew how to bring the true meaning out of a text, arrange his thoughts in logical order, and make them climacteric in their appeal. He was sound on the doctrine of the substitutional atonement. This sounds good and true: "It is because Christ suffered for my sins, because He was condemned, that I might be acquitted, and not punished as the result of my guilt: it is this that makes His sufferings such a cordial to my heart." Mr. Spurgeon's thoughts were always expressed lucidly because his mind was of the lucid type.

"THE KING'S HIGHWAY," by Charles H. Spurgeon. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England. One shilling. ($.24).

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THE SPADE AND THE BIBLE

Books on the Bible and archeology multiply. It is most significant that just at this crisis the spade has uncovered so many discoveries that corroborate the historical parts of the Bible. The book before us is one of the most valuable that has yet been published. In fact, it is just the book that the evangelical believer should get and read, and make no delay about it. Yes, and the skeptic, the Modernist and the slashing higher critic should read it too. We commend it to the professors in the Divinity School of the University of Chicago. Those in the Union Theological Seminary in New York should pay heed to this volume. In fact, we commend it to all the followers of Graf, Wellhausen, Kuenen, Cheyne, and Driver. What has professor Prescott done in this timely book? He has collected the testimony of many reliable authorities on archeology as to the agreement between their findings and the historical narratives of the Bible. This summary of the evidence, in so extensive and authoritative a form, is a real Godsend. The latest finds down to those at Jericho, Ur of the Chaldees, Hazor, Shechem, Megiddo, Kerjath-Sepher, etc., etc., are here graphically depicted, and in every case their relation to the Scriptures of both the Old and New Testaments is set forth.

"THE SPADE AND THE BIBLE," by W. W. Prescott, M.A. Fleming H. Revell Company, New York, Chicago, London, and Edinburgh. Price, $2.00.

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NATURE CHATS

This book by a competent and genial nature student will be a delight to all lovers of nature and the out-doors. It is written, as the title indicates, in a chatty style, which makes it fully as attractive as it is informing. There are fifty-two chats, one for each week of the year. The author shows what nature is doing in each of the four seasons. The book is well illustrated. The pictures help to make the text more vivid. Get the book and see for yourself how nature behaves. The author is the professor of biology in the College of Emporia, Kansas.

"NATURE CHATS: A YEAR OUT-OF-DOORS," by Professor John H. Furbay. Science Press Printing Company, Lancaster, Pa. Price, $1.75.

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MODERN EVILS

We admire the fair and kindly, and at the same time the frank and firm, temper that marks these stirring messages which were preached to great crowds in the church of which the author is the pastor. His religion is not of the "kill-joy" order. Rather, it imparts joys of the highest kind, the kind that are worth while and make for ethical and spiritual advancement. Yet he pronounces firmly against worldly and dangerous kinds of pleasure. In dealing with the evils of the day, he cites many adept authorities, and points out why they are evil and perilous. In this spirit he discusses the modern dance, the card-table, divorce, the theater, the movie, Sunday desecration, and the liquor traffic. For all the evils of humankind he holds up the Gospel of Christ as the sole remedy. His book is a timely one. He has written it out of love for the young people of our day, and out of real concern for their highest well-being.

"MODERN EVILS," by Rev. Robert C. Campbell. Fleming H. Revell Company, New York, Chicago, London, and Edinburgh. Price, $1.25.

(Continued on p. 180)

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR Questions by C. REUBEN LINDQUIST
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 1 **Sunday, July 1, 1934**

AHIJAH AND THE DIVIDED KINGDOM

Lesson Text: I Kings 11:26—14:31
Devotional Reading: Prov. 1:20-26.

Golden Text:

"Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

The nation of Israel has risen to unparalleled splendor, wealth, and influence. The reign of Solomon has progressed in such amazing glory as to astound even the Queen of Sheba almost to its close. The spiritual condition of the nation has deteriorated as its wealth has increased. This is the general condition when we come to the text which covers today's lesson. We shall consider this lesson under three headings. (1) Ahijah's Prophecy (I Kings 11:29-39); (2) Rehoboam's Choice (I Kings 12:1-17); (3) Jeroboam's Idolatry (I Kings 12:26-33).

I. AHIJAH'S PROPHECY

There was living in the city of Jerusalem under the personal employ of Solomon, a young fellow named Jeroboam. He was in many ways a pleasing chap and came from a good family. He was of the tribe of Ephraim and his mother was Zeruah, a widow (I Kings 11:26). This young man was chosen of God to be the leader in the revolt which was the expression of God's indignation against the terrible sins which had come upon Israel during the reign of Solomon. For in spite of the consecration and piety of Solomon during the early years of his life, he himself drifted far from God and in his drifting carried the nation with him.

Our lesson opens by telling us that when Jeroboam went out of Jerusalem, a prophet named Ahijah met him in the highway and Ahijah had clad himself with a new garment and that they two were alone in the field. Then Ahijah did a thing which was quite ordinary and to be expected among the prophets of God. He enacted a prophecy. Taking the new garment from his own body he tore it into twelve pieces. The twelve pieces represented the twelve tribes of Israel. Then he said to Jeroboam, "Take thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (I Kings 11:31). It was Ahijah's pageant of prophecy. It was Ahijah's enacted prediction. And he was not speakng for himself. He was speaking as the representative of God. He was simply letting Jeroboam know that when Solomon died there would be a revolt in Israel. Two tribes would go with the southern kingdom and ten tribes would go with the northern kingdom, and that he himself would reign over the ten tribes. The words of the Lord make this division very clear. In verse thirty-four He says, "Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose because he kept my commandments and my statutes." This is referring to Solomon. Then upon Solomon's death the line of demarcation becomes clear. God says, "I will take the kingdom out of his (Solomon's) son's hand, and will give it unto thee (Jeroboam), even ten tribes" (verse 35). In verse thirty-six He lets Jeroboam know that he will not receive Jerusalem for his capital, but that the smaller kingdom will retain Jerusalem and the surrounding country. In verse thirty-eight the voice of God speaks to Jeroboam through Ahijah and lets him know specifically that the house of David is a "sure house" thus letting Jeroboam know that although he will receive ten of the tribes for his kingdom, that his kingdom will not supercede the kingdom of David. And in verse thirty-nine God clarifies the entire situation with the words, "I will for this (sin) afflict the seed of David, but not forever."

Three lessons of great value grow out of this section. First, the lesson of the absolute reliability of the Word of God. That word had come to Jeroboam through Ahijah predicting that the ten tribes would come under the control of Jeroboam. Just as God's word had predicted, just so did the events take place. The Scriptures declare, "the testimony of the Lord is sure, making wise the simple" (Psalm 19:7); and, "the judgments of the Lord are true and righteous altogether" (Psalm 19:19); and that, "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" Heb. 4:12); and God's "Word . . . . which is able to build (us) up and to give (us) an inheritance among all them which are sanctified" (Acts 20:32); and that His testimonies are very sure" (Psalm 93:5). Ahijah gave forth God's Word. The dependability of God's Word is demonstrated by the absoluteness and accuracy of its fulfillment.

After Ahijah and Jeroboam saw the kingdom split and ten tribes come under the control of Jeroboam, it would have been very difficult to have persuaded them to accept the Modernistic teaching of the unreliability of the Word of God.

Another valuable lesson growing out of this incident is the lesson of the restoration of Israel. God says positively in verse thirty-nine that He will not afflict the seed of David forever. In the splitting of the kingdom which came under Jeroboam and Rehoboam, God's chastisement to Israel began. The chastisement became even more intense some years later when Samaria fell into the hands

of Shalmaneser and Jerusalem fell into the hands of Nebuchadnezzar. That punishment of God has stretched out over the years. Israel's dispersion continues to the present hour. She is scattered into every nation on the face of the globe. But God's promise still continues, "I will afflict the seed of David but not forever."

The restoration of Israel is clearly taught in such passages as Ezekiel 11:16, 20; Jeremiah 30:10; 33:26; 23:7-8; Psalm 68:22; Isaiah 4:1-6; 11:11, 12. These passages overthrow and destroy the teaching of such men as Philip Mauro, who have drifted into the Bible perverting method of the flat-interpretationist. Mauro's denial of the restoration of Israel becomes a self-evident absurdity in the light of such Scriptures as are found in the foregoing list.

Another valuable and important lesson which this section of the passage sets forth is the immutability of the Davidic Covenant. God had sworn to David that his throne should endure forever. Some Scriptures touching on this wonderful truth are II Samuel 7:12-16; Isaiah 9:6-7; Psalm 89:35-37; and Luke 1:32.

II. REHOBOAM'S CHOICE

When Solomon was dead, all the nation of Israel gathered together at Shechem to make Rehoboam king of Israel. But before the coronation they presented a grievance. They said unto him in verse four, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee" (I Kings 12:4). There was something so delightfully reasonable about the request made by the people that it is amazing that he wanted any time to consider it. It was the kind of a request which should have produced spontaneous response from him. But he nevertheless asked for three days in which to consider their proposition. The people consented and departed.

Then Rehoboam "consulted with the old men that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him saying, If thou wilt be a servant unto this people this day, and wilt serve them, and speak good words to them, then they will be thy servants forever" (I Kings 12:6-7). But he did not get such wise counsel from his younger men. They very foolishly placed a wicked and egotistical boast in his mouth. They instructed him to say to the people. "My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions" (I Kings 12:10-11). The advise of his younger men was a pride-feeder. It was exactly what the old nature of Rehoboam craved. Instead of listening to the godly counsel of his older men, he listened to the foolish words of his younger men, and so was very quickly fulfilled the prophecy which had been so dramatically enacted by Ahijah in handing to Jeroboam the ten portions of his new garment. When the men of Israel heard the foolish words spoken by Rehoboam at the advice of his younger men the cry went forth, "To your tents, O Israel!" And Israel rebelled against the house of David that day.

Rehoboam is one of the Scripture's outstanding examples of the folly of pride. From end to end of Scripture the Spirit of God shows us the wickedness of pride in type and figure, precept and example. The awful fall of Satan from his lofty position of the anointed cherub which covered the throne of God was caused because pride was found in him (Ezek. 28:14-15; Isaiah 14:12-15). The ignominious overthrow of Nebuchadnezzar the haughty king of Babylon grew out of the fact that he boastfully declared, "Is not this great Babylon that I have built?" (Dan. 4:30). The united testimony of Scripture is the revelation of the wickedness of pride and warning against its folly. God's accusation against the rich man is that he is wise in his own conceit (Prov. 28:11). God declares that a high look and a proud heart He will not suffer (Psa. 101:5). And in Proverbs 13:10 the illuminating observation is made, "Only by pride cometh contention." The testimony of the New Testament is equally as clear. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves" (Phil. 2:3). While in Galatians 6:3 the Holy Spirit brings the believer face to face with the startling truth "if a man think himself to be something, when he is nothing, he deceiveth himself." Surely the Golden Text was well chosen. "Pride goeth before destruction and a haughty spirit before a fall."

III. JEROBOAM'S IDOLATRY

Up to this time Jeroboam seems to have been a very sensible young man. But as soon as he is lifted to power he begins to lose his good judgment. He makes the most serious mistake he could possibly make. He leads his people into idolatry. The reason for this was that he began to realize that his subjects would be attracted to the old temple at the city of Jerusalem to worship the God of their fathers and he was very eager to keep his people from going down to the kingdom of Rehoboam. Consequently he invented a new religion, set up high places for idolatrous worship at two localities in his kingdom, and invited his subjects to bow down to false gods.

The attitude of God toward idolatry is shown in such a passage as Micah 5:13, "Thy graven images will I also cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands." And in Zephaniah 2:11 the prophet declares, "The Lord will be terrible unto them: for he will famish all the gods of the earth." And again in Zechariah 13:2, "I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirits to pass out of the land." God hates idolatry. The unclean customs which have attached themselves to idolatrous worship are an abomination in the sight of God. The Bible teems with denunciations and warnings concerning idolatry. When the last great sin which is called the "abomination of desolation" shall at last take place upon the face of the earth, it will be a sin of idolatry. The image of the Antichrist will be caused to speak as it stands in the holy place at the temple of the city of Jerusalem, and the whole world shall go a whoring after the beast.

It is a heartbreaking fact that in these days when men do not have so many visible idols made of gold and silver or wood or stone to bow down to, they still practice idolatry, for to put the "almighty dollar," or property, or the members of the family ahead of God is only another phase of the very thing which God speaks out against in His Book. It is another form of idolatry. Consequently when Jesus was here, he said, "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matt. 19:29). He was calling upon His disciples for that which we call today the yielded life. He was striking with vigorous blows at every possible form of idolatry.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

It is all well enough for Lyman Abbott, himself a liberal, retaining position in the camp of conservatism, to allay suspicions by saying, "There is as little danger of undermining religion by new definitions of theology as there is of blotting out the stars of heaven with new astronomy." But the fact remains, as Dr. A. J. Gordon once suggested, that the same people who fail to blot out the stars or the sun from the heavens may prick the eye with a pin, and thereby be as effectually blinded to light as though the sun ceased to shine. —"The King's Business"

Just that has been done by the drift that Lyman Abbott promoted, and just that was done for Israel by the drift that Solomon permitted.

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How long did Solomon reign in Israel? (I Kings 11:42; II Chron. 9:30)

2. Did God bless Solomon as King over Israel? (I Kings 4:20-34)

3. What great task did Solomon accomplish during his reign? (I Kings 3:1; chapters 5 to 7 inclusive; I Chron. 6:10; Acts 7:45-47)

4. What is pride? (Prov. 21:4; I Tim. 3:6)

5. What is God's attitude toward pride? (Dan. 4:37; Ps. 101:5; 138:6; Prov. 6:16, 17; 16:5; Isa. 2:11; 28:3; Jer. 50:31)

6. What are the results of pride in the life of a nation as well as in the individual? (Dan. 5:20; Prov. 11:2; Ps. 10:4; Hos. 5:5; Obad. 3:4; Mark 7:21-23)

7. Where does pride originate? (Mark 7:21; Luke 1:51; Gal. 6:3)

8. What great and lofty creature fell through pride? (Ezek. 28:17; I Tim. 3:6; Isaiah 14:12-15)

9. What is God's attitude toward idolatry? (Deut. 7:25; 27:15; 16:22; Isa. 65:3; Jer. 25:6; 44:4; Hab. 2:19; I Pet. 4:3)

10. What should be the Christian's attitude toward idol worship? (Jas. 23:7-11; Acts 14:15; 19:26; I Cor. 10:14; 19, 20)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The past quarter brought us lessons from the New Testament with some precious truths about our Saviour. This quarter we are going to study our lesson from the Old Testament, and I trust that every boy and girl will study with us to get the blessing that God has in store for every one. Most boys and girls like the stories of the Old Testament, and never tire of hearing them. As we study together, I am sure you will enjoy the stories, but I am eager that in each lesson you will see the Lord's love, and how He continually pleads with the people to follow Him.

To begin our lesson, let us turn to I Kings 11:26-43. During the early part of King Solomon's reign, we have the record that Solomon pleased the Lord. In the third chapter of I Kings, God told Solomon to ask of Him what he would, and instead of Solomon choosing great wealth and riches for himself, he asked God for wisdom in ruling his people. The Lord was pleased with Solomon's request, and gave him a wise and understanding heart, but with it prospered him in riches, so that there was none other like unto Solomon. What a wonderful record God gives of this king. Toward the end of his reign, however, we find Solomon drifted from God, and was living as other kings who did not honor the Lord. (Read I Kings 11:4-6.)

Jeroboam was a mighty man of valour, and when Solomon saw that he was industrious, he made him ruler over all the charge of the house of Joseph (I Kings 11:28). Jeroboam was on his way to Jerusalem when Ahijah, the prophet of God, met him. The prophet caught his own garment and rent it into twelve pieces. The Lord was bringing the message to him through this act, saying, "I will rend the kingdom out of the hand of Solomon," dividing it into tribes. The Lord did this because Solomon was leading the people to worship idols, rather than serve the living God. But even though Solomon failed the Lord, yet the Lord's love was shown to him. The Lord said He would not divide the kingdom as long as Solomon was living but would rend it from the hand of his son, who would have the kingdom after his death. Truly the Lord's love for Solomon was shown here. The Lord said, "He (Solomon's son) shall have one tribe for my servant David's sake" (I Kings 11:32). God's love for us never changes, even when we turn away from Him. Just as God remembered Solomon's son, because of his father David, just so the Lord remembers us because of our Saviour Jesus Christ.

Lovingly,
Aunt Anna

Third Quarter Lesson 2 **Sunday, July 8, 1934**

ASA RELIES ON GOD

Lesson Text: II Chron. 14, 15, and 16
Devotional Reading: Psalm 27:1-5

Golden Text:
"The Lord is my Helper, and I will not fear what man shall do unto me" (Hebrews 13:6).

Twenty-one years have elapsed since last Sunday's lesson. During that time Rehoboam has rounded out something over seventeen years of his reign, his son Abijah has finished a short reign of three years, and Rehoboam's grandson Asa has come to the throne of Judah. The years have been eventful years. During the short reign of Abijah a terrible war between Judah and Israel has taken place in which the armies of Judah under king Abijah put the armies of Israel under King Jeroboam to rout. The victory of the southern kingdom over the northern kingdom is a decisive one. The reason is clearly given in Scripture. The men of Judah cried unto the Lord, and God smote Jeroboam. But Abijah was not a strong character. Although God had led his armies to victory, within a very short time he had drifted into many polygamous marriages and into the abomination of idolatry. Abijah's son, Asa, who succeeded on his death was a different sort of man. "Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves; and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment" (II Chron. 14:2-4).

During the early part of Asa's reign the kingdom of Judah was attacked by the armies of the Egyptians numbering a million men, but God was with them and the armies of Egypt were overthrown and pursued and great and rich spoil was taken. This victory of Asa over the armies of the Egyptians was nothing more nor less than a miraculous victory vouchsafed by the mighty power of Jehovah. It is not subject to explanation on natural grounds. The Egyptians had four times as many men as did King Asa, but King Asa had the mighty power of God. This gives us the connecting link between last Sunday's lesson and today's lesson. We shall study today's lesson approaching it from three standpoints, (1) Azariah's Counsel (II Chron. 15:1-2); (2) Israel's Condition (II Chron. 15:3-7); (3) Asa's Courage (II Chron. 15:8-12).

I. AZARIAH'S COUNSEL

Azariah is a prophet of God. The record declares, "And the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you . . . . but if ye forsake Him, He will forsake you" (II Chron. 15:1-2). Boiled down into the simplest expression, Azariah's counsel to good King Asa is simply this: "Be faithful." It is almost impossible to overstate the value of faithfulness and steadfastness in the cause of Christ. There have been many enterprises for the Saviour which have suffered greatly and even languished for a time because of the disloyalty and defection of those who should have known the meaning of faithfulness. Someone has well said, "God does not demand success of us, but does ask for faithfulness."

The command of God for faithfulness is in I Corinthians 15:58, "Be ye steadfast, unmovable, always abounding." The blessing of the faithful is set forth by the Lord in Psalm 31:23, "The Lord preserveth the faithful." The

description of the life of the faithful is found in Proverbs 28:20 where we are told that "the faithful man shall abound with blessing." The reward of the faithful is set before us in Matthew 24:45-47 where the faithful man is made ruler over his master's goods. Or in II Timothy 2:12 where the faithful man is told that he shall reign with the Lord. Or in Revelation 2:10 we are commanded to be faithful unto death and receive the crown of life.

There is a heartbreaking note in Scripture when God reveals the scarcity of the faithful in such a passage as Psalm 12:1 where he says, "The faithful fail from among the children of men." Or Proverbs 20:6 where the Holy Spirit frankly presents the melancholy picture, "Most men will proclaim every one his own goodness: but a faithful man who can find?" What a sad thing it is that the Saviour Himself was compelled to admit in Matthew 13:21 that there are those who when tribulation and persecution ariseth beeause of the Word, by and by are offended. Solomon had evidently had an experience with someone who was not acquainted with the blessing of faithfulness when he said in Proverbs 25:19. "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint."

The Apostle Paul, whom God called to the ministry of delivering His special message of grace to the dispensation in which we live, had the experience of coming in touch with men of both the faithful and the unfaithful type. It is not difficult at all to catch the heartbreak in his words when he says, "Demas hath forsaken me, having loved this present world." Demas had caught a glimpse of some of the glamour and the glitter of the world, something that he wanted to reach out for to gratify his own personal selfishness; consequently his loyalty to God, his loyalty to the work, and his loyalty to the apostle Paul, all dwindled into insignificance and nothing became important but self-gratification.

In another place, the great Apostle lets us know that he has had an altogether different experience in his contact with another man. Speaking of his fellow-laborer Epaphroditus, he says, "For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me" (Phil. 2:30).

In the case of Demas we have the awful result of unfaithfulness. In the ease of Epaphroditus we have the blessed result of faithfulness. Demas had lost a blessed and God-given opportunity, but Epaphroditus was willing to enter into his opportunities even to the extent of death if that need be. When Paul is summing up the whole question he says in another place, "It is required in stewards that a man be found faithful."

Azariah the prophet exhorts Asa to continue in his faithfulness to God. There is a sentence in the words of Azariah which claim our special attention. "If ye forsake Him, He will forsake you." This sentence has been made to mean, "If you are not faithful to God you will lose your salvation." This is not the meaning of the sentence. Asa is already the child of God. Asa is already a believer in the Lord. Asa has already been a demonstration that God has accepted him. The utterance of Azariah has to do with Asa's life, Asa's conduct. The truth that is before us, not so clearly expressed as later in the Bible, particularly in the writings of Paul—but nevertheless the same truth—the truth that is before us is Standing and State. In Asa's Standing, there is no danger to his soul. In Asa's State, if he forsakes the Lord, the Lord will forsake him.

II. ISRAEL'S CONDITION

Israel, the northern kingdom who had now become the enemy of Judah, the southern kingdom, is in a depleted condition. Azariah the prophet describes this depleted condition to Asa and gives him the true reason. It is because for a long time Israel has been without the true God, and has gone into false worship, without a teaching priest and without the law. Jeroboam their king has led them into the abominations of the heathen. Azariah brings the facts before king Asa in order that he may be convinced of the folly of going after false gods. He is using Israel as a horrible example of what idolatry can do for a nation.

III. ASA'S COURAGE AND CONDUCT

"When Asa heard these words and the prophecy of Azariah the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord." His action is sweeping and drastic. What is left of idolatry in his own kingdom Judah and Benjamin, is instantly and completely overthrown, and in the cities which have belonged to Israel, but which he has seized in the battle, he enters even there and does away with all idolatry and he renews the altar of the Lord that is before the porch of the Lord, gathers all of Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him." These are the deeds of a good man. These are deeds of righteousness.

These are deeds, the like of which would be very healthy to occur in a nation like the United States of America, for the need of today is to turn away from the abominations of the heathen, from the terrible manifestations of Communism and Atheism which are gripping us. These are the days for us of Americea to refuse to listen to the cry, "Let us be like the nations!" for that cry is surely in the air. More than once of late we have heard the demand, "Let us try the Russian experiment." It is a terrible hour for any nation when its face is turned away from God toward any substitute, whether it be idol worship or atheism. There is nothing that will exalt a nation but simple faith in Him Who loved us and gave Himself for us.

Asa turned his kingdom of Judah in the right direction.

The concluding verse of this seetion is filled with a message that is of vital import to us of today, "And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." This is the only hope of any nation; it is the only way to victory for any people; yea, we can come right back to the delightful and "rugged individualism" of the Word of God, this is the method which is the only hope for the individual soul of any man or any woman in any place in any land.

When Jesus taught on this point His words were, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind" (Matthew 22:3). In a day of national atheism this takes courage. In a day of astonishing "collectiveism" and "communism," this is a God-directed "individualism" of a most refreshing sort. May God give us such consecrated individualists.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Without enthusiasm a man can accomplish very little, no matter what means or method he may use in doing work for Christ. How well I remember a young man who came to one of our Southern states years ago. He had not been very successful in his theological course. They told him he was not fitted for the Christian ministry. But he had the love of Christ in his heart; he had purpose and enthusiasm. Going into a section of the city which represented rapid suburban development, he immediately took hold with a will. Everybody liked him. His enthusiasm more than anything else got the money to purchase a lot, and in a few short years that work has grown into a strong Presbyterian church of over three hundred members. He has since gone back to another seminary, graduated with the respect of all, and is doing an aggressive work as the pastor of one of our strong city churches in the North. "Enthusiasm for Christ" was his unspoken life motto. When he could not get people interested in his projects he would talk to his dog, and taking that faithful companion by the collar, would lead him out into the woods and there would pour out his soul in prayer. His enthusiasm became so contagious that it aroused the whole community. —Dr. John Timothy Stone

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What does God expect of His followers? (I Cor. 4:2, 17; Eph. 1:1; 6:21; Col. 1:2, 7; 4:7, 9; Heb. 3:2; Rev. 2:10)

2. What is the result of unfaithfulness? (Prov. 25:19; II Tim. 4:14-16)

3. What will be the reward of faithfulness? (Prov. 28:20; Luke 19:17)

4. Is faithfulness a common qualification in Christians? (Prov. 20:6)

5. Does a man's salvation depend upon his faithfulness to God? (Eph. 2:8-9; II Tim. 2:13)

6. What does Paul say about faithfulness and steadfastness? (I Cor. 15:58; Eph. 4:14-15; II Thess. 2:2; Heb. 3:14; I Peter 5:9)

7. Does God still bless a courageous soul? (II Chron. 19:11; Ps. 27:14; 31:24)

8. Why had Israel been persecuted and defeated before Asa came on the throne? (II Chron. 15:3)

9. Why did God prosper Asa? (II Chron. 14:2-4; 15:12-15)

10. What was the secret of Asa's victory? (II Chron. 14:11-15)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

"The Lord is my helper and I will not fear what man shall do unto me" (Heb. 13:6). In this verse we have a note of victory from the New Testament as to what it means to have the Lord as our Helper. Now let us turn to an Old Testament passage—Psalm 27:1. This is what we read: "The Lord is my Light and my Salvation; whom shall I fear? the Lord is the Strength of my life; of whom shall I be afraid?" Regardless of when or where we live, if we have our trust in the Lord, we will have a testimony of victory.

II Chronicles 14:1-19 is the Bible reading for our lesson today. Abijah, who had been reigning over Israel, died and his son Asa now reigns in his stead. The Bible record of Asa's faithfulness to God is found in verses two and three. "He did that which was good and right in the sight of the Lord his God." Asa depended upon the Lord, and it was this trust which brought blessing to his life and to the people. During the time of battle between Israel and the Ethiopians, Asa turns to God in full dependence upon Him. This is what he says: "Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord Thou art our God; let no man prevail against Thee" (II Chron. 14:11). Asa's prayer and cry to God was heard, for in the very next words of verse twelve it says, "So the Lord smote the Ethiopians before Asa."

God's Word gives us record of those who trusted in Him and the victories which they won, but it also gives the record of those who went in their own strength against the Word of the Lord, with defeat as their end. May each boy and girl always trust in the Lord to guide them step by step, for in this path you will find victory.

Lovingly,

Aunt Anna

Third Quarter, Lesson 3 **Sunday, July 15, 1934**

GOD CARES FOR ELIJAH

Lesson Text: I Kings 17:1-24; 18:1-46
Devotional Reading: Psalm 23

Golden Text:

"Your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32).

Throughout Jewish Scriptures God is continually setting before us, either in direct prophecy or in type, some reference or some description pertaining to the tribulational period which is ahead for Israel. That period is called "the time of Jacob's trouble" (Jer. 30:7), or the Tribulation (Matt. 24:21). According to the ninth chapter of Daniel, the Tribulation covers a period of seven years, and that which is called by our Lord Jesus "the Great Tribulation" is evidently the last half of the seven years, or three and one-half years. The identification of the three and one-half year period with the Great Tribulation is so complete as to be indupitable, and is recognized by practically all reputable Bible students.

It will be observed that we have made a slight change in the lesson text which was assigned by the International Committee for today. Our reason for doing so is in order to hold all of the texts which are to be studied in today's lesson within another three and one-half year period, this one occurring in the Old Testament. This particular Old Testament three and one-half year period is evidently a type of the future three and one-half year period. In other words, today's lesson covers a group of three and one-half years which are a type of the coming Great Tribulation. We will study today's lesson under four headings, (1) The Drought and Famine (I Kings 17:1; 18:1); (2) The Ravens, the Oil, and the Meal (I Kings 17:2); (3) The Restored Boy (I Kings 17:24); (4) The Fire, the Priests, and the Rain (I Kings 18: 7:46).

I. THE DROUGHT AND THE FAMINE

Elijah the Tishbite speaks to king Ahab and says, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." God opens the period by giving to Elijah the power over drought and rain. This awful condition of drought continues over a period of three years. In I Kings 18:2 we find the awful results, "and there was a sore famine in Samaria." This period of drought and the time covered by it are given in James the fifth chapter, verses 17 and 18. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." The same period is alluded to in Luke 4:25 where the Saviour says, "In the days of Elias, when the heaven was shut up three years and six months . . . . great famine was throughout all the land."

The book of the Revelation, the last book of the New Testament, is God's inspired description of the coming terrible period of Great Tribulation which will be followed by the Kingdom. One of the features of the Great Tribulation, which the Holy Spirit gives to us in the book of the Revelation, is that there shall be two witnesses who will be raised up of God. The Scripture indicates that one of these two witnesses will be Elijah, for we are told definitely in Malachi 4:5. "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Thus we know that immediately before the Second Coming, Elijah's ministry is to be reproduced upon the earth, that God is going to send Elijah back for a special service to be rendered during the climax days of the Great Tribulation. In the Revelation, when the Holy Spirit gives to us the description of these two witnesses, we are told in Revelation 11:6, "These have power to shut heaven, that it rain not in the days of their prophecy." This very characteristic points to the power manifested by Elijah in today's lesson. And when we ask the question, "How long will be the days of their prophecy?" we find the answer in

Revelation 11:3 to be twelve hundred and sixty days, or in other words, three and one-half years of thirty day months. We see that the correspondence becomes so striking as to be a demonstration.

II. THE RAVENS, THE OIL, AND THE MEAL

This portion of our lesson describes to us two thrilling events, the message of each event being relatively the same. It is the message of a miraculous provision, during an hour of sorrow, testing, tribulation, and famine.

In the first incident we see Elijah miraculously provided for in the midst of a period of awful famine. The instrument of this provision is birds, the birds of the air. The symbolic meaning of birds in the Scripture is spirit beings. The second incident shows us Elijah again miraculously provided for in the midst of a period of terrible famine and tribulation. This time the accent does not fall upon the instrument of the provision, but rather upon that which is provided. That which is provided is oil and meal. The oil and meal at once remind us of the meal offering which offering is a type of our Lord and Saviour Jesus Christ. These two incidents in the life of Elijah are outstanding miracles. The two incidents carry one message. They set forth in clearest fashion the type message that there is coming a period upon the earth in the history of Israel in which period the people of God shall be miraculously nourished and provided for. This is exactly what will happen to Israel in the Great Tribulation (Revelation 12:6, 14).

III. THE RESTORED BOY

In this portion of our lesson another remarkable miracle will take place. The miracle occurs in the home of the widow who had taken Elijah under her care and whose barrel of meal wasted not and whose cruse of oil failed not. The son of the woman who had become the hostess of Eljiah fell sick. It was an exceedingly serious sickness culminating in the death of the boy. The language of the Scripture is quaint. It says, "there was no breath left in him" (I Kings 17:17). Immediately the woman appealed to Elijah, "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojurn, by slaying her son?" (I Kings 17: 18-20). God hears the cry of His prophet Elijah and does that which to men would be impossible. He restores the boy to life. The son is a wonderful picture of Israel. The word "Israel" itself means "the son of God." And the widow's son is restored. It is a prophecy of the restoration of Israel and the culmination of the three and one-half years of tribulation in the future.

In the study of the first lesson of this quarter we saw that the Scripture teaches, in specific prophecy, the restoration of the nation of Israel immediately after the Tribulation and at the opening of the coming Kingdom. In this lesson we see the restoraton of Israel indicated in beautiful type. The restoration of the boy that is dead is a prophecy of the marvelous, miraculous, restoration which God will bring about causing Israel to be the nation that is born in a day. (Psa. 22:31; Isaiah 66:8; Deut. 28:13)

IV. THE FIRE, THE PRIESTS, AND THE RAIN

In this section another mighty miracle is performed by Elijah. The incident is familiar to all students of the Word of God. Elijah proposes a test between himself and the four hundred fifty prophets of Baal. The test is to discover whose God is the real God. Elijah's proposition is, "Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God" (I Kings 18:23-24). No proposition could be more clear. No test could be more fair. "The God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

When the prophets of Baal had prepared their offering, they commenced to cry unto Baal to send forth the fire. They called on the name of Baal from morning even until noon, saying, "O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made" (I Kings 18:26).

It gave Elijah the opportunity for some of the keenest sarcasm to be found in the entire Word of the living God. He stood near by and said in a mocking voice, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked" (I Kings 18:27). The sharpness of Elijah's sarcasm drove them to frenzy. "They cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them" (I Kings 18:28). But it was of no avail. Baal failed to answer.

When it came Elijah's turn to call on his God, the response of the Lord God of Israel was prompt and convincing. Elijah spoke to God and said, "Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their hearts back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (I Kings 18: 37-38).

Fire in the Scripture always stands for the presence of God. We are told in the New Testament, "Our God is a consuming fire" (Heb. 12:29). The fire in this striking incident descended from heaven. Thus we have at the end of three and one-half years of terrible tribulation, famine, and suffering, the fire of God, standing for the very presence of God descending from heaven. In this thrilling victory of Elijah over the priests of Baal, we observe a beautiful type of the Second Coming of the Lord.

Then Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain" (I Kings 18:41). This astonishing announcement does not seem to be connected with the rest of the story, but it is. For, in order for the type to be complete and to set forth the truth as the New Testament presents it, one more step is necessary, that is, the coming of the rain. Rain in the Scriptures stands for the Holy Spirit. The three and one-half years of terrible tribulation have passed. The Second Coming of the Lord has occured, the fire has descended. His presence has come out of the heavens unto the earth. And now the rain comes with gushing downpour. And the rain is the type of the Holy Spirit which shall be shed forth in a special way upon all flesh in the coming Kingdom. With the stroke of a master artist the Word of God has revealed to us in a few outstanding miracles, the Tribulation and the Kingdom. The drought and the famine have shown us a picture of great clarity which points to the three and one-half years of the coming Tribulation. The ravens, the oil, and the meal tell us of a nation that shall be miraculously provided for and nourished during the drought and famine of the tribulational time of the future. The restored boy sets forth that moment when a nation shall be restored from its backsliding—from a long, long period of death a nation shall be born in a day. The fire, the priests, and the rain speak to us of a moment when our Lord, Who is God Himself, shall descend from heaven. The representatives of the Antichrist, who are picturized by the four hundred fifty priests of Baal, shall be destroyed by the power of God, and the kingdom, long anticipated and frequently predicted in the Word of God, shall come upon the earth and Jesus shall reign "where'er the sun doth his successive journeys run."

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The terrible Boxer experiences had left us absolutely bare of clothes, except for the torn Chinese garments we had on us. We arrived in Shanghai, in the midst of intense heat, with Dr. Goforth seriously wounded, and with four

children clothed with only a few borrowed garments. Word was received that within a week we would sail for Canada. What could I do but cast myself on God? And true it was that my desperate necessity was God's opportunity to reveal His love and power.

Two days after reaching Shanghai, Dr. Goforth had gone out with our oldest son to try and get ready-made clothes. I was alone in the house with eight-months-old Wallace, and was absolutely desperate. Chinese sailors were too rushed to make children's clothes, and I had no sewing machine. During the two days I had worked night and day . . . . at last, alone in that empty house, I threw myself on my knees and cried in agony to the Lord. While I was so doing, a ring came at the front door. Brushing away as best I could the signs of weeping, I opened the the door. Two ladies stood without; they told me they had seen my name among the refugees, and the Lord seemed to speak to them to offer me their services. On hearing this, I again broke down, and told them all. We wept together from joy to see the Lord's hand so manifestly leading and providing. These two ladies gave themselves entirely to working for me.

In the rush of getting clothes made for the three older children, the baby's outfit was almost forgotten. There was no more than time to make just enough to cover him before we started out for the vessel. Once on board I sewed almost constantly in hope of providing the necessary garments; but at last could no longer see to thread the needle, and my hands shook so I could not hold the work. As the ship turned into the long channel leading to Yokohama, I put away the work and called on God to again hear me in my time of need, for I was at the breaking-point. I lay down in a chair on the deck, exhausted in mind and body. Some time later someone touched me, saying, "A large bundle has been thrown up on deck from the lighter, for you."

When I opened the bundle in the stateroom, I found inside a letter from Mrs. Orr-Ewing (then a stranger to me) saying that her little child, about the age of my baby, had died some months before, and the Lord had put it into her heart to send his complete outfit to me! The bundle contained not only all that the little one could need for a year, but much else beside of little things that one mother-heart knew another mother could use. This took place more than thirty years ago, but never, never can I lose the sense of the reality of God and the fuller conception of His love which this incident gave me.

—Mrs. Jonathan Goforth.

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What was the secret of Elijah's power? (James 5:17)

2. What does famine stand connected with in Scripture? (Lev. 26:18-20, 26-29; II Chron. 20:9; Ezek. 14:21)

3. Does God send or permit famines? (II Kings 8:1; Ps. 105:16; Jer. 24:10; Ezek. 5:17)

4. What three plagues of judgment are linked together in Scripture? (II Chron. 20:9; Jer. 14:12; 24:10; 29:17; 42:22)

5. What coming age will be marked by these judgments? (Matt. 24:6-7; Mark 13:7-8; Rev. 8:7-11; 18:8)

6. What do "birds" typify in Scripture? (Matthew 13:4, 19; Revelation 18:2)

7. What is the significance of "oil" in Scripture? (Ps. 23:5; 45:7; 89:20; Isa. 61:1; Luke 4:18; II Cor. 1:21-22)

8. What does fire stand connected with in Scripture? (Deut. 4:24; I Cor. 3:13, 15; Heb. 12:29)

9. How long was the drought upon the earth? (I Kings 17:1; James 5:17)

10. Why did God permit the drought to come upon Israel? (Deut. 11:17; I Kings 8:34-35; Jer. 3:2-3)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

When a man enlists into the army of Uncle Sam, he places himself under the direction and instruction of his commander. When anyone comes to the Saviour and puts his trust in Him, he is enlisted as a soldier in the army of the Lord, and should place himself under the direction and instruction of his Captain, the Lord Jesus Christ. We would think it strange if a soldier of the U. S. A. were to be disobedient to orders, but as soldiers of the Lord, many times we are disobedient to the command of our Captain.

God gave Elijah some definite instructions, and Elijah did what God told him to do. In so doing, he was obedient to the Lord's command, and found God faithful to His promise. Elijah sees the way in which the children of Israel have turned from the Lord, and he prays that the Lord will send a famine to the land. God grants his petition. Elijah goes to Ahab, who is the king over Israel, and tells him that there will be no rain in the land, and that the Lord will do even as he has said. Elijah has his trust in the Lord, and has no fear as to earthly kings. After Elijah delivers the message to Ahab, he does not know what he will do for his own safety, but as soon as he follows out God's instructions, the Lord tells him what to do for his own safety. (Read I Kings 17:1-24.)

In our day, we have been so blessed of the Lord that we do not know what it is to suffer for want of food or water. Now when Elijah told Ahab of the coming famine the Lord sent him off to a cave near a brook called Cherith. One would expect that the Lord would send him to a large city where there would be plenty, but He chose to send him to a lonely place, and separated him from everyone. He had no companions except the ravens which were to bring his food to him in the morning and in the evening. The brook provided water, and so Elijah was cared for in this wonderful way. After a time the brook dried up because there was no rain, and then the Lord sent Elijah to another country. This time He sent him to a poor widow, who barely had enough for herself and for her son. Elijah asked the widow for food, and said, "Fear not . . . . the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (I Kings 17:13a-14). She did as Elijah commanded, receiving a blessing in sharing with him, and in being cared for during this famine. All these blessings came because they believed in what God had promised.

Yours in the Faithful One,
Aunt Anna

Third Quarter, Lesson 4

Sunday, July 22 1934

ELIJAH HEARS GOD'S VOICE

Lesson Text: I Kings 19:1-21
Devotional Reading: Psalm 57:1-5

Golden Text:

"Speak, Lord; for Thy servant heareth" (I Sam. 3:9).

It will be observed that we have made a slight change in the text assigned both to last Sunday's lesson and this Sunday's lesson. The reason for this will become readily clear to the student of God's word as soon as we call attention to the fact that last Sunday's lesson, as we divided the text, presented and brought to its finish and wondrous culmination, a clear, helpful, and thrilling dispensational type. When the great events of that dispensational type, depicting the wonders and marvels of the Great Tribulation, leading up to the zenith of the Second Coming of the Lord set forth by the falling of the fire from heaven, the destruction of the Antichrist's hosts set forth by the destruction of the four hundred fifty prophets of Baal, and the special outpouring of the Holy Spirit upon the Kingdom set forth by the downpour of rain; when this remarkable series of events have brought the type to its climax, the typical phase of the event ends. Inasmuch as the type is a dispensational type, dispensational truth also disappears from the text.

In the very next words we see the personal side of Elijah's life. We see him fleeing before the rage of fuming Jezebel. We see him languishing in melancholy under the tree of juniper. We see him for forty days running for dear life to escape the heavy hand of the infuriated queen and finally settling down in a cave in Mt. Horeb. These events constitute a remarkable illustration of one of the important principles of divine Revelation, Dispensationalism versus Individualism. I Kings seventeen and eighteen reveal to us in startlingly clear adumbration some of the dispensational changes which God shall bring about in the coming period of Tribulation and the opening up of His long prophesied Kingdom. The moment we enter chapter nineteen, dispensational truth has disappeared and we find ourselves face to face with a man. The man is a prophet, but be that as it may, he is still just a commonplace man. In the New Testament we are definitely reminded that Elijah was a man of like passions even as we are. Consequently after God has swept Elijah victoriously through the miracles of chapters seventeen and eighteen, thus depicting to the eye of faith how He shall lead His people Israel through much tribulation into the Kingdom of the Son Whom He sent to Calvary to die in our stead, He now gives us a glimpse of the man Elijah. We see his fears, something of his struggles; we see his personal devotion to God and to the Cause; we see his absolute willingness when he is assured that it is the will of God to once more go forth representing the One to Whom he has given his life in service. Elijah proves to be a man whose life and character are in harmony with the significance of his name, "My God is Jehovah." We will study this lesson under three headings: (1) Elijah flees from Jezebel (I Kings 19:1-8); (2) Elijah hears the voice of God (I Kings 19:9-18); (3) Elijah obeys God (I Kings 19:19-21).

I. ELIJAH FLEES FROM JEZEBEL

The denouement of the dispensational type brings chapter eighteen to its close. As chapter nineteen opens, Ahaz tells Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. And Jezebel was not an even tempered lady. She sent a messenger to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time" (I Kings 19:2). And the record is very clear. When Elijah saw that, he arose and went for his life. What appears before us now is purely individualistic. God is letting us read the character of His prophet. He heard a woman's threat and went for his life. Proverbs 29:25 says, "The fear of man bringeth a snare." And Matthew 10:28 admonishes us to "Fear not them which kill the body." Elijah showed plainly that personally he was not a strong character. But how marvelously God had used him. With what amazing clarity, truth had been revealed to the people of Israel through this selfsame Elijah. And what comfort there is in the whole incident for every one of us, for in spite of Elijah's fearfulness, he did love the Lord. He was faithful to the Lord Jesus. He was zealous in his devotion to the God of Israel. These facts are an encouragement to every believer in Christ Jesus in the present dispensation. If God were to look for perfect servants He would look in vain. He is looking for men who have placed their faith in Him and who have His cause truly at heart. Elijah was such a man even though there were many weaknesses in his personal makeup.

And so in the ministers of God today it is not difficult to find in each and every one of them, shortcomings, some lack, some defects. But wherever you find a man who has placed his faith in Jesus Christ, who has put the Cause of Christ first, you have a man whom God in great grace is willing to use to the honor and glory of His Own holy name.

So Elijah fled from Jezebel, went about a day's journey into the wilderness, came to a juniper tree and started resting himself underneath the tree. He asked God that he might die and requested the Lord especially, "Please take my life for I am not better than my fathers." But God sent an angel to him who ministered food to his weakened body, and after he had eaten a couple of meals Elijah hasted on his journey and came after forty days and forty nights of flight unto Horeb the mount of God. Here Elijah meets the Lord, has a good time of communion with him, has his soul strengthened, and once more gets back on the job of serving the One to Whom he has given his life.

II. ELIJAH HEARS THE VOICE OF GOD

Elijah took refuge in a cave. As he was lodging there the word of the Lord came to him and God said, "What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away" (I Kings 19:9-10). Then follows an incident to which there has been given by interpreters for many years a significance which we believe it does not contain. The Lord commanded Elijah to go forth to the entrance of the cave because He, God, was going to commune with Elijah. The record tells us that "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave. And, behold, there came a voice unto him, and said, What doest thou here Elijah?" (I Kings 19:11-13).

This incident has been given a meaning which is unfortunate. We have been told that this incident proves that God never comes in the loud and boisterous things, that we are wrong in looking for Him in those things, but rather He always comes with a voice of gentle stillness. Speaking on this subject a very popular writer says, "It is everywhere the mark of ignorance to lay stress on what is loud and noisy. The untaught observer explains a landscape (how the mountains and valleys were formed) by giant upheavals, mighty contending forces, earthquakes, and fire from heaven. But the wise man points rather

to the silent, steady pressure of the ice, the constant erosion of running water, the slow silting of rivers, the action of frost and sun and wind and rain, century after century."

Here we find this incident in the ninetheenth of First Kings given a significance which we believe we are justified in saying is just about as far from the thought of God as it would be possible for anything to get. This incident is employed to break down the constantly reiterated fact of Scripture that when God comes to the end of a dispensation He handles the problems which belong to the dispensational change in hand in a cataclysmic fashion. The dispensation of Conscience was concluded with a stupendous cataclysm and God ripped up the fountains of the great sea. The dispensation of Human Authority was brought to its close by a stupendous cataclysm and the continents were divided in the days of Peleg. The dispensation of the Law was brought to its culmination by the astonishing events which clustered about the life of our Lord Jesus Christ. For the life of that wondrous One marks the end of the Law dispensation. And the Scripture indicates that similar cataclysms will be manifested at the conclusion of the tribulatonal period as the Kingdom opens. We are left to decide from the teaching submitted by those who would have us follow along the unfortunate line advocated by the writer just quoted, that the voice of God is always a voice of quietness. Thus this writer forces the "still small voice" passage to teach the modern day scientific imagination called evolution.

This is not the case. When the voice of God stands connected with dispensational divisions and dispensational manifestations, the voice of God is loud and strong and clear. In II Peter 1:17 we are told that the Apostle heard "such a voice," the expression indicating that it was a powerful voice, which came from the glory, saying, "This is My beloved Son." In Hebrews 12:26 we are specifically told in a passage which points to a dispensational division, that His voice shook the earth. In John 12:28-30 setting forth certain events in the life of the Lord Jesus, Whose coming was itself a dispensational marker, we find the definite statement that a voice came from heaven and the people said it thundered. This was evidently not a voice of gentle stillness. In Psalm 18:13, a passage which has to do with the crucifixion of our Lord Jesus, we are told that "the Lord also thundered in the heavens and the Highest gave His voice." In Joel 3:16 in a passage predictive of the Second Coming of the Lord, another striking dispensational event, we are told that the Lord shall roar, shall utter His voice and the earth shall shake. These passages definitely indicate that when dispensational divisions and dispensational truths are being taught by the Holy Spirit, and the voice of God speaks forth, that the voice of God which stands connected with dispensational activity on the part of God, is a loud, thunderous, roaring voice, a voice of authority, a voice of power.

With what then does the voice of God, when it is a voice of gentle stillness, stand connected? The answer has already been indicated in the earlier part of this study. When God speaks in a still small voice, He is speaking to the individual soul. Throughout the ages it has ever been thus. When God deals with the individual soul He comes with gentleness, with tenderness, with stillness, but with unmistakable definiteness, to deal with that soul. Just so did He come to Elijah ensconced in his cave retreat forty days journey from old Queen Jezebel. In the ages gone by and in the present age, God's dealing with the individual soul is to bring within that soul, the consciousness that the quiet voice, the still and confident voice of God, has spoken. The dispensational dealings of God are strong, mighty, roaring, powerful. The individualistic dealings of God are gentle, tender, loving, but none the less, moving. When the voice of gentle stillness came to Elijah it revealed to him the will of God, so that he, the runaway believer, was once more put back on the track and headed into the service of God which was the expression of the will of God for his life. In this dispensation the voice of gentle stillness comes to us through the clear testimony of the written Word. In Ephesians five the Spirit of God says to us, "See then that ye walk circumspectly, not as fools, but as wise . . . . wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:15, 17). And when Paul prayed for the Colossian believers in Colossians 1:9 he says, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Elijah ran away from the will of God, but he was man enough, when God dealt with him, to turn square around and go straight back into that which was God's will for his life and his service.

In this dispensation of the Body, it is still of vital import that believers shall know the will of God, yield to the will of God, and from day to day to maintain the "good works which God hath before ordained that we should walk in them" (Eph. 2:10). God is calling upon His men to abide in the calling wherewith they have been called.

III. ELIJAH OBEYS GOD

God has given the command and now Elijah goes forth. He finds "Elisha, son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him" (I Kings 19:19). This was in direct obedience to the Lord's command. The blessed principle that the willing and obedient shall eat of the good of the land (Isa. 1:19), had laid hold of Elijah. There is no more evidence of the timorousness which had characterized his conduct after the victory over the prophets of Baal. It is this type of fearless obedience to the Word of God that is so greatly needed among the people of God in this present hour.

Thus we have seen God's dealing with Elijah from the individualistic standpoint. This nineteenth chapter of I Kings sets before us God's dealing with the individual soul in any age. The special visible manifestation which came to Elijah in the demonstrations of the earthquake and the storm belong distinctly to Jewish ages; but the individualistic dealing of the still small voice, the guide that showed him God's way and God's will, the expectancy of the Father that the prophet would step forth in simple obedience, these characteristics of divine dealing with the individual soul are identically the same in every age, no matter what dispensational changes and governmental alterations may have taken place.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Mrs. Ralph C. Norton, of the Belgian Gospel Mission, related to the Queen of Belgium the following story of a Belgian soldier, who fell later in the World War. The soldier had received a Gospel at the front. He read of God, but because he could not see Him he could not believe in His reality and in His omnipresence; but he longed to believe. One night on the Yser he was on sentry duty. Alone in the presence of danger, his thoughts turned again to God. If only he could believe! As he thought, he was aware of someone behind him. He knew someone was standing there, yet he did not dare to turn his head to see. At last, ever so little, he did turn his head, and he saw HIS KING! Yes, it was his King—standing sentry duty with him—sharing in the every experience of his soldiers. For two hours, behind him, motionless, stood his monarch; and in that interval as he thought and prayed, came faith—faith in God through Christ. The presence of his King, silent, yet so near, the marvel of the whole experience, had brought to him faith in the presence and personality of God. —"Sunday School Times"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What are some of the results of fear? (Gen. 26:7; Josh. 7:5; Prov. 29:25)

2. What is the remedy for fear? (Prov. 1:33; I John 4:18)

3. Whom should we fear? (I Sam. 12:14, 24; Prov. 1:7; Eph. 5:21; Col. 3:22; I Pet. 2:17; Rev. 14:7)

4. Who came and strengthened Elijah in the midst of his flight? (I Kings 19:7)

5. What was Elijah's excuse for being found in a cave? (I Kings 19:9-10, 13-14)

6. What was Elijah's clear-cut exhortation to the children of Israel? (I Kings 18:21)

7. Is it possible for the believer in Christ Jesus to know the will of God for his life even as Elijah? (John 7:17; Romans 12:2; Eph. 5:17)

8. What was Elijah's response to God's appeal? (I Kings 19:15-21)

9. What should be the Christian's response to God's will? (Deut. 10:12; 11:27; I Sam. 15:22; Jer. 7:23)

10. Does God have a plan and a purpose for every Christian? (Rom. 12:1-2; I Cor. 7:20; Eph. 2:10; Col. 1:16, 18)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Again we shall study about the prophet Elijah. In the last lesson we found Elijah obedient to the Lord's commands, but now we find him running away from a duty. The lesson is found in I Kings 19.

Elijah receives word that the people seek his life because of what he brought upon them. He runs away, and hides himself in the wilderness in a cave. While here the Angel of the Lord speaks to him and says, "What doest thou here, Elijah?" (I Kings 19:9). Elijah does not answer as he should, for instead of seeing his wrong in running away, he blames his departure on the people who are after him. What happened to Elijah, who before was so fearless and thought not of his own life? He got his eyes on himself, and the wonderful things which he did, and could only see the wrongs of the people in what they were doing. It was true that the people were wrong in their attitude toward him, but Elijah still had the same wonderful Lord to look to in time of trouble, and could have met this situation in victory as he did before. The trouble with Elijah was that he got his eyes on what he had done, and failed to see the Lord.

After the Angel of the Lord asked him the question, "What doest thou here?" He told him to stand on the mount before the Lord. This he did, and now if you will read I Kings 19:11 you will see that the Lord showed to Elijah what the wind and earthquake could do. These were the things which Elijah was depending upon for deliverance, and it was not until Elijah heard a "still small voice" that he realized that he was in the presence of the Lord. It was then that Elijah knew that the Lord was there. Again God puts the question to him, "What doest thou here?"

Elijah's failure and independence caused God to choose another to take his position as leader. Elijah was still used of the Lord in many ways, but he lost out in the privilege of being God's special servant to lead forth the children of Israel. We, too, may lose out in some special privilege for the Lord because we fail to follow in His steps, and begin to depend upon our own strength to carry us through. The man whom God uses most is the man who realizes his own weakness, and depends upon the Lord to bring him forth in victory.

Yours in the victorious One,
Aunt Anna

Third Quarter, Lesson 5 **Sunday, July 29, 1934**

MICAIAH SPEAKS THE TRUTH

Lesson Text: I Kings 22
Devotional Reading: Psalm 119:9-16

Golden Text:

"As the Lord liveth, what the Lord saith unto me, that will I speak" (I Kings 22:14).

This lesson presents to us three exceedingly interesting characters, Ahab the wicked king of Israel, whom we have met in the study of previous lessons, Jehoshaphat the king of Judah, and Micaiah, a prophet. Micaiah is one of the least known and at the same time least appreciated of the prophets who appear in the Word of the living God. But Micaiah is a hero. Micaiah is a man after God's Own heart. One cannot read the story of Micaiah's noble stand for truth without remembering John the Baptist standing before Herod, and in his devotion to God and his devotion to purity astonishing the mighty Herod by the words, "It is not lawful for thee to have her" (his brother's wife) (Matthew 14:4). One cannot read the story of Micaiah without thinking of the beauty and the simplicity of Nathan's boldness as he stands before king David saying to him with love, and at the same time gentle rebuke, "Thou art the man." One cannot read the story of Micaiah and the noble fearlessness of his heroic soul without thinking of Moses as he stands before the mighty Pharoah of Egypt saying, "Let my people go" (Exodus 5:1).

The story of Micaiah and his fearlessness before king Ahab presents an example of godly indifference to the circumstances of life and a delightful fidelity to conviction which is the supreme need of the hour in which we live. May God give us in these days men and women who have caught such a glimpse of the finished work of our Lord Jesus Christ on Calvary that they will be willing to stand before the great and the small in this present evil world with the refreshing intrepidity of Micaiah. We will study this lesson under four headings, (1) An Invitation (I Kings 22:1-4); (2) A Request (I Kings 22:5-13); (3) A Promise (I Kings 22:14-28); (4) A Death and a Lesson (I Kings 22:29-45).

I. AN INVITATION

There was a state of war existing between Ahab, King of Israel, and Benhadad, King of Syria. Benhadad had met with many successes in the field of battle. The luxuriant fields of the ten tribes of Israel stirred up his cupidity. In two thick battles Ahab had gained the victory over Benhadad, but he had failed to obey the command of God and put an end to Benhadad, for which failure he had been quite severely rebuked by one of God's prophets. Ahab now decides to join battle once more with Benhadad. The special reason which he offers to Jehoshaphat is that he desires to gain possession of Ramoth-gilead. Ramoth-gilead is a town that has become more or less well known to students of the Word of God. Ramoth-gilead belonged in the land of Gad. It was one of the early cities of refuge. It had slipped from the possession of Ahab and he has now decided, possibly because of the encroachment of the Assyrian invasion under Shalmaneser II, to seek to regain his hold upon Ramoth-gilead. He invites Jehoshaphat to cooperate with him in the battle.

Jehoshaphat is a man of God. He has already proved to be a splendid king over Judah. But he makes the mistake that many Christians make in this day and age—he was willing to enter into an alliance with one who was sinful and recognized as the leader of the national idolatry of Israel. Jehosaphat did not obey the Scripture which says, "My son, when sinners entice thee, consent

thou not" (Proverbs 1:10). Jehoshaphat could have been saved from his serious mistake if he had remembered the very first words of the first Psalm employed by his priest down in the temple in the city of Jerusalem, his capital city. Those first words are, "Blessed is the man that walketh not in the counsel of the ungodly" (Psalm 1:1). Alas, Jehoshaphat was accepting the counsel of ungodly Ahab.

The New Testament is equally as clear in warning us against such unholy alliances. Romans 12:2 says, "Be not conformed to this world." The scriptural application of Jehoshaphat's mistake to the Christian life of the present hour is inescapable and unmistakable. God is calling us Christians to a life of separation from the world. The practical application means, God is asking the individual believer in Christ Jesus to keep himself separated from every manifestation in which worldliness may appear, whether it be the theater, or the movie, or the card table, or the dance, or any one of a dozen more forms of worldliness which come to the young Christian of the present hour with beckoning hand seeking to lead him astray. God's Word comes to us in this present hour, saying, "Come ye out from among them, and be ye separate" (II Cor. 6:17), and have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

II. A REQUEST

But Jehoshaphat made the mistake of accepting Ahab's invitation and then he tried to salve over his conscience by making an exceedingly religious request. The circumstances under which the request was made are as follows: After Jehoshaphat had promised that his people should be as Ahab's people, and his horses as Ahab's horses, he then made the request, "Enquire, I pray thee, at the word of the Lord today."

Then the king of Israel gathered the prophets together. But he did not gather Jehovah's prophets together. He did not gather together men who were true to the Lord. He gathered together a group of sycophantic servants, those who were prophesying fair words in order to keep their jobs in the courts of Ahab. He asked them, "Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king" (I Kings 22:6). But Jehoshaphat was not satisfied with this fair prophecy. He said, "Is there not here a prophet of the Lord besides, that we might enquire of him?" (I Kings 22:7). Jehoshaphat had been at least sufficiently keen to detect that the prophets were a worldly crowd even though he had been sufficiently weak to accede to Ahab's invitation. Then the king of Israel said unto Jehoshaphat, "There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so" (I Kings 22:8).

Then one of the prophets that had been prophesying sought to turn Jehoshaphat's mind aside so that he would not continue his request for a prophet of Jehovah. This keen and subtle gentleman was Zedekiah, the son of Chenaanah. He made him horns of iron and as he stood before them he said, "Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them" (I Kings 22:11). This miserable, lying Zedekiah was imitating the methods of the prophets of God. He was enacting his prophecy. We have already seen a prophet of God enact a prophecy in the case of Ahijah, who enacted his prophecy concerning the ten tribes when he prophesied that Jeroboam would become their king. "And all the prophets prophesied so, saying, Go up to Ramoth-gilead and prosper: for the Lord shall deliver it into the kings hand" (I Kings 22:12).

But these false prophets did not in any wise satisfy the heart of Jehoshaphat, consequently he was ready to hear the testimony of Micaiah when Micaiah appeared. Alas, how like many of the Christians of the present hour in which we live, Jehoshaphat was. He wanted to continue his touch with God, he wanted to hear the words of the true prophets of God; but he also wanted to maintain his fellowship with worldliness, with sin, and with corruption.

III. A PROMISE

Micaiah steps upon the scene. He came to the king and the king said unto him, "Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper." Micaiah was using almost exactly the words of the false prophets, "for the Lord shall deliver it into the hand of the king." Micaiah was employing the most bitter, scathing sarcasm. The king detected it and said unto him, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" (I Kings 22:15-16).

And then Micaiah speaks out in the way that causes Ahab to hate him. He said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?" (I Kings 22:18), showing that Ahab sensed deep in his heart that the prophecy of Micaiah was true, that he hated it, that he writhed under it, and yet he believed it.

Then Micaiah describes a scene which God has given him grace to see. It is a remarkable revelation of his own nearness to God, and God's willingness to let King Ahab and Jehoshaphat know the facts in the case. Micaiah said, "I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him" (I Kings 22:19-21).

Right here it must be remembered that Ahab had sinned definitely against God, had disobeyed God in that God had commanded him to slay Benhadad, had brought Benhadad under his very hand and instead of slaying him, Ahab had made a compact of friendship with him. Ahab was a traitor against God. "And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets and the Lord hath spoken evil concerning thee" (I Kings 22:22).

The pronouncement of Micaiah was stupendous. With one fell swoop he announced that all of the prophets of Ahab were lying prophets. He gave the explanation saying that God Himself had sent an evil spirit into the hearts of these prophets and that they were all prophesying the lies of the evil spirit. And the purpose of the whole thing was to lure Ahab to his death in his battle with Benhadad.

Micaiah's prophecy was true. Some have been a little bit perplexed by the statement that God sent an evil spirit. But they need not be perplexed, for God, in the accomplishment of His purposes of judgment and punishment against those who have sinned against Him, may employ any instrumentality which he sees fit. In one instance He employs Balaam's ass. In one place He says that Israel is His battle-ax to break the nations. But in another place He definitely teaches that the king of Assyria, a heathen and idol-worshipping king, is his ax to bring dire punishment upon His people Israel. In the bringing about of His mighty purposes, God may use either a good or an evil agency, but whichever He may employ, we may rest assured that the King of all the earth does nothing except that which is just and that which is right.

IV. A DEATH AND A LESSON

When the battle takes place, it goes exactly as Micaiah has said it would go. Ahab resorted to a ruse in his effort to keep the prophecy from being fulfilled, but, his cunning was of no avail. He entered the battle in dis-

guise so that no one could tell that he was the king of Israel. But God, Who does all things well, and Whose judgments are final, brought Ahab to his death in the battle, Jehoshaphat coming through the battle unscathed. Although Jehoshaphat was not injured in the battle, it is evident from his subsequent conduct that Jehoshaphat learned a vitally important lesson. May we too learn that lesson and step out once and for all into unqualified separation from every phase, form, and manifestation of worldliness.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Captain Stevenson, an officer in the British Army, was ordered to Burma. Shortly after his arrival he was warned to give a wide berth to two other officers who were "very religious." Eventually he had a very pleasant conversation with the "dangerous" men, and promised to pay them a visit. Again he was warned not to go, for "no telling what" they might do to him; but he had promised to go, so would not go back on his word. After returning; he was asked if they talked religion, and the statement was made, "They believe we are all going to hell." "I don't believe it; I'll go at once and ask them!" was his reply. To the surprise of the two officers, Capt. Stevenson reappeared. "I have come to ask you," he said, "if you believe that we are all going to hell?"

Instead of a direct answer, they asked him if he believed in the Bible. "Of course I do; my father is a parson, and I believe it all." A Bible was produced and the following passage read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). He was asked if he loved the world. "I do, with all my heart," he answered. On the basis of the Scripture read, he was shown he was not then a Christian. He was then shown I Corinthians 16:22. "If any man love not the Lord Jesus Christ, let him be Anathema." He confessed that he did not love Christ and departed in an exercised state of soul. Alone in the presence of God, he realized his peril and guilt, and all night sought to be reconciled: ignorant till later of the fact that God was entreating him to take mercy as a free gift. Immediately he "hoisted his colors," confessing before his fellow-officers that he was a sinner saved by grace.

—Condensed from an English Tract

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What does God's Word teach about entangling alliances? (Prov. 6:1-3; 11:15; II Cor. 6:14-15; II Tim. 2:4)

2. Is the Christian expected to walk in separation from the world? (Luke 21:34; John 5:44; 12:43; I Cor. 6:14-20; Col. 3:2; James 4:4; I Pet. 1:14)

3. What should be the Christian's attitude toward worldliness? (Titus 2:12; I Pet. 2:11; I John 2:15, 16)

4. What should be the Christian's attitude toward Modernism, Atheism, and all kindred cults? (I Cor. 2:2; II Cor. 4:1-7; II Tim. 2:25; 4:2)

5. What does God say of the false prophets? (Jer. 8:1-2; 14:14-15; 23:11, 20-21, 29-32)

6. Are there false prophets today who pose as messengers of God? (Matt. 7:15; II Cor. 11:4, 12-14; I Tim. 4:1-3; II Tim. 3:1-7, 13, 14)

7. Did God use false prophets to prove Israel? (Deut. 13:13; I Kings 22:21-23)

8. Why did God permit Israel to suffer defeat under Ahab? (I Kings 21:17-20; 22:6, 15-18)

9. Were the judgments which came upon Israel sent from God? (Gen. 15:13-14; Lev. 26:14-46; Deut. 32:36-43; Amos 3:6)

10. Does God likewise chasten the individual believer? (Ps. 69:10; 94:12; I Cor. 11:32; Heb. 12:5-11; Rev. 3:19)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

In the Old Testament times God spoke to His people in different ways. Sometimes the Angel of the Lord brought the message, and sometimes God would speak to His prophets and they in turn would speak to the people.

God divided His nation into two kingdoms after the reign of Solomon. These two divisions were known as Judah and Israel. Judah had two tribes and Israel ten. In today's lesson, I Kings 22:1-53, we have Jehoshaphat as the king of Judah, and Ahab, king over Israel. Jehoshaphat came to Ahab to ask him to go to battle with him against the city of Ramoth-gilead. King Ahab gathered his prophets together to enquire of them whether they should go into battle. They told him to go; but Jehoshaphat asked if there were not a prophet of the Lord to whom they could go. Ahab said there was one named Micaiah, but that he hated him because he always prophesied evil concerning him. However Ahab called for Micaiah, and the kings awaited his coming. When he arrived, they told this prophet of God what was told them by the other prophets, and asked of him what his counsel was from God. Micaiah, God's prophet, warned them against the evil counsel, but they failed to take his counsel and went up against Ramoth-gilead.

Jehoshaphat knows that Ahab is a wicked king, but he joins him in battle, and compromises with evil. Ahab disguises himself in battle and sends Jehoshaphat forth in his robes. The king of Syria, seeing them coming, gives word to his men that if it is the king of Israel, to fight against him. They, thinking it is the king of Israel, go out against them, but Jehoshaphat cries out and they cease to follow him. A certain man, however, draws a bow and smites the king of Israel who, in his disguise, sits in a chariot. The false prophets told Ahab to go up to battle and he would be victorious, but taking their counsel and refusing God's warning, the king of Israel loses his life. Although Jehoshaphat's life was saved, he entered in with this wicked king and became partaker of his evil deeds.

May the Lord teach each one of us to walk in His ways, and not to compromise with evil.

Lovingly yours,

Aunt Anna

TESTIMONY OF THE SCRIPTURES TO CHRIST

(Continued from p. 152)

Matt. 21:4).

The prophets foresaw something of the character and extent of the Saviour's work. The light that was to shine forth from Zion was to be for all the world; Jew and Gentile alike were to be blessed. The Spirit of God was to be poured out upon all flesh (Joel 2:28). "All the ends of the earth shall see the salvation of our God" (Isa. 52:10). The picture of a triumphant, victorious Messiah was a familiar one to the Jews of our Saviour's time. So engrossed were they with this side of the picture that they did not recognize Him when He came, and John the Baptist said, "There standeth One among you WHOM YE

KNOW NOT." "Had they known it they would not have crucified the Lord of Glory." But they ought to have known it, for the prophets who foretold His glory had spoken in no less certain tones of His lowliness, His rejection, and His sufferings. "Behold," says Isaiah, "my Servant shall deal prudently, He shall be exalted and extolled and be very high" (Isa. 52:13)—when suddenly, what does he see in the next verse? "As many were astonied at Thee; His visage was so marred more than any man, and His form more than the sons of men." And how shall we picture the astonishment of the prophet as the vision of the fifty-third chapter dawns upon him with all the majesty of the suffering Messiah? From the root of Jesse was to spring up a tender plant who was to be rejected by Israel. "He is despised and rejected of men; a Man of sorrows, and acquainted with grief" (Isa. 53:3).

AS THE prophet's stedfast gaze is fixed upon the future, he sees this Holy One led "as a lamb to the slaughter, and as a sheep dumb before her shearers . . . . so He openeth not His mouth" (vs. 7; see Matt. 27:12, 14). He sees Him dying a death by violence, for "He was cut off out of the land of the living" (vs. 8). Daniel takes up the same thought and tells us, "Messiah shall be cut off, but not for Himself" (Dan. 9:26). And now once more a chorus of the prophets unite their voices to tell us the manner of His death. The Psalmist sees that He is to be betrayed by one of His own disciples. "Yea, Mine own familiar friend in whom I trusted, which did eat My bread, hath lifted up his heel against Me" (Ps. 41:9). Zechariah tells us of the thirty pieces of silver that were weighed for His price, and adds that the money was cast to the potter (Zech. 11:12, 13; Jer. 19; Matt. 27:3-10). He also sees the sheep scattered when the Shepherd was smitten (Zech. 13:7; Matt. 26:31, 56). Isaiah sees Him taken from one tribunal to another (Isa. 53:8; John 18:24, 28). The Psalmist foretells the false witnesses called in to bear witness against Him (Ps. 27:12; Matt. 26:59, 60). Isaiah sees Him scourged and spit upon (Isa. 1:6; Matt. 26:67, and 27:26-30). The Psalmist sees the actual manner of His death, that it was by crucifixion, "They pierced My hands and My feet" (Ps. 22:16). His being reckoned with criminals and making intercession for His murderers were alike foretold (Isa. 53:12; Mark 15:27; Luke 23:34). So clear did the vision of the Psalmist become that he sees Him mocked by the passers-by (Ps. 22:6-8; Matt. 27:39-44). He sees the soldiers parting His garments among them, and casting lots for His vesture (Ps. 22:18 John 19:28, 29), and giving Him vinegar to drink in His thirst (Ps. 69:21; John 19:28, 29). With quickened ear he hears His cry in the hour of His anguish, "My God, My God, why hast Thou forsaken Me?" (Ps. 22:1; Matt. 27:46), and His dying words, "Father, into Thy hands I commit My spirit" (Ps. 31:5; Luke 23:46). And, taught by the Holy Ghost, the Psalmist writes the words, "Reproach hath broken My heart" (Ps. 69:20). John tells us that though the soldiers brake the legs of the two thieves to hasten their death, "when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers pierced His side, and forthwith came there out blood and water . . . . For these things were done that the Scriptures might be fulfilled, A bone of Him shall not be broken. And again, They shall look on Him Whom they pierced" (John 19:32-37; Exod. 12:46; Ps. 34:20; Zech. 12:10). Isaiah tells us that "though they had made His grave with the wicked"—that is, intended to bury Him in the place where they buried malefactors—yet it was ordered otherwise, and He was actually buried "with the rich in His death." "For there came a rich man of Arimathea named Joseph . . . . and begged the body of Jesus . . . . and laid it in his own tomb" (Isa. 53:9; Matt. 27:57-60).

BUT the vision of the prophets stretched beyond the cross and the tomb, and embraced the resurrection and ascension and final triumph of the Saviour. David sings: "Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show Me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16:10, 11). And Isaiah, after he has prophesied the humiliation and death of the Messiah, closes the same prophecy with these remarkable words: "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied" (Isa. 53:10-11).

From the remotest past the saints looked forward to events which still lie before us in the future. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all" (Jude 14). The patriarch Job said: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth . . . . Whom I shall see for myself" (Job 19:25-26). Zechariah had a vision of the Mount of Olives with the Lord standing there, King over all the earth, and all the saints with Him (Zech. 14: 4-9).

And as the prophecies of the past have been fulfilled so certainly shall also the prophecies of the future. "Now we see not yet all things put under Him, but we see Jesus, crowned with glory and honor" (Heb. 2:8, 9). And He says, "Surely I come quickly. Amen. Even so, come Lord Jesus."

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CHRIST, THE CENTRE OF ALL DOCTRINE

(Continued from p. 149)

appalled them. Read the book of Acts, and see how often the Holy Spirit describes the apostolic preaching in the simple yet pregnant sentences: "He preached unto him Jesus," "they preached Christ," "preaching the Kingdom of God and those things which concern the Lord Jesus Christ."

When they were commissioned by an angel to go into the temple and speak unto the people "ALL THE WORDS of this life" (surely a commission broad enough to include every Christian doctrine), we are informed that their obedience to this command was shown in the fact that "daily in the temple they ceased not to preach and teach Jesus Christ." The most gifted and intellectual of them all reminded the Corinthians that in his labors among them he had known nothing but Jesus Christ and Him crucified.

This was the commanding theme of their preaching. Around this single point as a centre all other truths revolved. Jesus was the central sun. Doctrines and promises and precepts were but planets bound to Him by a living law and deriving from Him their light and beauty and force. Whatever the truth to be set forth on any particular occasion, it was set forth in its relation to Jesus. So completely were all essential points of Christian faith and morals dependent upon the living Person of the Redeemer, so grandly and tenderly were all apostolic doctrines baptized into the name of Christ, so intensely and impressively was He Himself lifted up as the only Refuge of a guilty sinner, the only Restorer of a ruined character, and the only Hope of a groaning world: that primitive Christian preaching could be appropriately summed up in the record: "They preached Christ."

DOES any object that this is rather narrow? We reply that it is as broad as divine Revelation, beyond which none can go, and as broad as human need, beyond which none need go. Really it would be ludicrous, if it were not so sad a blot upon the testimony of the Church, to hear men complain of the narrowness of minds which could write the Gospels, the narrowness of a man like Paul whose commission made him an apostle to the Gentiles, or a missionary to the nations: and whose grasp of Truth compares with the vagaries of modern philosophy as the grip of a warrior upon his trusty sword compares with the puny efforts of a lad to catch a butterfly. The only narrowness is in the mind that cannot see in Jesus Christ the focal centre of the whole orbit of Truth.

Where do we learn the value of the soul, or the reality of God, or the solemnity of our relations to Him, or the evil of sin, or the attributes of God, or the inflexible nature of law, or the glory of genuine holiness, or the mystery of a future life, or the means of escape from

n, but in a Person, character, teaching, cross, and resrrection of Jesus. Point to a single moral truth that does t glow under the light of His Name with a meaning and auty never seen before. Point to a single moral motive at does not draw from the influence of His life a power mensely increased.

The man therefore who preaches Christ will touch upon ery point of spiritual truth and every phase of spiritual ed. And he will touch them to some practical purpose. is speculations might perhaps be admired, applauded, counted brilliant or profound, but they would be barren any noble result; while his testimony to Christ as the litary Saviour, as the sufficient Saviour, will win human arts and transform human characters and save human uls. The apostles of Christ knew this and spoke of Him. ey elaborated the doctrines only to give grandeur and onger views of Christ.

As there recurs again and again in the great symonies of Beethoven a simple theme that is the motive of e whole composition, on which are built grand harmoes, varied in every possible way yet contributing to hance the beauty of the one simple theme, so in all true eaching, however wide its range, however varied its yle, the central thought, the life-giving motive will be rist.

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CHRIST, THE CENTER OF THE BELIEVER'S LIFE

(Continued from p. 151)

e One Whom they had been praying to and asking r deliverance, and He Who never fails, did not fail them the dark hour of need. They were indeed Christ-centered.

WE TURN now to the New Testament and look for a moment at the lives and characters of some of the New Testament saints.

The first one on the scene is John the Baptist. He was e forerunner of Jesus Christ, sometimes called the rald of Jesus Christ. His message was a Kingdom mes-e preached to the Jews on the banks of the river rdon.

Let John himself tell what his relation to Christ is d what he thinks of Christ. He says,

> I am not the Christ (John 1:20).
>
> I am the voice of one crying in the wilderness, Make straight the way of the Lord (John 1:23).
>
> He it is Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose (John 1:27).
>
> Behold the Lamb of God, which taketh away the sin of the world (John 1:29).
>
> He must increase, but I must decrease (John 3:30).

is is clear testimony. Not the least doubt in the world to where John's centeredness was. It was in that One Whom he had the blessed privilege of being a forenner.

Such an one would almost be expected to have the ivilege of dying in the service of his Lord. John was a artyr. He was beheaded because he had the conviction denounce sin, though it be in the royal family. But artyrdom is a privilege, for Paul says, "To depart, and be with Christ . . . . is far better."

We will now consider Peter, the disciple of Jesus, metimes referred to as impulsive Peter. Peter, like all her human beings, was not perfect. He had many faults, t there was gold down underneath the dross. Jesus new that and was very patient with him. Even Peter's nial at the trial of our Saviour did not cool the Lord's ve and patience with this vacillating soul.

However, Peter was not always thus. It was Peter ho gave the answer to the Lord's query as to whom e disciples thought He was. The answer you well know —"Thou art the Christ." It was Peter who, after the resurrection of our Lord, said, "Thou knowest that I love thee Thee." And it was the Lord Who said, "Feed My sheep . . . . follow Me." Peter was Christ-centered. His tremendous zeal and love for the Lord was sometimes the cause of his mistakes, but even that is better than quiescence.

Paul, to whom was given a special dispensation which we call the Body of Christ, must be given a place in our discussion. Paul fits all the qualifications for Christ-centeredness and we have so many examples of it that we hardly know where to start. It matters not which one of the Epistles of Paul you choose, you will find abundance of evidence that his occupation was in the second Person of the Trinity. However, we must select one good example and let that suffice here. Galatians 2:20:

> I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.

Paul counted himself as dead because Christ was living in his life. This, beloved, is a very clear testimony that Paul's life was Christ-centered.

We have been reviewing the inspired record of believers who were centered in the Christ. We have beheld a small portion of the heroes of faith, the worthies of the days gone by.

We have clearly seen that living the Christ-centered life is a blessed possibility. Not only in God's Word are the victorious trophies of God's grace to be found, but throughout the history of the years God has had His Davids and His Daniels. Today He has His Spurgeons, His Haldemans, and His Moodys. Thank God for their loyalty, their boldness, and their faith. In them we see Christ formed and Christ magnified. And so God is calling us to the modern victories and the modern exhibitions of the Christ-centeredness of Abel, Moses, David, Daniel, John the Baptist, Paul, and Peter. They are His blessed advertisements of what centeredness in Christ can do. In great grace He invites us all to something more than a possibility. If we will but let Him have His way in our souls, the Christ-centered life is a beautiful, satisfying, scriptural certainty.

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STUDIES IN ROMANS

(Continued from p. 154)

for he concludes the list by saying, "Nor any other creature."

We may be fully confident that Paul is not going to make such a mistake as the city man visiting in the country, who said, "I am greatly interested in Holsteins, and Jerseys, and almost all other kinds of horses." Nay, the inspired apostle knew whereof he spoke when he said, "Nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, NOR ANY OTHER CREATURE." He knew full well that he was spreading before the minds of his readers an imposing array of creatures—beings created by God.

But his list does not include the dumb creatures created, because the dumb creatures are never represented as exercising thought, or power, or influence; while the creatures in Paul's list are creatures which some persons, at least, have regarded as being able to separate us from the love of God which is in Christ Jesus our Lord.

Hence we are brought to the inevitable and accurate conclusion that this inspired list of creatures takes in only those who possess and use the power of mentality and thought; in a word, THE SENTIENT UNIVERSE.

According to the teaching of the Bible, the Sentient Universe of God includes only three classes of created beings—angels, demons, and men. These three classes of beings are never confused in Scripture. It takes poor,

ignorant man, with his muddled theories, to do the confusing. In the realm of confusion man is a success.

In the Bible, angels, demons, and men are set forth as three separate and distinct creations.

The angels were created by God to be the inhabitants of HEAVEN. Satan was one of them. In the very early days of the history of God's beings, Satan led some of the angels in a rebellion against God. Hence the Scripture now speaks of sinful angels and holy angels. But inasmuch as many of the angels did not fall, it was not necessary for God to produce a new group of creatures to inhabit heaven. The unfallen, holy angels in mighty hosts and myriads still make glad the heavenly land by their stirring songs of devotion and fidelity to their eternal Creator.

The demons were created by God to be the inhabitants of EARTH. They, like the angels were perfect when they sprang from the creative hand of God. But when Satan came with his pride-filled rebellion against the Creator, the demons made the wrong choice and followed Satan. So far as can be learned from Scripture, God immediately plunged the earth into terrific judgment, a judgment of indescribable upheaval, seismic rupture, worldwide earthquake, the bursting forth of raging, fusing flames from the heart of the earth, followed by a universal overflow of flood waters. The duration of this prehistoric judgment is not known, but it was of such a character that it could easily have compassed many thousands of years. God finally brings the old earth forth, out of its judgment, and places upon it the third group of created beings, mankind, and says to them, "Be fruitful and multiply and REPLENISH the earth." The only possible meaning of "REPLENISH" in such a context and connection is "REPOPULATE," and is quite rightly so rendered by some translators. The Bible is God's record of man's hideously sinful conduct while here upon the earth, and the blessed Revelation of divine grace and mercy as extended to wicked man.

And thus we have seen a rapid summarization of the three great groups which, according to the Bible, constitute God's CREATED, SENTIENT UNIVERSE. The three groups are angels, demons, and men.

IN THE remarkable passage from Romans which comes before us in this study, Paul touches on all three of these groups.

He says,

> I am persuaded that neither DEATH—

Inasmuch as the Bible is a book concerning MAN, the word DEATH, used in such a general way, can only refer to those men who have passed through this life and have entered the portal of death. The word DEATH consequently, includes all of the dead of the race of Adam. The Bible teaches that the DEAD are now in two places, hades and paradise. Those in hades have rejected Christ. Those in paradise have believed on Him as their Saviour. Hades contains the souls of the unbelieving dead, from Adam to the present hour. Paradise contains the souls of the believing dead, from the garden of Eden to the present hour. What a host they make! In the one group are the countless millions of the followers of Satan; kings and peasants, mighty men, captains, rulers, potentates, slaves, and servants—every single soul that left Jesus Christ out of the life. What thrilling events of history, and what a mighty mass of human power, prestige, and influence they represent! In the other group is that blessed company of souls who, in their lifetime, either placed faith TOWARD the Messiah Who was to come, or who trusted IN Him Who had come. This company also includes every walk in life—the mighty man, and the lowly one. The patriarchs are there, the prophets and saints of the yester years, the believers of every age, the apostles, the heroes of the early persecutions, the martyrs who went to a death in the flames or who were sawn asunder for their faith, the victims of the inquisition, the mighty leaders of the Reformation, your loved ones and mine—all, all, are in that place of bliss called by Jesus, PARADISE. And so Paul, by means of a sweeping generalization, includes all the denizens of hades and paradise in one word—"I am persuaded that neither DEATH (and that's the word wh includes all the dead) . . . ."

And from this group he proceeds to the second gro

> Nor LIFE.

His usage of this word is similar to his usage of the wo "DEATH." Since the Bible is a book of revelation fr God to man, the general expression "LIFE" points living men.

The word "life" includes every living man upon t face of the globe. In one significant monosyllable, t Apostle brings together the teeming millions of the pr inces of China, with the naked multitudes of the tril of Africa. Every man who lives and moves and has being upon this poor, sin-cursed old footstool of t Almighty is included in one word, one syllable (in t English), one stroke of the pen—LIFE includes them

It is evident that God is leading Paul to a mighty climax in his teaching, for it is only when the soul is lift to heights of blessing and special awakening that m use words with such far-reaching significance. In t words Paul has included every human being to whom G the Creator has given breath. In two words Paul h swept the farthest corners of hades, reached to the hap heights of paradise, and enfolded every living hum being in earth's remotest bounds—"I am persuaded th neither DEATH, nor LIFE!"

We proceed to Paul's third item in this most astoni ing category of sentient creatures.

> I am persuaded that neither death, nor life, nor ANGELS.

The angels are God's heavenly beings. They stand bef the throne of God, worshipping Him and saying,

> Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing (Rev. 5:12).

They are the faithful watchers who guard those who ha placed their faith in Him Who died on Calvary's cr tree, for Paul declares the angels are "all minister spirits, sent forth to minister for them who shall heirs of salvation!" (Hebrews 1:14).

But the word "angels" carries no modifying expressi hence, like the words "death" and "life" is general in significance and application. It does not speak of the h angels only, but it speaks just as plainly of those wicl angels who followed Satan in that early day, when, puf up with pride, he rebelled against the authority of G From that hour to this, despising authority has been characteristic of the soul that yields to the Adversar subjects despise the authority of kings, servants desp the authority of employers, wives despise the author of husbands, citizens despise the authority of governmer Christians despise the authority of those who watch their souls. To the extent that Satan controls, and auth ity is despised, to that extent confusion, pandemoni and disintegration reign. This principle underlies all Scr ture. Bolshevism is the world's outstanding expression rebellion against authority, and Modernism is the pres day manifestation of man's refusal to submit to authority of the Bible.

Satan led the angels in that far-off rebellion agai constituted authority, and the angels that sinned, unholy angels, the fallen angels, are included in Pa generalization when he says, "I am persuaded that neit DEATH, nor LIFE, nor ANGELS"—all the angels, g and bad.

We press forward to the fourth item in this inspi list of God's sentient creatures.

> I am persuaded that neither death, nor life, nor angels, NOR PRINCIPALITIES, NOR POWERS.

The expression, "principalities" and "powers," as used God's holy Book, usually refers to the demons. This find to be the case in such a passage as Ephesians 6

> For we wrestle not against flesh and blood, but against PRINCIPALITIES, against POWERS,

against the rulers of the darkness of this world,
against spiritual wickedness in high places.

The last phrase in this passage has been very happily rendered "against the wicked spirits in the heavenlies." Inasmuch as the last phrases of this passage are explanatory of the expression "principalities and powers," it develops that these principalities and powers are the evil spirits or demons which infest the heavenlies—that is the open spaces all about us. Thus we see that Paul includes the demons in his list.

The Scriptures teach that demons are evil spirits. In the Gospels they are called unclean spirits. The Bible warns the people of God against having any communication with these spirits. In the present day, the demons seek to get in touch with human beings by means of causing one to hear his name spoken, or by moving a table, or by producing a vision, or starting a new and evil religion, or producing rappings, or communicating by means of a Ouija board, or automatic writings, or producing what some misguided folks call the "Baptism of the Holy Spirit," or by means of a dozen other methods, these evil and unclean spirits seek to foist their message and their influence upon ignorant mankind.

In addition to the demons which are at large and seeking to befuddle humans, there is a mighty host of these wicked spirits imprisoned in the bottomless pit. These two groups of demons—the imprisoned demons and the free demons—make up a gigantic company, the number of which has never been guessed or dreamed by the descendants of Adam, and represent an amount of satanic power, influence, trickery, and deception, that is beyond all human computation.

We turn to the next two items in Paul's list which presents the sentient creatures which God has made, and their activities:

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things PRESENT, nor THINGS TO COME.

These two expressions bring our attention back to man and his influential activities. The expression "things present" speaks of man's vaunted and pride-filled organizations and federations. The "things present" take in man's activities, whether national, political, commercial, fraternal, social, religious—all these taken together set forth a staggering delineation of man—a full length photograph. And the second expression "things to come," shows us how man's activities will finally wind up. The Antichrist, the superman, will appear. He shall seize governments. Then nations and peoples and tongues will give their power to him. He shall establish a wretched imitation of the Kingdom of God and shall bring into a satanic unity all of man's organization. The "THINGS PRESENT" are but a preparation for the "THINGS TO COME," and the two taken together show up man and man's day in its true colors. As described in Scripture: "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Let us now consider the next point in Paul's list:

Nor HEIGHT.

Here is a simple expression which takes us instantly to the very apex of the universe. When the question is asked, "Where is the highest creature known?" the answer of the Bible is astonishingly clear. The Book of the Revelation tells us about certain creatures which indubitably meet the requirements of this expression, for they are the highest creations of God in the universe.

And round about the throne, were four beasts (should be rendered living creatures) full of eyes before and behind (Rev. 4:6).

These "living creatures" are called cherubim by the prophet Ezekiel, and are the loftiest rank of angels created by God. It is these creatures which constitute the "height" of God's creation who are declared to rest not, neither day nor night, but say, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." They serve at the very throne of God.

And Paul's last item in his list is,

Nor DEPTH

This expression takes us to the lowest depths of God's creation, and there we find in Revelation nine the wicked Spirit Abaddon. Little is known of him except he is the king of the Bottomless Pit, the prison house of the more powerful demons and that his name means the DESTROYER. He represents the awful, wretched, wicked, DEPTHS of the created universe.

And thus we have completed the inspired list, which Paul so definitely informed us were all "creatures," and what a list it is! What a category! What an array!

And Paul says that neither all THESE, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus the Lord.

What blessed and happy security this does postulate for the soul of the believer.

But some one may say, "I quite agree except for this one thought: The believer is indeed secure so far as the angels, demons, and men are concerned. They couldn't take his salvation away from him, but the Devil could!" To which we must reply, "But the twenty-eighth of Ezekiel definitely speaks of Satan as having been created; hence he is a creature, and the passage says,

Nor any other creature.

So Satan cannot take the believer's salvation from him.

But another objector may say, "I agree with what you have been saying. Not the angels, the demons, nor men, nor even the Devil could take my salvation away from me, nor take me away from God. But I believe I can take MYSELF away, by my own wilfulness and wicked deeds."

But friend, aren't you one of God's creatures? "Ah, yes" you say. Then if that is the case, you cannot take yourself away, for the passage says,

Nor any other CREATURE shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Paul's list of creatures is indeed comprehensive and complete.

AND now as we close let us view Paul's statement as a whole.

It is as though the Apostle had said to our souls, "If you could bring together a being which is a monster composite, containing all the strength and miraculous power of all the angels, both good and bad, which have been created by God, and also containing all the cunning and subtilties and hideous satanic powers of all the demons who once inhabited the earth, and still further, containing in this gigantic composite, all the strength, influence, prestige, and power ever held and exercised by man—if you could turn loose all the powers of all the angels, and all the demons, and all mankind throughout the ages—if you would give to this inconceivably immense aggregation of created power the one task of separating a saved soul from the love of God, you would find that this startling composite, which represents all the strength of the sentient universe, would be utterly defeated, because the combined created strength of the universe, being finite, is not strong enough to break the grip of the one Man, Christ Jesus, inasmuch as He is infinite.

What astonishing security is this to which the believer has fallen heir!

The positive assertion is made by the Apostle that all the angels, and all the demons, and all the men, dead and alive, in all the universe, shall not be able to separate the believer from the love of God which is in Christ Jesus. Here is a rock-bound security, so solid, so impregnable, so unassailable, that it leaves nothing more for mere man to say. So gigantic and far-reaching is the concept presented by Paul that it were folly and sin to lift a voice or permit a thought against it. There is naught for the redeemed soul to do but bow in silent awe before the God of grace Who can defeat the entire sentient universe by means of one Man, and lovingly believe and adore.

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In our last study we learned that God WON'T take the believer's salvation away from him. In this study we learn that the whole created universe CAN'T take the believer's salvation away from him.

If God WON'T and all creation CAN'T, the eternal security of the believer would seem to be a closed issue.

And this thrilling truth—the eternal security of the believer—is the climax of Paul's appeal and argument that the righteousness of God may be fulfilled in us. It is not strange that so many should be afraid of the eternal security, saying that it encourages license and looseness of living! Paul puts it before us as the great special reason and incentive for holy living. Let us then look up into the face of our Lord and say, "Oh blessed Saviour, since Thou hast thus so wondrously guaranteed my security, to Thee my life is given. I am learning the meaning of the words of Paul, 'The GOODNESS of God leadeth thee to repentance'."

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IN THE BOOK NOOK

(Continued from p. 163)

GOD AND THE WORD

From the title of this book one might conclude at first blush that it deals with the philosophy of theism. However, it does nothing of the kind, valuable as such a work might be. But it is something better. The contents of the book are based on John 3:16, which gives unity to the seventeen chapters. From many viewpoints the love of God is set forth. The sacrifice of the Son of God is especially emphasized. Although the main theme is the love of God, the author does not neglect to show that God is also just and holy, and thus the atonement which Christ wrought for man's redemption was necessary in order to satisfy the principle of justice and uphold the moral government of the universe. God's love is so appealingly set forth by the author that it ought to melt the hearts of sinners and bring them to repentance.

"GOD AND THE WORD, As Seen in John Three Sixteen," by J. T. Mawson. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, One shilling ($.24).

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THE NEW TESTAMENT IN THE LIGHT OF A BELIEVER'S RESEARCH

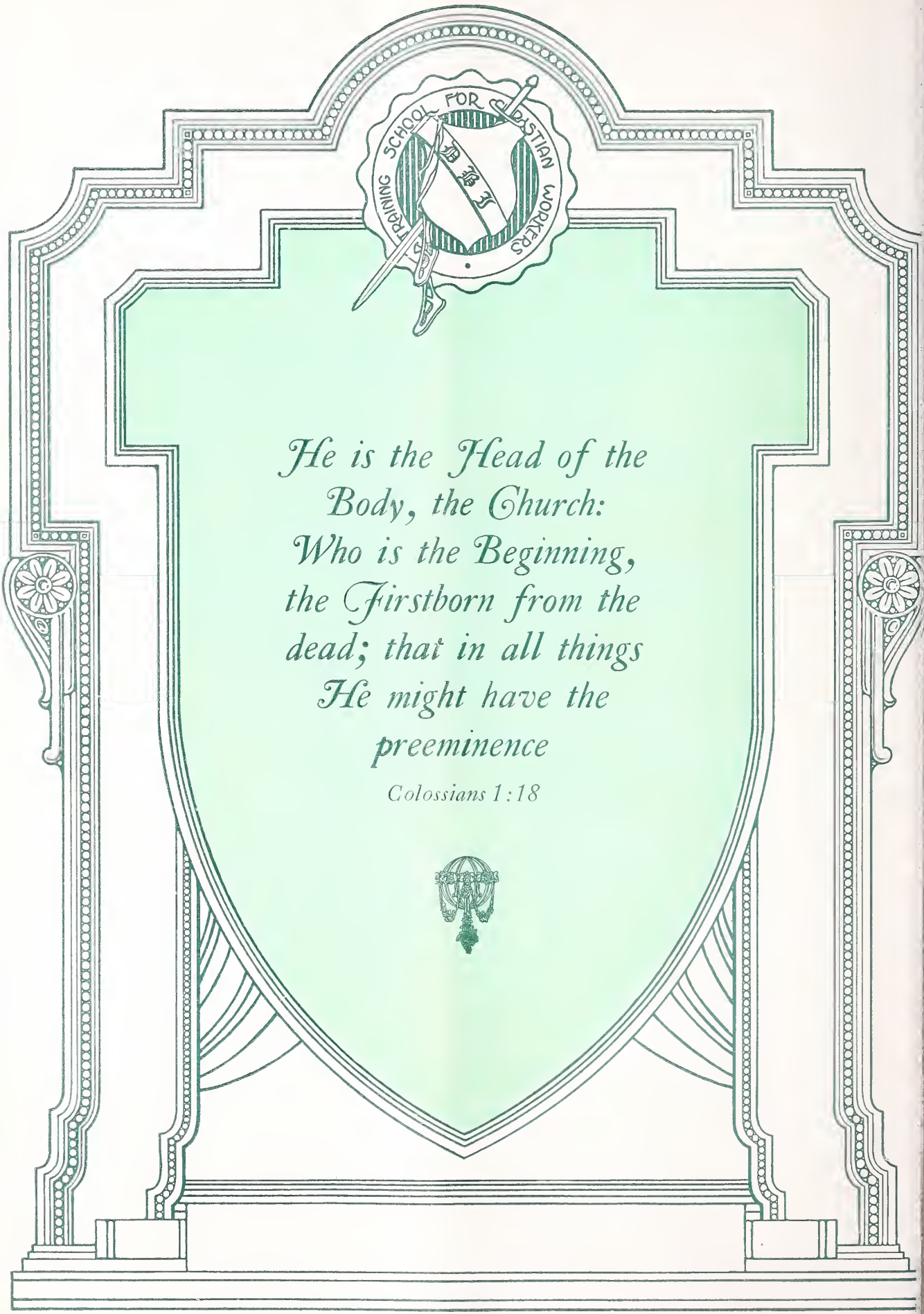
One may depend upon it that a book written by the professor of New Testament Interpretation in Concordia Lutheran Theological Seminary, St. Louis, Mo., will be sound, safe, and scholarly. Although he has written from "a believer's" viewpoint, he is always fair, and uses no epithets of any kind. His chapter on the inspiration of the New Testament is a most convincing one. He holds to verbal inspiration properly defined. He tells us about some very precious New Testament manuscripts that have been found in recent years. The date of Jesus' birth is dealt with in one chapter. Other chapters are just as informing. In the last chapter he treats of the last twenty-five years of Peter's life, and holds that, while there is good evidence that the Apostle was in Rome, there is no historical proof that he was the primate of the church universal. Dr. Kretzmann always writes instructively.

"THE NEW TESTAMENT IN THE LIGHT OF A BELIEVER'S RESEARCH," by Professor Paul E. Kretzman, Ph.D., D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, $1.00.



On the Penny-a-Day pages of this issue will be found full particulars of the plan whereby young men and young women can secure credit for one year's training at D. B. I. An unusual opportunity whereby you may help both D. B. I. and some worthy youth.

The Denver Bible Institute
A Training School for Christian Workers
For Bulletin and Information, Address
C. REUBEN LINDQUIST, DEAN
2047 Glenarm Place, Denver, Colorado



He is the Head of the Body, the Church: Who is the Beginning, the Firstborn from the dead; that in all things He might have the preeminence

Colossians 1:18



GRACE AND TRUTH

Fifteen Cents the Copy
One Dollar Fifty the Year

D. B. I. Number

Clifton L. Fowler
Editor

June *1934*

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THE DENVER BIBLE INSTITUTE

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church I Cor. 12:12-13

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

The D. B. I. Number

WE PRESENT the D. B. I. number of *"Grace and Truth."*

The Denver Bible Institute is a school of Christian learning. It is a school where Christ Jesus the Lord is magnified to the student day and night—His power to save is declared, His power to keep is exemplified, and His power and purpose to rule and reign both over the individual soul and in the coming age, exalted. Jesus, the Lord and Saviour, is the central theme of all the principles, all the practice, and all the teaching of D. B. I. The voice of D .B. I. speaks one message, "Christ supreme."

The Word of God is given its proper place of authority at D. B. I. As a result there is no compromise at this western school, either with Modernism or Fanaticism. When Modernism speaks the Bible is mutilated. When Fanaticism speaks the Bible is spuriously added to. D. B. I. avoids both extremes and steps by faith upon a platform of biblical balance.

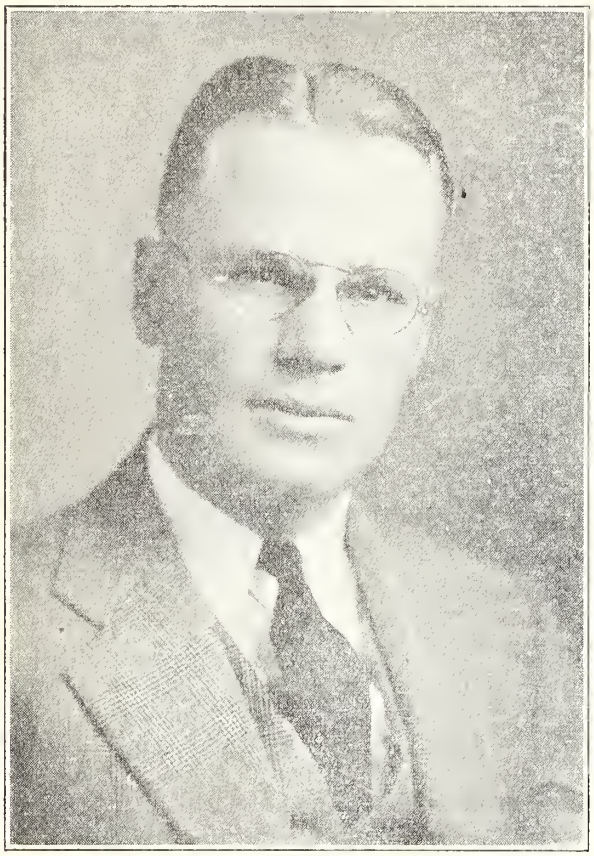
D. B. I. has been passing through a crisis of both financial need and outside criticism. Some of the criticism has been most unfair and untrue, while some of it has been thoroughly constructive and valuable. On the points of criticism which were merited, D. B. I. has set her house in order in splendid fashion, thus profiting by every word. On the points of criticism which were so unfair, we are asking God to bring about that change of attitude on the part of our critics which is harmonious with the will of Him Who doeth all things well. Already He is marvelously answering this prayer. As to the financial crisis, the need is still very great but God is leading on to victory. D. B. I. is emerging from her double crisis a better, finer, and stronger school. Her future is bright.

In this number of *"Grace and Truth"* we seek to give rapid and faithful glimpses into the various phases of this great piece of Christian work. We bespeak the prayer-support of the children of God everywhere.



The D. B. I. Family

"D. B. I. teaching has deepened my hunger to do His will"—Henry Dahl '35



Dean C. Reuben Lindquist.

The New Dean

DEAN Lindquist has just rounded out his first year as Dean of the Denver Bible Institute. It has been a year of real trying problems, because it has been a year of steady advance in the cause of Christ at D .B. I. God has richly blessed the service and ministry of our beloved brother.

When it was first announced that the Board of Directors of D. B. I. had elected Reuben Lindquist to the deanship of the school there were certain ones who were filled with qualms and fears. They said, "He is too young." But at the time Rev. Lindquist was elected Dean he was thirty-one years of age, which was the age of the founder when he opened the school twenty years ago. Mr. Lindquist's first year in his new capacity has been a year of wise administration and divine blessing. God has already vindicated the decision of the Board of Directors.

The new Dean of D. B. I. brought to his high task the rugged and sturdy outlook on life inherited from his Swedish forebears. He is not a man of "half measures." He is a man of deep conviction, a man of faith, a man of action, but withal a man of exquisite kindliness.

The new Dean of D. B. I. is a man of sound judgment. In the meeting and handling of the problems of the school he has shown a level headedness and executive ability coupled with humbleness of spirit and godliness which has awakened the confidence of faculty and student body alike. This does not in any wise imply that he has resorted to weakness and paliatives. Nor does it suggest that he has an iron hand. But rather it is a simple declaration that he has laid hold of the various issues which have arisen with a happy combination of the necessary firmness coupled with the finest manifestation of Christian sympathy, fairness, and understanding. God has given him good judgment.

The new Dean at D. B. I. is a steadfast man. He does not testify to one thing one day, and straightway change his mind. He is a man of high standards of loyalty, fidelity, and faithfulness. He does not take a stand until he is assured it is harmonious with the Word of God, and then he rightly declares with the Psalmist, "I shall not be moved." He is a fine exemplification of Paul's words, "Stedfast, unmoveable, always abounding in the work of the Lord."

Although a young man, Dean Lindquist is a Bible teacher of no mean ability. His exercise of the gift of teaching has brought deep and rich blessing to the members of the Sunday morning Men's Bible Class which he has now taught for some five years. He is also teacher of Topical and Homiletics in the regular course of the school.

Dean Lindquist, before coming to D. B. I., was a student in the Grand Island Business College and in the University of Wyoming. He is a graduate of D. B. I.

Personal contact with Dean Lindquist brings out certain intimate glimpses which are always of interest in the study of a man. He has unusual resourcefulness in meeting unexpected situations. He enjoys spending an hour with his violin, and plays well. He has an underlying streak of fun which is liable to break out at any moment, sometimes to the embarassment of his faithful and capable wife. He is delightfully human.

But best of all he is a man of deep faith and a man of prayer. He is devoted to the Word of God, and carries a constant burden of love for the student body which is entrusted to his care, for he knows that he watches for them as one who must give account.

Knee Action

A marble cutter was working on his knees, changing a stone into a statue. A minister, passing by, watched the workman for a time.

"I wish," said the minister, "that I could deal such telling blows upon stony hearts."

"Maybe you could," replied the workman, "if you worked more on your knees."

—Selected

"I have learned how to magnify Him at D. B. I."—Bessie Gozzard '38

THE PRESIDENT--AS I KNOW HIM

AN INTIMATE GLIMPSE OF THE LIFE OF HIM WHO IS THE FOUNDER AND PRESIDENT, AND WHO WAS FOR MANY YEARS DEAN OF D. B. I.

by C. Reuben Lindquist

IT WAS late afternoon on a hot dusty day in the fall of 1923 that I first entered the Denver Bible Institute. I arrived in Denver the day before school opened and went immediately to the Administration Building located at 2047 Glenarm Place. As I waited in the lobby, chatting along with some other raw recruits, who like myself had just arrived, our attention was suddenly arrested by what appeared to be a rather young man approaching with a rythmic step from the opposite hallway. As he drew near, a smile wreathed his countenance, and he thrust out his hand to greet the lad standing next to me, exclaiming, "Dean Fowler is my name. Glad to see you, old man." He next gripped my hand and gave me the same cordial welcome. However, I was so taken back and surprised that I do not remember just what I said or did not say in reply. I had pictured Dean Fowler as a different sort of man, much older in years, and who, like some professors and teachers I had known in other schools, kept himself more or less aloof from the common herd, and confined himself to his office. To say that I was surprised would be putting it mildly. I was quite confused and dumfounded. As I stood there gazing, I was amazed to find Rev. Fowler who was then Dean of the Institute so interested and concerned with each and every one of us unpromising specimens. Truly first impressions are lasting impressions. President Fowler's genial conduct, as a Christian man, had made its indelible impression upon me. Not only did my first contact with President Fowler reveal him to be a man of Christian integrity, but through these happy years of contact and fellowship, I have found him to be a true man of God.

Later as I entered the classes of the Denver Bible Institute I found that President Fowler was not only a man of God, But he was also an unusual teacher of the Word of God. I had been a member of a church for many years prior to coming to the Institute and had sat under the ministry of several pastors and so-called teachers, but I found when it came to pre-



President Clifton L. Fowler.

paring assignments for the classes from the Word of God, I knew comparatively little. It was indeed a new experience for me. On many occasions, as I sat in President Fowler's classes especially that first year, my soul was thrilled and satisfied by the simplicity of the Word of God as it was unfolded to us. It seemed to me that President Fowler had the unusual faculty while teaching on any given point, to anticipate almost any question one might have, and that sooner or later in the course of a discussion he would present a satisfactory answer from the Word of God.

A true teacher of the Word of God must indeed believe that the Scripture is the inspired Word of God. President Fowler believes that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Upon the authority of God's Word he bases his conclusions. He does not make assertions or statements relative to doctrine or personal truth without being able to prove it from the Word of God. Oft times in the class room, students would raise questions, or present ideas inharmonious with the Scripture. President Fowler's usual reply would be, "Can you prove it from the Scripture?" Then he would proceed to investigate the point under discussion in the light of Scripture.

As a faithful teacher of the Word, President Fowler believes the injunction of Paul to Titus, "Denying ungodliness and worldly lusts." President Fowler does not cater to the multitude nor is he willing to compromise on any issue. He does not hesitate to call "Modernism" by its right name, and to expose those who pose as ministers of the Word, while they present an adulterated Gospel. Neither will he give any quarter to the fanatical cults, or false religions. They all come in for their scathing rebukes and condemnation.

He even goes so far as to believe and preach, to the consternation of many, that God's Word declares that a man once saved is always saved. This truth coupled with the fact that God's Word declares that the Christian should walk in separation from the world has not made President Fowler popular as a teacher of the Word of God, with some individuals.

As a leader, President Fowler has demonstrated over and over again that he was and still is God's man for the great task He called him to undertake. The outstanding as well as the imparative qualification of Christian leadership is an unflagging faith in God. Like Abraham of old, who when called of God for a stupendous task, "went out not knowing whither he went," so President Fowler, called of God twenty years ago to a specific task, took a step of faith, and went forth to found the Denver Bible Institute.

God honored his faith and leadership. From a humble beginning in a small plumbing shop in North Denver, the Denver Bible Institute emerged. The Institute as it exists today stands a testimony for truth—a memorial to the faith and efficient leadership of our beloved founder and President. Yes, God truly does honor the faith of those who trust Him.

Last but not least President Fowler is a true Christian friend. His willingness to sacrifice and give himself to help others is known to all who have had any contact with him whatever.

Students, Faculty, members of the Board of Directors or any one else will always find our President ready to pause and listen even when he is pressed with his numerous tasks and responsibilities. In student gatherings he makes himself a part of the crowd, and we always have a more enjoyable time when our President is with us.

President Fowler is known for his keen wit and humor. He always enjoys a good joke, and takes delight in repartee oft times at the other fellows expense. There are, however, two things which our President does not especially care about, namely his Scotch ancestry and his age, both of which he cannot deny.

Suffice it to say, by way of a personal testimony. President Fowler has been used as God's instrument to teach me the deeper things of His Word; to lead me into intimate touch and fellowship with my Saviour. His life, even in moments of keenest testing when things have seemed dark and hopeless, has been an inspiration; a stimulus to me to press on to know the Lord and to serve Him with a whole heart.

During the past few months D. B. I. has passed through one of the most difficult and crucial testing periods in its entire history. Most of the satanic onslaught has been directed against President Fowler personally. In the midst of the misunderstandings and false accusations made against him, he has never flickered; his faith has never wavered; he has remained true to his conviction that God has established this testimony and that He will give the victory. Even when some who had been associated with him in the work of God turned away and forsook the testimony in the hour of greatest need, President Fowler remained faithful to God's trust. Such faith and confidence in God has been of untold blessing to my own life and the lives of many others.

Therefore, I count it the greatest honor to be privileged, in my God-appointed task, to labor with this man of God; to stand by him who has so graciously imparted the truth of God to me; and to help carry some of the load in maintaining the testimony of the Denver Bible Institute. My prayer to God is that President Fowler shall be spared for many years of fruitful service to the glory and praise of Christ Who died on Calvary's tree.

God's will--nothing more, nothing less, nothing else.

"I never really lived until I came to D. B. I."—Idamae Lips '34

THE DIRECTORS

THE MEN UPON WHOSE HEARTS GOD HAS LAID THE PRIVILEGE AND RESPONSIBILITY OF HANDLING THE PROBLEMS OF D. B. I.

by WILLIAM J. GIRVIN

PERHAPS the readers of *"Grace and Truth"* would like to know something about the Board of Directors of the Denver Bible Institute. You have a right to know what manner of men they are, and what their experience and qualifications are for guiding and directing the temporal and spiritual affairs of the Institute aright in these "perilous times," and for handling wisely and economically, funds contributed by the many friends of the Institute, often at no little personal sacrifice.

THE author of this article, William J. Girvin, is Secretary of the Board of Directors of D. B. I. He is an outstanding business man of Denver, a son of Erin, an unusually capable secretary, a faithful friend, and a man of God. He gives to us a sparkling insight into the personality of each individual member of the Board, injecting into each rippling sketch some of the healthy tang of the Emerald Isle.

For a dozen years, at least, the writer has been familiar with the work carried on by the Denver Bible Institute in this city, *on the outside looking in*, perhaps, but for the past three years, *on the inside looking on*, in frequent association with the members of this Board. I have thus had the opportunity and privilege of knowing these men at close range, and I could wish that every reader of *"Grace and Truth"* might have the same privilege. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

President Clifton L. Fowler
Chairman of the Board

Eighteen years ago I became acquainted with President Clifton L. Fowler, Chairman of the Board, and have enjoyed the favor of his friendship in the meantime. In meetings of the Board one cannot be otherwise than impressed with his clarity of thought, grasp of business problems, ability to think things through and to foresee the consequences most likely to follow a certain course of action, his respect for the opinions of others, and readiness to be guided by them if proved to be sound, his unfailing Christian courtesy, charity, and patience under most trying conditions; above all his entire dependence upon God for wisdom, for strength, and for the supply of all the needs of the Institute.

Arvel S. Payne
Vice President and Chairman of Executive Committee

Mr. Arvel S. Payne is a "workman that needeth not to be ashamed," whether engaged at the daily task in which he has earned the confidence and respect of those who know him best, or when "rightly dividing the Word of Truth" in the Sunday-school of the Church of the Open Bible, over which he has been Superintendent for several years. The Institute has no more faithful friend than Mr. Payne, and one knows always just where to find him on any given question; not what may seem expedient, but what is right is the only consideration. While positive in his opinions, he keeps his mind open for full and frank discussion of both sides of any business matter before the Board.

Dean C. Reuben Lindquist
Dean of the Denver Bible Institute

Dean C. Reuben Lindquist is an alert, energetic member of the Board whose motto seems to be "Now, then, do it." To the many problems of his duties as Dean of the Institute he brings a well trained mind, kindly heart, and Christian spirit. He has known the blessing that comes from having "borne the yoke in his youth," and is not afraid or ashamed of his hard work, mental or physical, so long as it is in the service of his Lord and Master. For a year he has discharged the duties of his office under unusually difficult conditions in a way that deserves hearty commendation, and fully justifies his election to the responsible position of Dean.

Rev. Harry A. Sprague
Treasurer

Rev. H. A. Sprague is the capable "watch dog of the treasury." He has installed a system of accounting admirably suited to the needs of the Institute, by which separate accounts are kept for the various activities of

(Continued on p. 223)

THE COURSE SUPREME

A DISCUSSION OF THE FOUR YEAR COURSE AT D. B. I.

by ERNEST E. LOTT

THIS is the day when the need for specialized men and women is paramount. One of the nation's leading orchestra leaders in a recent comment took this position in no uncertain terms. In essence, his words were that all who did not intend to make their connection with that orchestra a life proposition should get out and do it quickly. Yes, although distinctly of the world, this man has struck twelve, The world needs men who will specialize and then "stay put."

Since the world needs such men, we can well raise the question, "What do we need for the world?" and also, "What has the Lord a right to expect of prospective Christian workers?" The answers are the same, in both cases, "Specialized students of the Bible." The trained native Christian in mission lands is called a Bible man or Bible woman. This is an especially good designation, but is it not possible that its adoption here in the United States would eliminate an embarassingly large number of Christian workers (so-called)? The wife of a former President of our country upon meeting a young man in a modern atheistic university, whom she knew was studying for the ministry, commented, "But I thought you were studying to be a preacher." We believe in electrical schools for electrical engineers, law schools for lawyers; why not Bible schools for Christian workers?

The Denver Bible Institute not only is meeting that vital need, but has been meeting it for twenty years in the same city. It is strictly a school with one "iron in the fire"—that one iron is the dissemination of the Word of God.

THE course of this midwestern Bible school is just what you would expect—one that deals with the Bible in every class. Book Study, Personal Christian Life, Topical, Personal Worker's Training, Chapter Summary, Bible Geography, Christian Evidences, and the Memory Course deal directly with the Bible—the textbook being the Bible. Shop and street meetings, Homiletics, Missions, Modern Religions, and Public Speaking furnish adequate opportunity for the application of knowledge already gained. English, Spelling, Penmanship, Greek, and Spanish serve to better equip the student for his life work. Choral Conducting, General Chorus, Notation and Sight Reading, and private instruction in Piano, Violin, and the Brasses gives the student the necessary introduction into *Gospel* music.

The time ordinarily required to take this course is four years, but five years is granted to those who are physically or financially handicapped. This course is no "soft snap" and cannot be mastered save through diligent, concentrated, prayerful application of all one's faculties. But who wants a "soft snap"? Any workman who gets a "soft snap" diploma should hang his head in shame.

> Study to shew thyself approved unto God, a workman that needeth not to be ashamed (II Timothy 2:15).

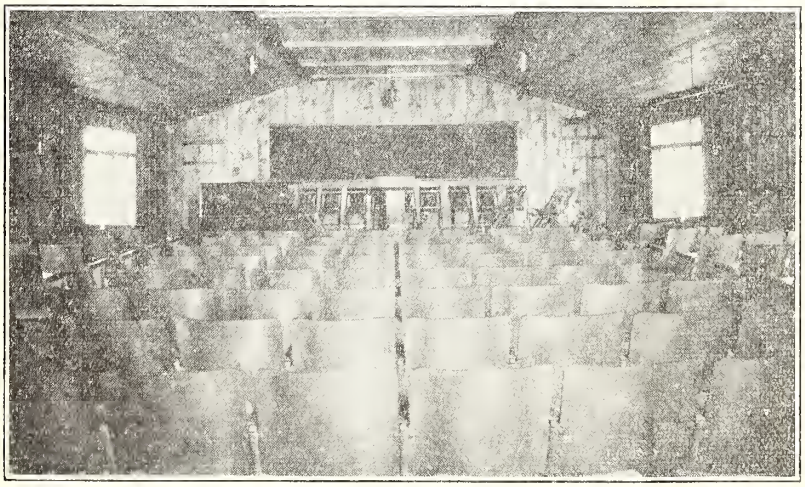
That's it. God wants us to study so diligently and thoroughly that we will be a credit to His work instead of a disgrace. May God make it possible that every Christian worker could be honestly called a Bible man or Bible woman.

IT IS not considerate of us to close this discussion of the Course Supreme without giving a little detailed resume of each phase of it.

Book Study—Various books of the Bible are studied and reviewed in this class.

Personal Christian Life—Here the personal problems of the average Christ-

(Continued on p. 218)



Interior of the chapel in Chapman Hall on the Campus.

WHAT MAKES D. B. I. THE SCHOOL OF SCHOOLS TO ME

SETTING FORTH THE STUDENT'S VIEWPOINT

by CHARLES HOLGATE

"*I AM* thy servant, give me understanding, that I may know Thy testimonies" (Psalm 119: 125). Just as certainly as David needed understanding of the Lord, just that certainly I need understanding of the Lord. To receive that "understanding" the Lord led me to the Denver Bible Institute, which is now the "school of schools" to me.

The things which make it the "school of schools" to me are many. I will comment on but three.

I. LOCATION OF D. B. I.

THE picture is yet clearly before my eyes. It was two years ago last September. My sister and I had been planning and discussing our contemplated trip to D. B. I., and entrance as students. One of my younger brothers, having just entered the eighth grade of public school, would come into my room in the evenings after school and with tears in his eyes, beg me to take him to D. B. I. with me.

The vicious lie of evolution, which was being taught in every grade of that school, was sickeningly discomforting to his new-born soul.

My heart longs to see many more souls in the attitude of this one—anxious to leave the fellowship of the world, to come to a place like dear old D. B. I., to be blessed by its God-protected testimony.

It was six o'clock in the morning when we arrived in Denver. Thirty minutes later we were driving into the private driveway of the Denver Bible Institute—eight miles out of Denver proper.

As I remember it now, three things attracted my attention as I sat in the old model T Ford and looked about me in those first few moments.

Eight miles to the east was the city of Denver with its population of approximately 300,000—by far the largest city I had ever seen, now visible from where I sat. Eight miles to the west were many peaks in the Rocky Mountain Range—a range I had learned to admire while living in Montana. And round about me were the buildings of the Denver Bible Institute.

Brooks Hall, finished with white stucco, was the location of the administration offices, and dormitory for lady students, I learned. Chapman chapel and dining room were situated a short distance from Brooks. Torrey Hall, also near Brooks, was the home of a number of the D. B. I. workers and faculty members. Here and there about the Campus could be seen other smaller dormitories. Farther away were the buildings under the use of the school's industrial department. The unique building of all those mentioned is Mueller Hall—a student men's dormitory. It is situated about eight hundred yards from Brookes on a main highway. Meuller Hall is a "converted" road house. It is now the place where the happiest group of men under the stars live, study, and fellowship together under the rich blessings of our Lord Jesus Christ.

Yes! D. B. I.'s situation, out in the country, on the brow of a hill, overlooking a beautiful valley, through which mountain breezes are ever blowing, makes D. B. I. the school of schools to me!

(Continued on p. 220)



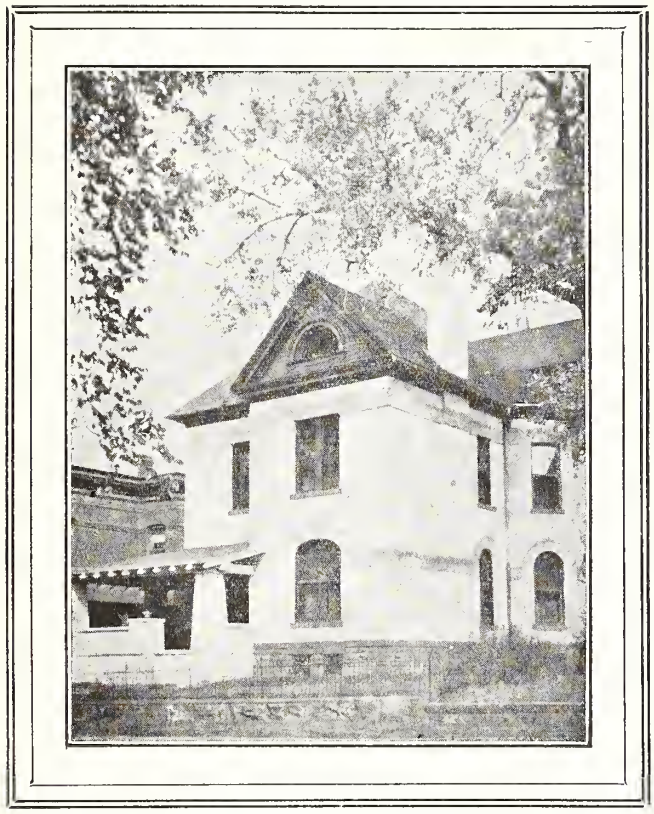
Brookes Hall at the L. J. Fowler Memorial Campus

"Thank God for such a school as D. B. I."—Gertrude Berger '37

HOW GOD HATH WROUGHT

A HISTORICAL SKETCH OF D. B. I.

by ELMER SEGER



One of the dormitories of the earlier years

A *VACANT* store and a nearby residence, two students and a teacher—that was the beginning of the Denver Bible Institute twenty years ago. Four large buildings, half a dozen cottages and residences, seventy students and nineteen workers—that is the nucleus of the D. B. I. organization today. The vast Rocky Mountain region without a Bible Institute for training young people—that was the condition twenty-one years ago. An Institute known for its militant Fundamentalism, serving a number of communities in and around Denver through its evangelistic and mission work, sending forth the Word to thousands through its printed literature, compassing the globe with its graduates—that is the situation today. Surely God *hath* wrought. How? Read on and see.

GOD hath wrought in the hearts of believers to pray for the Denver Bible Institute. We do not know how many have been praying. We have no way of knowing how many know of our work and need. But we do know that Christians have been and are praying. President Fowler's little booklet ably demonstrates that when a Christian prays, *something happens!* And things have happened. That Christians are standing by in prayer has been especially noticeable in these last few years since the depression started. Many, many letters come in from earnest Christians (perhaps with a gift of one or two dollars), in which they say that they have been so hard pressed financially that they can give very little, but that they are standing by in prayer. These letters of testimony showing the faithfulness of many prayer helpers, have been a precious and helpful source of consolation and encouragement to the workers of D. B. I. The first essential for the success of any Christian work has been met. God hath wrought so that Christians are praying.

God hath wrought so that Christians have not only prayed, but so that they have given of their means as well. A monthly offering which covered the needs for rental of a dormitory, fifty dollars worth of groceries just at a time when the larder and the treasury were empty, ten dollars within a few hours of the time when it was needed to pay the cook, one hundred dollars to meet the coal bill, twenty-seven hundred and fifty dollars from one man covering the expense of a much-needed Linotype machine, ten thousand dollars by a memorable March fifteenth to complete the work on an emergency building unit, nineteen thousand dollars in ninety days to purchase the Campus property and thereby also protect the twenty-five hundred dollar deposit on the property—these are mountain peaks in the vast Rocky Mountain range of God's workings in the hearts of believers to give of their means. There have been many smaller peaks in the financial realm also. D. B. I. is surely in a mountainous region, in more ways than one. God hath wrought so that Christians are giving.

GOD hath wrought so that students have come in large numbers to be trained. The first few years saw a very small but steadily increasing enrollment. Student body and workers group prayed for God-chosen students. They came, in ever-increasing numbers. There came a time when the number of girls enrolled was so much greater than the number of boys, that everyone realized there was a real need for more men, particularly because the need for men in the field

(Continued on p. 219)

"D. B. I. teaching has delivered my soul from doubt"—Clyde Shaffstall '37

FINDING THE RIGHT SCHOOL

A SPARKLING DISCUSSION SHOWING THE REASONS WHY A CONSECRATED YOUNG MAN OR WOMAN SHOULD SEEK D. B. I. TRAINING

by RALPH E. OBITTS

WHILE most of America's young people today are engrossed in pursuing the multifarious goals attractively set before them by our modern world, and while the rest seem to have begun life's race with *no* goal in view, a very few young people have raised their eyes and caught a glimpse of what lies beyond the horizon—eternity. These few have wisely chosen to devote their lives to the noble work of preparing men for the life beyond. Their purpose is to warn the multitude hurrying down the broad road to destruction, and point them to the Way of Life. For such an exalted task they must be specially trained. Where can they find the right school?

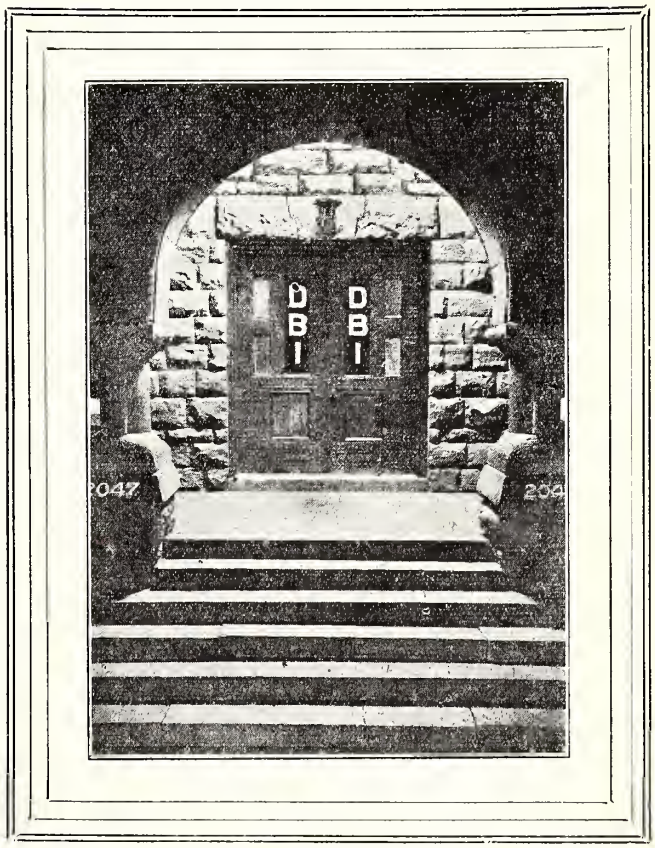
Plainly, the right school for those consecrated young people must be one that is able to qualify them as God's ambassadors to men. It must teach them to know God and love Him; to conduct themselves as befits His ambassadors; and to have a sympathetic understanding of others. These three qualifications are essentials of the Christian worker's character.

To know God requires being thoroughly rooted and grounded in God's Word. For apart from the Book in which God has revealed Himself, nothing is known of Him. The Bible itself should be the textbook in the right school. Of course there are other textbooks which should be included, on various subjects which the Christian worker is expected to know. But all these others are subsidiary to the Bible. To give the other subjects the greater place, as is done in colleges and seminaries, is to produce preachers who know *how* to preach, but do not know *what* to preach. The Bible is the one indispensable, all-important textbook; it must come first. The right school must be truly a Bible school: a school where the Bible is loved and taught as the inspired, inerrant Word of the living God; where the Bible is rightly divided; and where its life-giving truths are neither twisted by fanaticism nor withered by Modernism.

Among the hundreds of schools, there are but few that give God's Word the first place. And among the few, alas, some are not sound in their teaching of the Word. Fanaticism and Modernism have so permeated the beliefs of the Protestant world that false doctrine is met on every hand. It seems that the leaven of wrong teaching in one form or another has extended its corrupting influence almost everywhere. Young people seeking the right school need to exercise care in selecting one that is doctrinally sound and fundamental.

To know God is to love Him. How can young people be God's representatives before they have become acquainted with Him through fellowshipping with Him from day to day? How can they bring others to love the Lord Jesus Christ unless they themselves love to walk with Him? Their training must develop in these young people individually this practice of keeping in touch with the Lord, until it becomes the consistent habit of their lives. The right school, according to our conviction at D. B. I., cannot fail to lay great emphasis upon personal acquaintance with the Lord Jesus, and a loving devotion to Him which increasingly controls the life.

(Continued on p. 220)



The main entrance to the right school

"I love D. B. I. and am glad to stand up for it"—Earl Meliza '37

THE PERSONNEL OF THE STAFF

INTIMATE GLIMPSES OF THE INDIVIDUAL MEMBERS OF THE FACULTY OF INSTRUCTORS AND WORKERS GROUP

by JESSE ROY JONES



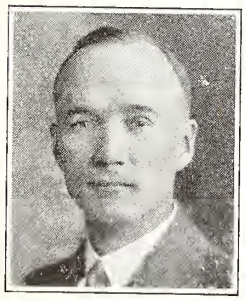
President Clifton L. Fowler

From the threshold of a banking and stage career, this servant of God was called to the founding and presidency of an aggresive Fundamental testimony for Truth in the West. He has esteemed the humble but priceless privilege of imparting the Word of God to young men and women preparing for Christian service "greater riches" than all the world has to offer. He took training at the Perry School of Oratory in St. Louis and William Jewell College at Liberty, Missouri. He was also associate professor of English in the Academy of William Jewell College for five years. Besides his executive responsibilities, President Fowler carries the two main Bible courses of the Institute—Book Study and Personal Christian Life. He is also Editor-in-chief of "*Grace and Truth*" magazine—the official organ of the Denver Bible Institute. As a clear and logical thinker, as an unusually gifted and forceful speaker, as a fearless exponent and defender of "the faith"—our President stands out from the crowd.



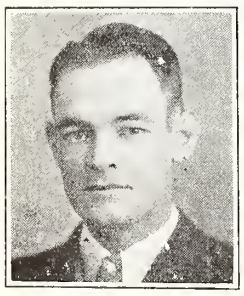
Dean C. Reuben Lindquist '27

Not unlike Israel's shepherd king who left the sheep-cote at Bethelem to manage the affairs of the Jewish nation, Mr. Lindquist left the management of a ranch in western Nebraska and now directs the business affairs of the Denver Bible Institute. He attended the Grand Island Business College and took work at the University of Wyoming and taught in the same state. In addition to his duties as Dean of the Institute he teaches Bible doctrine, English Composition, and Homiletics. He is also an instructor on the Evening School Faculty, sings the Gospel effectively, and interprets the hymns on the violin in a pleasing style. Under the new organization of the School, Dean Lindquist has done much during the past year to develop and perfect all the various departments. He is a clean-cut man of God and is respected and loved by Faculty, Workers, and Students.



Harry A. Sprague '21

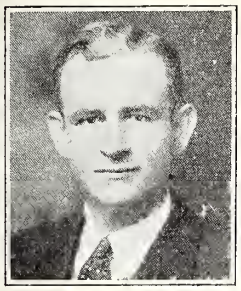
Experience in one of Denver's wholesale groceries during the World War was part of God's preparation for Mr. Sprague, who is now Supervisor of the student men who work in the garden, on the farm, and in the dairy to help provide food for the small army of workers and students who carry on the work of D. B. I. He and his wife also did effective work in Gospel Truck Evangelism through the neglected districts of Colorado some years back. Mr. Sprague is pastor of the Burlington Gospel Mission, one of the Institute's prominent evangelistic centers. He also teaches Personal Worker's Training in both the Day and Evening Schools.



Ernest E. Lott '33

When the Des Moines University closed its doors Mr. Lott began looking around for another door of training for the service of Christ and His cause. Through the leading of an all-wise Guide he came to D. B. I. Upon graduating from the course (class of '33), Mr. Lott was immediately given the task of directing the Evangelistic Department of the Institute and has rendered very effective service. He is also Instructor in Modern Religions. Mr. Lott is also blessed with a pleasing tenor voice, sings the Gospel in a pleasing manner and promises to be a very valuable member of the Faculty and Institute Staff.

"The consistency of D. B. I. Workers' lives has meant much to me"—Glen Lindquist '35



Jesse Roy Jones '23

Touched of God for a ministry of Gospel music while playing trombone in military service during the World War, and subsequently brought to a definite dedication of his life and talent in an evangelistic campaign under President Fowler while attending the University of Arizona, Mr. Jones has been greatly blessed and used as the Chenaniah of D. B. I.—"Master of the Song." He is the son of a Welsh bandmaster, with a background of choir, band, and orchestra experience, and—best of all—with his love for music balanced by supreme devotion to the Lord Jesus Christ. Mr. Jones' responsibilities as Supervisor of Music include the teaching of the Choral Conducting and Notation and Sight Reading Classes in addition, he teaches the Chapter Summary and Christian Evidences Classes of the Day School and is Supervisor of and one of the instructors in the Evening School.



Harry J. Johnson

Trained to be a contractor and builder and having had considerable practical experience along that line in and about Denver, Mr. Johnson was fitted admirably for the task of erecting the present buildings on the Institute Campus. They stand as a testimony for his labor of love for the Saviour and the young people who are training for the Lord's service. In addition to his being the Institute's contractor he now has the office of Business Manager for "Grace and Truth." He carries his new responsibility faithfully and efficiently and is to be commended for the good work he is doing.



Ralph Emerson Obitts '30

From Ohio Mr. Obitts was led of God to the Denver Bible Institute. He received some training at Oberlin and some at Wheaton, Illionis. He is now instructor in English grammar and New Testament Greek. Mr. Obitts plays the trombone in a professional manner and frequently delights his audience with his solo work. In view of the fact that the Psalmist appeals to God's people to praise Him with the sound of the trumpet, Mr. Obitts certainly qualifies. He also is School Librarian and conducts the Sunday School for the Colorado State Home for dependent children, which is operated by the Evangelistic department of the Institute.



Elmer Seger '33

People from Wisconsin usually major in Agriculture, Dairying, or Education. Mr. Seger chose the latter. Trained at the Central Wisconsin State Teacher's College and having taught for two years at the Embarrass, Wisconsin State Graded School, he is unusually well qualified from the educational standpoint for his position on the Faculty of D. B. I. He also took some training at Wheaton College and Denver University. Added to these educational advantages the sound Biblical and spiritual training which he received at D. B. I. make Mr. Seger the efficient worker which he has proved to be on the staff. Beside teaching Public Speaking and Missions, he is the Superintendent of Men, serving faithfully and efficiently in this most important phase of the work.



Eulalia M. Lindquist '27

Born in West Virginia, trained at the University of West Virginia and University of Arizona, and thence called of God to the Denver Bible Institute, Mrs. Lindquist ably fills the offices of Registrar and Instructor in Spanish. The responsibility of Registrar is great in any educational institution, but doubly so in a place like D. B. I. where the spiritual rating of a student must be considered above the scholastic. Having constant oversight of the student records makes Mrs. Lindquist's service to Faculty and Student alike, inestimable. She meets this responsibility faithfully and efficiently. Trained in the Spanish language in Arizona and having taught it in a High School in that State, her instruction in that subject is very valuable also.

"Every member of the faculty is a spiritual blessing"—Ray Olander '36



Selma Sprague '21

Institutional life is as varied as its service is far-reaching. The so called hidden tasks are just as important as those that come before the public eye. Mrs. Sprague's service at D. B. I., like the others, has a two fold aspect. Those who enjoy her clear, sweet soprano voice in gospel song should know that she also has the very important task of supervising the feeding of the students and workers three times every day. She is our Dining Room Matron and is greatly appreciated by the entire Institute family.



Florence E. Jones '27

When a soul comes to a fork in the road of his or her earthly career it means just one of two things: God's will or self will. The two particular avenues that opened up before Mrs. Jones were a career of classical and professional music, or the humble life of service for her Lord. She chose the latter and is now Instructor of Evangelistic Piano Playing at the Institute. Prior to her connection with D. B. I. Mrs. Jones was Secretary to the City Superintendent of the Western Union Telegraph Company at Denver. She studied piano under Miss Raynie F. Hobart, did considerable accompaniment work for Prof. J. Wilberforce Whiteman of the Denver Public Schools, and was organist at North Presbyterian Church. She recently directed her first recital of gospel music at the Institute auditorium, featuring a class of seven piano students who played from memory attractive arrangements and improvisations of familiar hymns.



Hazel N. Johnson '29

With a background peculiarly shaped of God for a life of usefulness in such a work as D. B. I., having had Normal training at Peru Nebraska State Normal, and nurses' training at Kirksville, Missouri, Mrs. Johnson holds the responsible position on the Institute staff as Superintendent of Women. In days like these the task of moulding the lives of young women for the service of Christ is tremendous. An exalted privilege indeed to have so definite a part in sending forth young women to hold aloft the standards of the Word of God and emulate the example of a Priscilla, a Phoebe, or a Dorcas. Mrs. Johnson also capably serves as School Nurse.



B. Shirley Obitts '29

Trained at the American College of Physical Education for Public School Athletics, but responded to God's call for a life of service for Him, realizing that "bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8). While Mrs. Obitts formerly conducted physical culture courses in High Schools and appealed to young people to train for a beautiful body, she now makes her appeal to young women to "exercise themselves rather unto godliness" and train for a beautiful Christian life. Mrs. Obitts does excellent work on the linotype and assists in the "*Grace and Truth*" office.



Mrs. L. J. Fowler '26

Planning and classifying work, then assigning the right girl from the student body to put over a given task, falls to the lot of Mrs. Fowler. At a place like D. B. I. the importance of such a responsibility can hardly be overestimated. The school helps the student to help himself or herself to help the school, thereby fostering the testimony by the cooperative plan. Mrs. Fowler meets her responsibility in this connection in a very efficient manner. Before coming to D. B. I. she followed the commercial life, holding a position in one of Denver's large banks. But she heeded Christ's command to follow Him and now in the pathway of His guidance she is our Supervisor of Women.



Alma Waespi '29

Three professions used to be held in high esteem by practically everyone. These professions are represented by the preacher, the physician, and the school teacher. We regret that there does not exist that same fine regard for these professions today. They fully merit it. Miss Waespi was formerly a teacher in the public schools of St. Louis, having received her training at the Harris Teachers' College (class of '16). She is now engaged in the joyous task of getting the Gospel out to the whole world by assisting in the "*Grace and Truth*" office. Miss Waespi is also a very effective Primary worker and greatly loved by children.



Grace Crooks '33

An amanuensis was given special mention in connection with the sending forth of certain of the Pauline epistles. Today we call them stenographers. And what an important part they play in the task of putting over such a testimony as the Denver Bible Institute. Miss Crooks serves faithfully in this capacity in the administration office. She graduated from the Barnes Business College with the class of '28 and was well equipped and qualified to secure a salaried position with any business firm. But she chose rather to heed the call and claim of God on her life. She joyously serves by faith now instead of the salary basis.



Anna Benthien '29

"Diligent in business, serving the Lord" is a Scripture that can well be applied to Miss Benthien as she does the bookkeeping and makes out the reports of the financial condition of the Denver Bible Institute from month to month. In St. Louis she learned the importance of making accurate records by turning in daily reports from one of the largest chain stores in that city. Besides her work in the business office, she teaches in the Burlington Gospel Mission, and heads up the department known as "Aunt Anna's Talks to the Boys and Girls" in "*Grace and Truth.*"



Rose Encinas '28

As attractive and appealing as commercial and business life is, Miss Encinas found that the life of faith and trust held a charm unknown to the business world. Stenographic and secretarial work for a wholesale dry goods firm, the same line of work for doctors, and then secretary to the Rev. R. S. Beal, all of Tucson, Arizona, gave Miss Encinas the valuable background of experience that now means so much in her service for the Lord at D. B. I. As head of the Stenographic Department of the Denver Bible Institute and Secretary to the President, this young woman's relation to the work is indispensable.



Anna Olthuis

Again we see how the hand of God oft prepares a life for His service even before the soul heeds His call. Miss Olthuis, as a graduate nurse, had a number of years of experience in institutional life before she became a member of the Institute staff. When a student or worker becomes ill it means much to the institution to have a capable nurse take charge of the case until a doctor is called, if that becomes necessary. Incidentally, the physicians who serve the school appreciate this fact also. Miss Olthuis served as school nurse the greater part of the past year and was greatly loved by faculty and student body. At present she is matron of Torrey Hall.

HELPING THE STUDENT AND HELPING THE SCHOOL

A DISCUSSION OF THE INDUSTRIAL DEPARTMENTS

by HARRY A. SPRAGUE

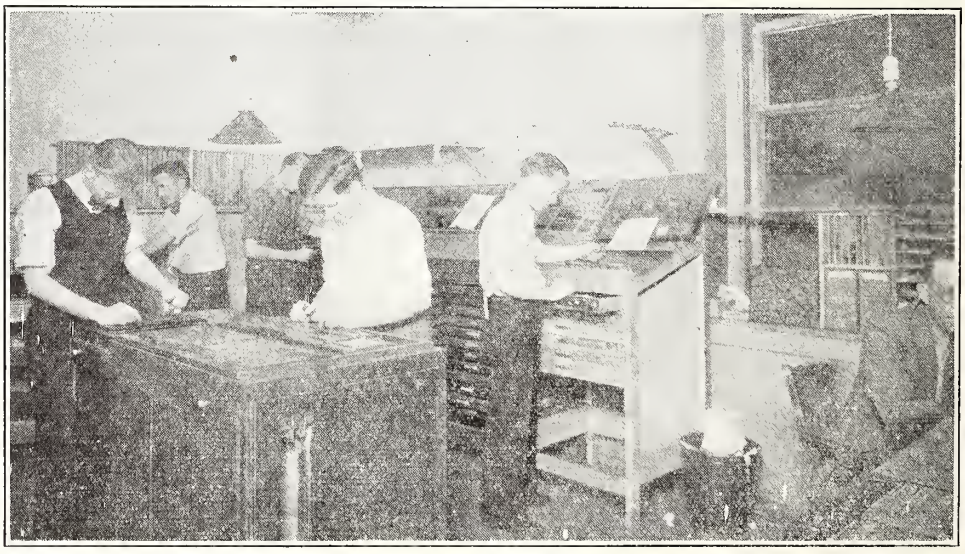
THE Industrial departments of the Denver Bible Institute are at present entering largely into the very existence of the school itself. Through them many of the students have received the employment which was necessary to care for their expenses while securing D. B. I. training, and at the same time have secured a training in industrial lines which will aid them greatly in their future service for Christ. Through these departments the running expenses of the Institute have been so reduced that, though the financial depression has been keenly felt, the work of training souls for the Lord's service has continued for another year. For this we are grateful to God.

The Industrial departments of the Denver Bible Institute are the outgrowth of a burden which the Lord laid upon the heart of President Fowler, founder of the Institute, during the early days of the school. He felt burdened to establish a school of training where young men and women of limited means might secure the much needed knowledge of the Word of God to prepare them for an effective ministry in this most difficult age. To assist this class of young men and women, and also to endeavor to reduce the running expense of the school, the Industrial departments came into being.

At the present time the industrial section of the Denver Bible Institute is operating eleven different departments, namely: the printing department, dining room department, laundry department, sewing department, automotive department, poultry department, dairy department, hog department, farm department, garden department, and maintenance department. Thru these eleven departments the industrial work of the Denver Bible Institute is carried on.

THE Industrial departments of the Denver Bible Institute have proved to be of untold value to the students. In the first place they offer employment to the students who must have some means of support. The financial problem is one which has kept many promising young men and women from securing the much needed Bible training necessary for effective Christian work, and consequently has kept them from that work. At the present time the Industrial departments of the Institute are furnishing employment to fifty-eight of its students, the greater part of whom could not, according to their own testimony, have secured training had not this opportunity been offered. No outside labor is hired at the Denver Bible Institute, but every opportunity possible is given to the student to provide for his expenses while securing his training. For instance, the magazine which you are now reading is the product of student labor and is a testimony to the splendid work which the students can do. All these opportunities for labor are greatly appreciated by the students, and many testimonies to that effect have been heard from their lips. They believe it to be a God-send to them.

The second benefit which the student derives from these departments is the training which they secure



Composing "Grace and Truth." Students at work in the print shop.

along industrial lines. This training is especially helpful to those who are led of God to labor out on the mission fields, for an industrial training means much to a missionary when the time comes to develop a mission station. When necessity demands that a student work during the entire time of his or her four years of studentship, they have by that time become well acquainted with the ins and outs of the industrial life of an institution. They have learned to work under others, with others, and over others. It is no small matter that a young man or woman, facing a life of service for the Lord Jesus Christ, should have such a valuable training. The fulness of its meaning of course no one now knows, only the future can reveal that. But not only does this training have a future benefit, but a present benefit as well. Christian fellowship such as the students have who are employed by the Industrial departments is a strength to every soul. It is heartbreaking to realize that many of the young men and women of our country, in order to defray the expenses of their Bible training, have been forced to associate with the carnality of this wicked world. The Industrial departments of the Denver Bible Institute have solved this problem for fifty-eight of our students. A very pleasant afternoon could well be spent in visiting at the Institute and noting the young men and women as they go about their work. You realize at once as you come in touch with them that they are a happy group. Their faces show it. A jovial smile greets you as you go from place to place. You realize they are Christians studying to become workers in the Master's vineyard and you cannot help but note their love and loyalty to Christ and to the school to which God has led them for their training. Hence we believe the training received through the Industrial departments to be of untold value to those who are privileged to enter into it.

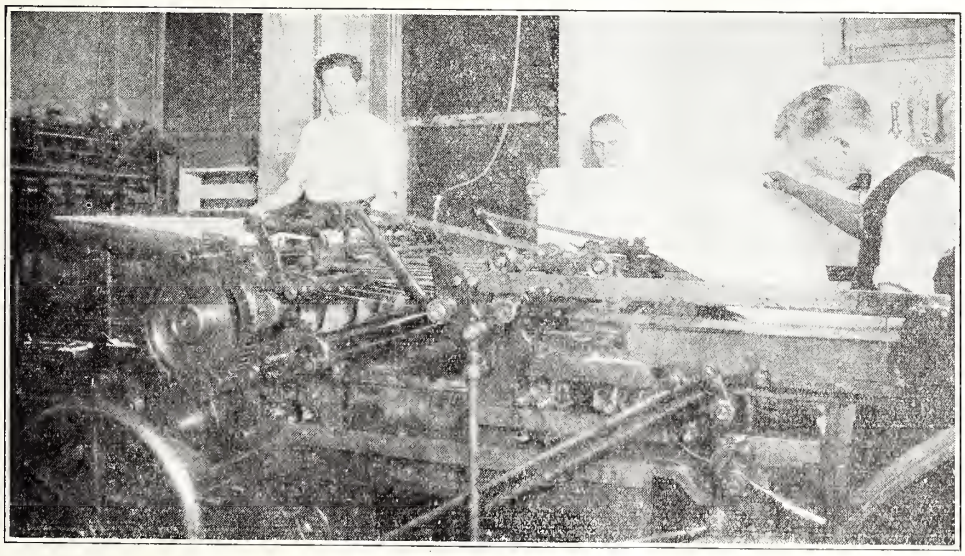


The D. B. I. Dairy Herd

NOT only does the student derive benefit from the Industrial departments of the Institute, but the Denver Bible Institute has derived much benefit from its Industrial departments. Through these departments the running expenses of the Institute have been so materially reduced that the school has continued in the face of financial depression. The policy of the Institute is that all produce raised should go back into the work itself. For instance, the hay and grain raised is turned over to the dairy department, which in turn furnishes the milk used in the dining room. This milk, if purchased from an outside dairy, would cost considerably over one hundred dollars each month, but, by coming through the departments, its cost of production is less than half that amount. The same is true of the garden department which, with its supply of fruits and vegetables, aids in a very material way in reducing the dining room expenses of the year. Last fall almost five thousand quarts of fruits and vegetables were stored for the winter's use, while tons of root crops were buried in the field. These supplies aided much in relieving the pressure of the winter's financial depression.

We have mentioned but two of the departments, and the benefit that they have brought to the Institute. The same is true of the others also. The laundry department, for instance, has meant the saving of hundreds of dollars as has the automotive, the dining room, the farm, in fact, all have had their part, and through their aid D. B. I.'s testimony still continues.

Thus the Industrial departments have entered into the very existence of the school, and we are convinced that these departments contain far greater possibilities for aiding both student and school in the years to come.



Printing "Grace and Truth." The magazine is put out by students.

IS THERE A NEED FOR THE BIBLE INSTITUTES?

A FRANK DISCUSSION OF WHAT BROUGHT THE BIBLE INSTITUTES INTO EXISTENCE

by H. J. JOHNSON

WE RAISE the question, Is there a need for the Bible Institute? This is a definitely practical and searching question. A question that should be of burning interest to every believer in Christ Jesus. It is our firm conviction that multitudes of Christians know virtually nothing of the worth or the work of the Bible Institutes. Consequently many mistaken ideas are prevalent concerning these institutions. It is the aim of this article to throw light upon the question of the real value, the worth, and the purpose of the Bible institute.

THE Bible Institute is distinctly a place of learning. Yes, it is more. It is a distinctive place of learning. Today its distinguishing marks are that it has its very life and being centered around one Person, the Man Christ Jesus Who is both God and Man; and one Book, the Holy Scriptures; that it is old fashioned in the midst of a world which looks upon that which is *new* as the very criterion of truth; that it believes the whole Bible; that it teaches faith in the Bible; and that it seeks to teach young men and women to "study to shew themselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth" (II Timothy 2:15)—these are the outstanding characteristics of the Bible Institute.

Today "education" is occupying a place of great distinction and authority. Since the dawn of the Nineteenth Century civilization has made rapid strides, it has advanced by leaps and bounds. We are now proudly boasting of the past century as, "A Century of Progress." Out of all this advancement and progress of civilization, nothing has reached loftier heights, nor brought about more vital changes in the lives of men, than education. Today our land is fairly teeming with "Institutions of Learning." However, as individuals and as a nation are we truly progressing? Has the past Century of education produced *spiritual growth?* This is the point with which we are concerned. If education has produced a spiritual awakening it has succeeded, if not, it has failed.



The big highway sign which stands at the front of the campus. D. B. I. is on U. S. Highway No. 40, one of the "main streets" of America.

In the midst of all this feverish seeking after knowledge we have seen the rise of the "Bible Institute." Therefore, we might well ask ourselves, Why the Bible Institute today? Can we, should we, dare we say there is a special reason for the existence of the Bible Institutes at this present stage of the world's history? Are they with us for a special purpose, to fulfil a special need? We believe the answer to be unmistakably, Yes. God Himself has already placed His stamp of approval upon the Bible Institute.

APPROXIMATELY six thousand years of earth's history have passed since God created the first man. Wonderful indeed is the record of God's marvelous dealing with mankind throughout the past sixty centuries. How thrilling to read of the almost innumerable accounts of God's matchless grace, of His undying love, and of His never-failing watchcare over mankind. Among the group of astounding facts recorded in the Bible, none is of greater importance, nor filled with greater significance than the amazing fact that God has always provided, even during the darkest days of earth's history, a faithful testimony. Inexplicable though it be, yet promise after promise is to be found revealing the glorious truth that He will never leave man without a clear, faithful testimony. Even during the Great Tribulation, which is yet future, and which will be characterized by a miraculous outburst of satanic power such as the world has never seen, God has promised to send forth 144,000 men, each giving forth a faithful, unadulterated testimony.

God has distinctly pledged Himself to man. Nothing less than a perfect, continuous testimony is possible with God. God is using the Bible Institute to keep His promise and fulfil His pledge.

God's faithfulness to man is revealed in His contact with the first man Adam. In Genesis 2:9 we read,

> And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, THE TREE OF LIFE also in the midst of the garden, and the tree of the knowledge of good and evil.

This passage reveals the glorious fact that God, from the very moment of the creation of man, desired that man should eat of the "tree of life" and live. Adam, the first man, was deceived by that which today is deceiving thousands, yea, millions of men; the desire for *wisdom* apart from God's wisdom. As we read the opening chapters of the Bible we are forced to the inescapable conclusion that the heart of man has not changed through the centuries, greatly enlarged opportunities together with improved and new environments notwithstanding.

How illuminating is this story of the first inhabitants of the earth. Not satisfied with that which God had given to them, even though it was complete perfection, they desired wisdom "to make one wise." How like the futile cry that is going forth today. The cry that education (man's wisdom) will cure the ills of the world. The thousands of years intervening between the day of the first man and our present day, reveal the stupefying fact that man is still the same, that he has not changed, that he still reaches out for the "tree of the knowledge of good and evil" in place of the "tree of life." God, because of His love for the man whom He had created and who was now lost and without hope, held out to him the One Who was able to "save to the uttermost." From that day to this the way has been open to mankind. Yet the record of history reveals that from Adam to the present hour men have rejected Him for that wisdom which is "pleasant to the eyes, and to be desired to make one wise." Indeed history repeats itself over and over again proving that Scripture which says, "ever learning but never coming to the knowledge of the truth."

In view of this knowledge that God has presented to man has come the institution that we now call "The Bible Institute." Men of God, realizing the trend of the age, that the darkness of the night is upon us, that sin and iniquity is indeed deepening upon the face of the earth, that men and seducers are waxing worse and worse, and that the age is drawing to a close with education and science taking the place of God and the Bible, have boldly responded to the call of God to provide a faithful testimony in the midst of an awful falling away from the truth. Like all of the preceding ages of earth's history, the end of this present age is marked by its acceptance of man's wisdom in preference to the wisdom of God. This is taking place today on every hand. Therefore the need of the hour is being met by the Bible Institute with a clear, definite, forceful, testimony that rings true to the Word of God.

God in His infinite wisdom has divided the time of earth's history into seven dispensations. Four of these dispensations are now past history. Each ended with the judgment of God upon them. In the closing days of each dispensation, sin was rampant. So, also, in the closing days of the dispensation in which we now live, sin is rampant. The testimony of Scripture is that "men shall be lovers of pleasure rather than lovers of God." Each dispensation closed with man's wisdom being placed before God's wisdom. Each dispensation closed with a burning need for a faithful testimony. Toward the close of each dispensation Satan succeeded in slowing up the testimony but never succeeded in stopping it completely. Today Satan is again seeking to put a stop to the testimony of God's Holy Book. The testimony of Truth is again being attacked with special hatred and is being hindered to such a great extent, that were it not for the Bible Institute and the graduates it sends forth, we should despair for a continued faithful testimony.

THE methods of Satan's attack upon the truth of God's Word today are many and varied. So numerous are the delusions which Satan has succeeded in foisting upon the world that it would require volumes to refer to them all. Perhaps of all the devises and movements used by Satan to thwart the true testimony of God and to hinder the cause of Christ at this present moment, none are more potent and destructive than Modernism, Fanaticism, and Communism. One central active mind, that of Satan himself, is at the genesis of all three of these destructive movements. Of these three, Modernism is the "Nerve Center." From

Continued on p. 223



Study period at Müller Hall, the men's dormitory. This dormitory was once a disreputable road house, but is now gloriously "converted."

"I'm enthusiastic for dear old D. B. I."—Valerie Pattee '37

PROPHECY PAGE REVISED

SOME D. B. I. MEN WHO ARE ON THE FIRING LINE

by a D. B. I. GRADUATE

WHERE are the graduates of D. B. I.? We are glad that we can say that a high percentage of them are in full time Christian work. Many of them are in part time Christian work. Some would like to be in full time service, but financial troubles or ill health prevent.

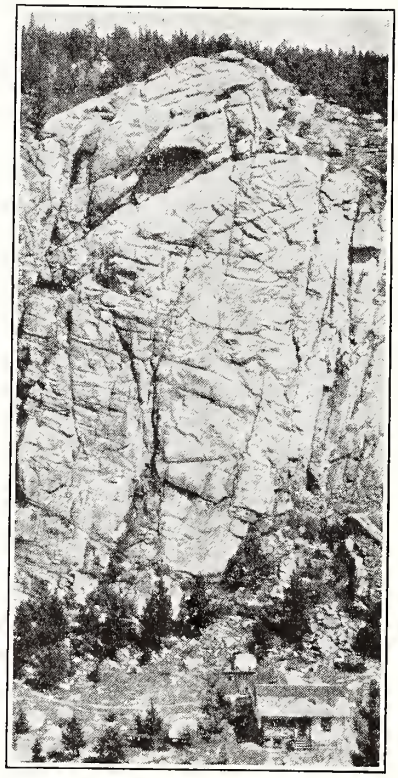
The prophecy page of high school or college annual is nothing new. This will be a retrospection, the prophecy page of D. B. I. revised and re-edited eighteen years later.

Harold Ogilvie, '18, is with the Sudan Interior Mission, Africa. He has done some valuable translating work.

In China there is Mary Fickett, '23 (Mrs. Roger Howes), at home now on furlough with her husband, recently a guest at her Alma Mater; and Lillian Daniel, '28, both of them under the China Inland Mission.

South America claims Hannah Roach, '30; Stanley Skivington, and his wife (formerly Nila Davenport), both '25, who just recently sailed; Ernest Fowler, '33, who expects to sail soon—all four of these under the Inland South America Missionary Union; and Anna Thorrell, '25, home on furlough the past year, back in South America under the Orinoco River Mission.

James Brewster, '25, Charlestown, Arkansas; and George and Edith Palm (formerly Edith Clark), '32, Waynesville, Missouri, are workers for the Lord in the Ozarks.



Faith Cottage and Sentinal Rock at Institute Park, the beauty spot on the cheek of Colorado.

Canada has but one champion from D. B. I., Patrick Clifford, '33.

Class of '20; William MacIntosh, pastor of a Baptist church in Berkley, California; Fred Meldau, head of Denver Gospel Center, doing a good piece of Christian work; and Wade K. Ramsey, pastor of the outstanding piece of Christian work in Osage City, Kansas, the First Presbyterian Church.

Closer to home we have Clarence R. Harwood, '28, Supt. of the West Side Center, Denver's Hebrew Mission, also a member of the Board of Directors of the Denver Bible Institute, Grace Edmondson, '31, missionary helper in the San Salvador Baptist Spanish Mission, Denver; Joseph Wishard, '22, leader at Elam Hall, Denver; Clarence Brown, '26, Trinidad, Colorado, Sunday-school worker with the American Sunday-School Union; and John W. Bailey, '26, pastor of First Baptist Church, Holyoke, Colorado.

Maurice Dametz, '22, laying "stress on spiritual religion" and facing the necessity of a new building project for need of space, efficiently conducts the work of First Presbyterian Church of Valley, Nebraska.

W. R. Gorsage, '24, and wife, Bessie Gorsage, '23, are active in the First Baptist Church of Winslow, Arizona. Rev. R. S. Beal recently reported an exceptionally spiritual conference at the Winslow church.

Nelson Gerhart, '27, and wife (formerly Helen Wartburg), '23, are busy in Mobile, Alabama. Mr. Gerhart pastors the Zion Baptist Church and also conducts services each Sunday at the Myers Memorial Baptist Church.

In Pennsylvania, William S. Kell, '25, is Radio Bible Teacher at Upper Darby; and W. Benson Male, '31, pastor of the Bible Testimony of Norristown.

Latest word concerning Clifford L. Nixon, '31, and Mrs. Nixon (formerly Ruth Nathan), '33, is that they are connected with the Omaha Bible Institute.

On the eastern side of the San Joaquin Valley, Ted Goodman, '23, and his wife (formerly Ruth Norris), '24, work in the First Baptist Church, Lindsay, California.

G. R. Tureman, '24, zealous old soul winner, is at Hudgins, Virginia.

In East St. Louis, Joseph G. Wright and wife (formerly Florence Jentsch), both '28, find happiness in their work in the Edgemont Independent Baptist Church.

Reports from Fostoria Baptist Church, Fostoria,

(Continued on p. 224)

THE RECREATION PROBLEM

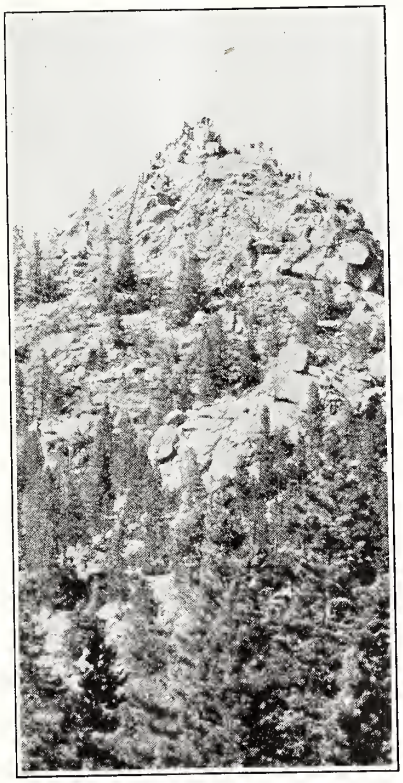
SOCIAL LIFE, CAMPUS FUN, INSTITUTE PARK

by IVAN PULIS

IN THIS hour of terrible apostasy when so called Christianity has become nothing more than a "form of godliness," and moral standards have become so deplorably low, the recreation problem in Christian circles has become one of great perplexity.

Many churches and supposedly Christian institutions have sought to solve this problem by employing the recreation of the world. Dance halls have been erected in conjunction with churches, and moving pictures have taken the place of the Sunday evening services. The church of Jesus has joined hands with the world in putting over the Devil's program. For no matter where the waltz parades, whether in a dance pavilion or in connection with a spiritually dead church, its results are always the same. Traveling this waxed highway to hell are those who seek their pleasure in the sensual realm. No matter where moving pictures are shown, they are always degrading. What business, then, has the church in sponsoring these satanic machinations? Good never comes through evil.

Any recreation from which Christ is omitted is nothing short of a soul-tragedy. D. B. I. has seen this fact, and by God's grace is meeting the recreation problem in a way which, I believe, will bring honor and glory to the Saviour.



Puzzle picture. Can you find the students? This is a picture of Institute Peak, a rocky crag on Institute Park. A group of students enjoying an outing are at the very top.

SOCIALS at D. B. I. are not of the ordinary type which savor only of frivolity and worldliness. How often after a social evening at D. B. I. we have heard students, yes, and visitors too, say from hearts bubbling over with real joy and enthusiasm, "This social was the best I have ever attended." Why was it best?

Perhaps a general survey of D. B. I. socials will answer the question.

While the young people are gathering for a social evening the time is spent in singing; and oh, what singing! and why not? For they are not singing popular songs of the world, but rather, songs and choruses which send forth notes of praise and adoration to a Saviour Who gave His all for lost mankind. It is this love and grace about which these young people are singing. With such a beginning, could a social be anything but a success?

The singing is followed by a period of playing games, which are entered into with the same spirit and enthusiasm that was manifested in the singing.

The games are of a character which afford much fun and gaiety and yet exclude the taint of worldliness. Cards, dancing, and such like have no place at D. B. I. socials. We have something better—something which builds up instead of tearing down, something which cultivates the best and not the base.

The games are over; and the refreshments are served and partaken of, during which time the young people have opportunity to fellowship with one another.

Following the refreshments for the body is a devotional period, a time of soul refreshing. Oh, the blessedness of concluding a social evening with a short message from God's Word, and by song, testimony, and prayer. Thus the social closes, and the Saviour, Who makes Christian fellowship a possibility, has become more precious to each one.

NOT only is the recreation problem met by socials, but also by the picnics and outings which are made possible by the school.

The goodness of the Lord was shown in a marvelous way when D. B. I. was provided with a small tract of mountain property, which is about thirty miles west of the Campus. The property now bears the name "Institute Park." This secluded spot in the mountains, near the great Continental Divide, provides a splendid place for outings and picnics.

"The greatest blessings of my life came at D. B. I."—Elfrieda Timler '37



Student fun on an outing at Red Rocks Park

Our thoughts go back only a few weeks to our annual spring picnic. The students and workers who could, journeyed to Institute Park, where for a day we could be away from the rush of modern-day civilization. The day was perfect; an ideal day for playing in the great out-of-doors. The time was spent in playing games and climbing the gigantic rocks which stand out so majestically in that mountainous section. Oh, the wonders of God's creation! Do we find the hand of God in nature? Yes. How many times our minds have been turned to the Creator by the glorious splendor of the scenic creation. Yet we must remember that it is the creative hand of God that we find in nature, not the redemptive hand, which is seen only in the Word of God. However, to the student of the Word of God, the massive, towering mountains with all their splendor and grandeur speak of a mighty Creator. And when we read in Paul's Epistle to the Hebrews that the worlds were framed by the Word of God, it makes us realize anew the value of our salvation; for in creation there was only the speaking of words, but in redemption the blood of God's own Son was shed. Oh, the wonder and marvel of God's grace!

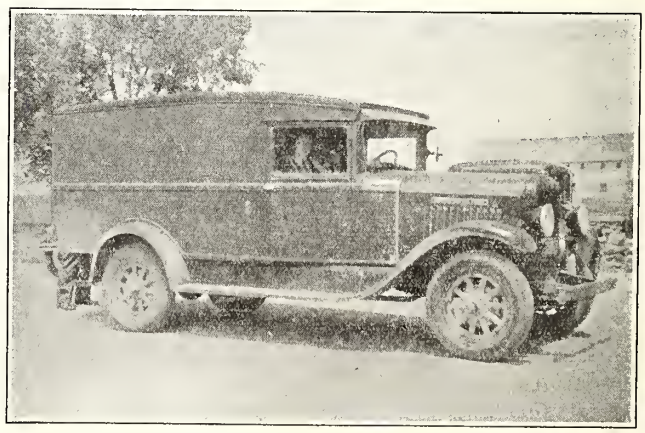
Truly we can say that a day of recreation at Institute Park for student and worker alike, is a day of refreshment for both soul and body. True, the body is oftentimes tired and perhaps aching from the strenuous exercise, yet the soul is rejoicing because it has caught a new glimpse of its Creator.

THE socials and picnics are only a part of the recreational life at D. B. I. For the everyday routine is recreation in itself. Some, perhaps, believe that a Bible school is a dull place. Not so, for if young people training for the service of the King haven't reasons to rejoice and enter into life whole-heartedly, then tell us, who has?

D. B. I. does not participate in athletic contests. However, when time affords, the young men play ball and pitch horseshoes. The exercise thus afforded is beneficial and is entered into with the same fine Christian spirit that dominates the school life. Perhaps the outstanding thing in connection with our Campus fun is the fact of Christian fellowship. Oh, what a joy and privilege it is to mingle with young men who are clean in speech and habits. This is the thing that makes D. B. I. recreation what it is.

Does D. B. I. meet the recreation problem? It is my firm conviction that it does. We all know the character of the recreation offered by the world. It is fascinating, it glitters with the jewels of sin, and the gullible masses fall for its enchantment. But few realize the depths of its sting; few realize the sorrow and grief that follow it; few realize the multitude of ruined and blighted lives which come in its wake. Only eternity will reveal the heart-breaking results. When we see these facts, we can appreciate Christian recreation.

Some may feel that the young men and women at D. B. I. are giving up something. No, friend. It isn't giving up—it's gaining. It isn't doing without—it's doing with Christ. So it is with a heart full of gratitude that I thank God for the splendid way in which D. B. I. is meeting the recreation problem.



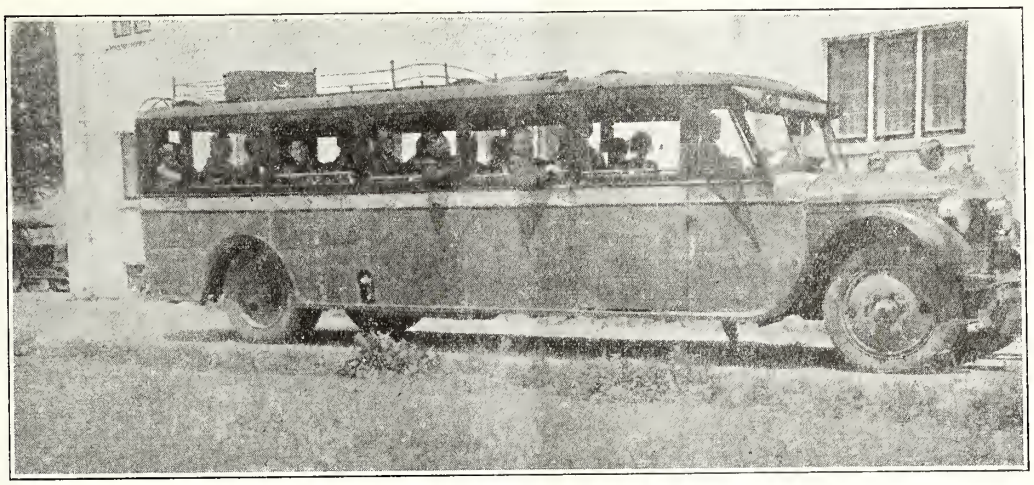
D. B. I. mail car leaving for the city

"Every day is a revival at D. B. I."—Kenneth Johnson '37

WINNING THE LOST TO CHRIST

MISSIONS, STREET MEETINGS, ETC.

by JOE EDWARDS



Students leaving for street and shop meetings

The fruit of the righteous is a tree of life, and he that winneth souls is wise (Prov. 11:30).

MOST people expect to find a fervent soul-winning spirit at a Bible Institute. I do. And I have not been disappointed at D. B. I.

Soul-winning is the great aim. With Communism and Modernism on one hand, and with worldiness of the present hour on the other; with a knowledge that 183,000 souls pass into eternity every minute, what else can our aim be?

To carry out its aim, D. B. I. has six growing, thriving

MISSIONS.

The Burlington Mission, located on the edge of Denver, draws many people of that vicinity into a Sunday-school whose aim is "lives for Christ." There they are taught the love of God and are encouraged to reach other souls for Christ. These people are gathered back in the evenings for an enthusiastic Young People's service. No dead crowd is found there.

The purpose of the Young People's service is to reach other young people for Christ. Recently in the services, Rev. H. A. Sprague gave the invitation and evening service, following one of these Young People's six boys literally bounded out of their seats and down the aisle to say "yes" to Jesus. What a triumph! Six boys safe for eternity!

That mission reports still others won to Christ.

The Colorado State Home for Dependent Children is another place where D. B. I. has the privilege of a Sunday-school—a soul-winning station for children! There are over three hundred boys and girls in that Home—boys and girls without the Lord Jesus.

The State Home group is an ever changing group. Some are coming in, some are going out all of the time. That makes for a very large group.

Every boy and girl in that home attends Sunday-school—that is part of the Sunday program. A great many boys and girls have been won to Christ through this Sunday-school.

I wish you could hear this group sing! They sing "Jesus Is Mighty to Save" with a fervor that would make a Modernist wish that he were back in the Fundamentalist's camp.

The Campus! Every student loves that word, loves what it means, loves what it stands for! At the Campus, student becomes teacher on Sunday. And the big bus gathers the children in from the surrounding neighborhood that they may learn of Christ.

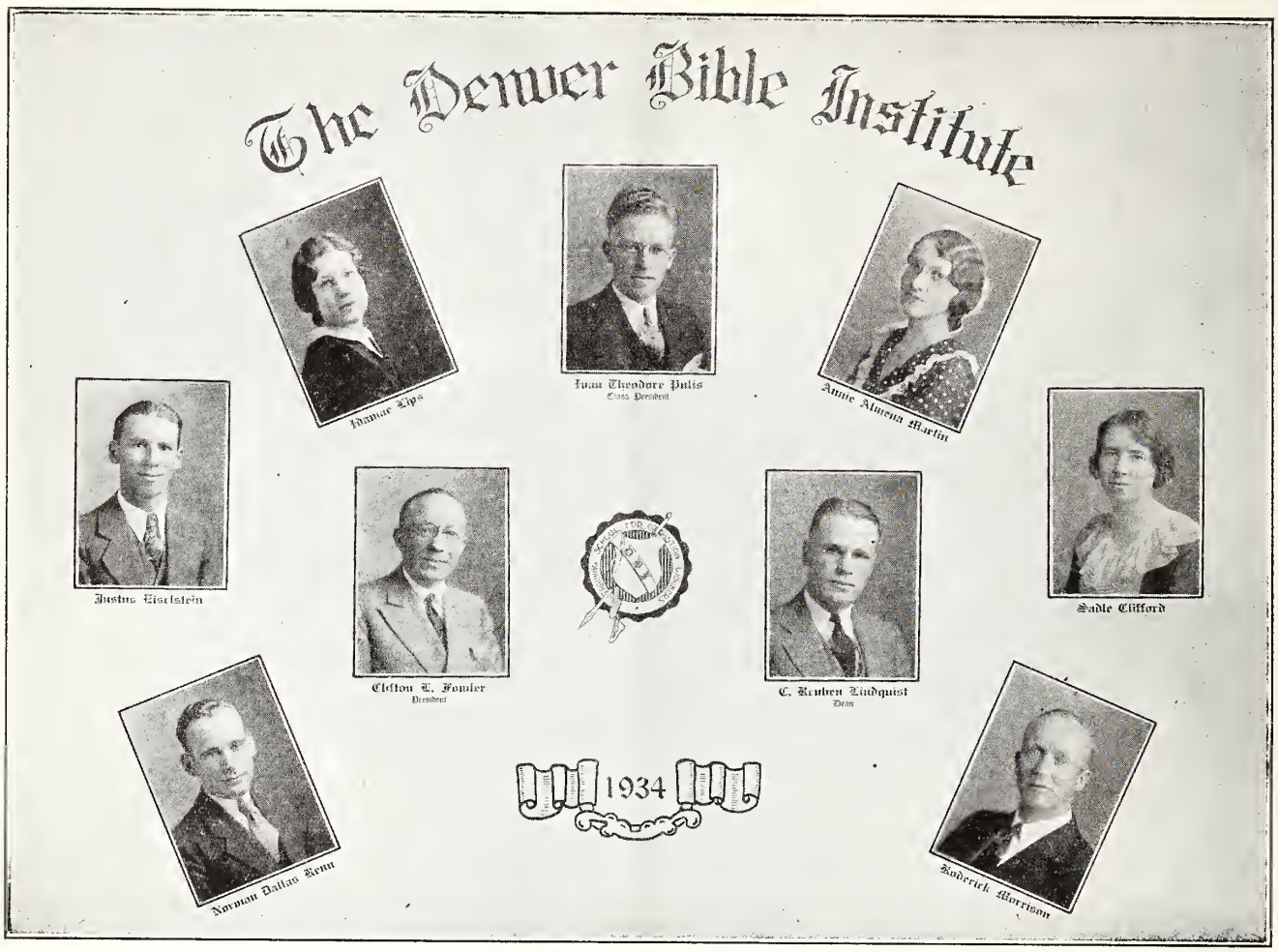
A Church service has been added to the program and Mr. Seger is an enthusiastic preacher. His messages never lack for evangelistic fervor.

The Campus! A soul-winning training school during the week, and a soul-winning station on Sunday.

Superior and Eldorado Springs, the two outlying

(Continued on p. 224)

"My life has been transformed"—Freda Cassens '37



The Class of '34

"*THAT* in all things He might have the pre-eminence." It is the earnest prayer and desire of each member of the class that this the class motto might find full expression in their lives first, and then, that it might be the dominating characteristic of their service for their Lord and Saviour Jesus Christ.

The Class of '34 represents three foreign countries and four states of the Union; and as the class leaves their place of training, they will be carrying the "good news" to many needy localities.

Perhaps a short statement about each member of the class would be of interest.

Ivan Pulis comes from the state of Montana. Mr. Pulis will be engaged in evangelistic and gospel team work this summer. He testifies that God has called him to the evangelistic field for his life work.

Annie Martin comes from Charlotte, Michigan. Miss Martin testifies that God has called her to a life of service at dear old D. B. I. Upon graduation she will enter into the service to which God has called her.

Idamae Lips comes from the neighboring state of Nebraska. Miss Lips believes that God has called her to work among children. She will be working in Rev. Tulga's church in North Platte, Nebraska, this summer.

Roderick Morrison, the jolly Scot from Glasgow, Scotland, will be engaged in home mission work in and near Denver this summer. Mr. Morrison will be working in a needy field.

Sadie Clifford, a Canadian, comes to us from Bronte, Ontario, Canada. Miss Clifford will be with the Toronto Jewish Mission again this summer. She has been engaged in Jewish work under this mission for the past three summers.

Norman Renn is from Plainfield, Indiana. Mr. Renn, immediately after the wedding bells have sounded their last joyful tone, will leave, with his bride, for Sante Fe, New Mexico, where he will fill the pastorate of Rev. F. N. Pack at Faith Chapel during Mr. Pack's absence through the summer months.

Justus Eiselstein was born in Germany. Justus evidently likes ocean voyages, for he expects to be a foreign misionary. However, Mr. Eiselstein will be doing home missionary work in California this summer.

May God richly bless these young people who are stepping out by faith in an hour of appalling spiritual darkness.

"The dispensational truth at D. B. I. is a soul establisher"—Annie Martin '34

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

"That's a Great Offer!"

ONE of the D. B. I. students came into the office and with unaffected fervor declared, "That is a great offer."

Yes, it is indeed a great offer. It gives both the old student and the newly accepted student the opportunity to secure a scholarship covering his tuition and entrance fee to D. B. I. for the season of 1934-35. The offer is a year's scholarship for 75 penny-a-day signed and paid pledges. This must be accomplished before October 3, the opening day of school. Groups of 25 signed pledges are credited at the rate of $25.00 each. Groups of pledges which are less than 25 are not credited under this offer.

What a blessed chance for a consecrated young man or woman with faith and energy to begin today to get the *three* blocks of 25 pledges. By this means he opens the door to his own Christain training, and will also be instrumental in bringing great blessing to D. B. I.

It is indeed a great offer.

—o—

It Works Two Ways

THIS plan works two ways. It gives to the needy student a fine opportunity to earn his scholarship, but while he is doing that, he is also helping his school. This should mean much to the Christian friends everywhere to whom he appeals for help. When they sign the *Penny-a-day* pledge they are accomplishing two things. They are helping the eager and earnest Christian young man or woman, who has presented the cause, to get his training for Christian service; and they have also been instrumental in aiding D. B. I. in an hour of unprecedented need.

This makes cooperation doubly worth while and desirable.

—o—

New Students

THE question is being frequently and eagerly asked, "May new students take advantage of this splendid opportunity to earn a scholarship?" The answer is yes—with this proviso. They must have made formal application for studentship and must have been accepted by the school. When this condition has been met then is the time to *"go forward to victory."*

—o—

Get in Touch

IN ORDER to get furthur information concerning this offer, earnest young men and women planning to enter D. B. I. this fall should get in touch with Dean Lindquist at once. He will be glad to answer your

EARN A SCHOLARSHIP

AT D. B. I.

BY SECURING 75 PAID UP

PENNY-A-DAY PLEDGES

BY

OCTOBER 3, 1934

"I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME"

questions, take care of your applications, look up your references, and help you get started on securing pledges.

Lay hold on God in prayer, seize time by the forelock and get under way today.

—o—

Looking unto Him

THERE is one, and only one, way to get the iron of determination into your heart. That one way is: *find the will of God*, and then walk in it whether circumstances, or weather, or friends fall into line or not.

Get alone with God at once, find out His will for your place of training. If He is sending you to this "school of the prophets" in the foothills of the Rockies, then say to Him an iron clad "yes" that shall be unbreakable, and go forward.

Write Dean Lindquist today!

—o—

Those Already Enrolled

A GOODLY number of students have already signed up the agreement stating that they purpose to secure units of 25 *Penny-a-day* pledges. The enthusiasm with which the young people are entering into this plan is a harbinger of the success we believe God has in store for us.

This is the contest requirement: "I desire to enroll in the *Penny-a-Day* Campaign. It is understood that for every group of twenty-five pledges paid up by October the first, I am to receive $25.00 credit toward the expenses of the school term 1934-35. It is further understood that if I do not succeed in securing the full number of twenty-five pledges, there is no credit toward my obligations to the school. I understand that no pledges secured by me are transferable to any other person." Signed: By forty-six students of the Denver Bible Institute. They are going out with fervor and energy. And they will come out on top, we know, for they have a big incentive for their activity. Let your motto, dear reader, be—*Help the school and help a student.* Take out a pledge *today!*

Here are the signers to date, June 5, 1934

1. Emalou Anderson, North Platte, Nebraska
2. Fay Andrews, Tulsa, Oklahoma
3. Louis Arkema, Grand Rapids, Michigan
4. George Aurand, Three Rivers, Michigan
5. Ervin Basler, Lowell, Michigan
6. Gertrude Berger, Denver, Colorado
7. Virginia Boone, Holland, Michigan
8. George Brown, Elkhart, Indiana
9. Terrell Butler, Denver, Colorado
10. Freda Cassens, Haigler, Nebraska
11. Lois Clark, Fostoria, Ohio
12. Henry Dahl, Kiowa, Colorado
13. Elmer Earhart, Grand Rapids, Michigan
14. Mamie Fondaw (not yet a student), Golden, Colo.
15. Harlan Gautschi, Hayes Center, Nebraska
16. Bessie Gozzard, Detroit, Michigan
17. Edwin L. Hartley, Chicago, Illinois
18. Charles Holgate, Bozeman, Montana
19. June Holgate, Bozeman, Montana
20. Duane Jacobs, Three Rivers, Michigan
21. Albert Jansen, Paxton, Nebraska
22. Charles Johnson, Yuma, Colorado
23. Kenneth Johnson, Landeau, South Dakota
24. Kenneth Jones, Tulsa, Oklahoma
25. Glen Lindquist, Denver, Colorado
26. Mildred Long, Tulsa, Oklahoma
27. Lorean Love, Crede, Colorado
28. Anna Marie Marsh, Bergland, Michigan
29. Earl Meliza, La Harpe, Kansas
30. Marguerite Meyer, Pekin, Illinois
31. Vivian Mills, Elkhart, Indiana
32. Ralph Morningstar, Elkhart, Indiana
33. Ray Olander, Denver, Colorado
34. Ivan Olsen, Bergland, Michigan
35. Leonard Parcel, Wellfleet, Nebraska
36. Valerie Pattee, Grand Rapids, Michigan
37. Wayne Robertson, Fostoria, Ohio
38. Clyde Shaffstall, Oakland, California
39. William Swihart, Three Rivers, Michigan
40. Elfrieda Timler, Racine, Wisconsin
41. Hilda Visser, Denver, Colorado
42. Mildred Whaley, Tulsa, Oklahoma
43. Paul Whaley, Tulsa, Oklahoma
44. Hazel Leigh Whitney, Tulsa, Oklahoma
45. Ruth Wood, Haigler, Nebraska
46. Alice Wood, Haigler, Nebraska

—o—

A Student Testimony Meeting

THIS number of *"Grace and Truth"* contains a student testimony meeting. The testimonies will be found at the bottom of the pages; ringing testimonies; thrilling testimonies; testimonies which come surging up out of hearts that are yielded to our Lord and Saviour Jesus Christ; testimonies that are freighted with love, and enthusiasm, for dear old D. B. I. testimonies which reflect the beautiful spirit of our student body; testimonies which come from young men and young women whose lives are being molded, whose vision is being fixed on Jesus, and who are being inspired with the spirit-given burden for the souls of men.

Be sure to go through the whole testimony meeting. Don't miss one of the testimonies. Your heart will be blessed and you'll get positively hungry to come to D. B. I., *the* Bible training center of the West.

A GOLDEN OPPORTUNITY

TO GET A D. B. I. SCHOLARSHIP

WE ARE OFFERING A ONE YEAR SCHOLARSHIP (VALUED AT $75.00) FOR SEVENTY-FIVE PAID UP PENNY-A-DAY PLEDGES.

THIS SCHOLARSHIP COVERS TUITION ($50.00) FOR ONE YEAR, AND ALSO THE REQUIRED ENTRANCE FEE OF $25.00.

READ THE PENNY-A-DAY PAGES FOR FULL PARTICULARS, AND START GETTING THE PLEDGES TODAY.

CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school"

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D. B. I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Signed.....

Unit No. .....

Address .....

.....

(Do not write here)

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same day (Jan. 1, 1934). Payments on pledges should be paid when possible, every thirty days. All Penny-a-day pledges are to pay the debt and should not be confused with the current expense. The current expense funds do not abate. Penny-a-day pledges should not be made at the expense of the current expense

THE STUDENT PAGE

by CHARLES BROWN *and* RALPH MORNINGSTAR

Further

LAST month was a start; this month is a little further; and next month—well, you see, we are going to have the five hundred pledges by July first, therefore we conclude, so far as these five hundred units are concerned, there won't be any next month. Sure we are going over the top! We have God's promises, and we are working hard and praying much. We believe that our optimism is justified and already plans are being formulated for a summer of campaigning for pledges. Every one of us students would like to be out this summer, but some of the soldiers must stay at the home base and guard the camp; there would be no use in getting pledges if no one was preparing for next year, and there would be no use getting things prepared if no one went out to get the Penny-a-day pledges. We are dependent as a group, upon each other; above all dependent upon the Lord Who we know will touch the hearts of His children to give to a school that is fundamental and wonderfully different.

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Special Plans

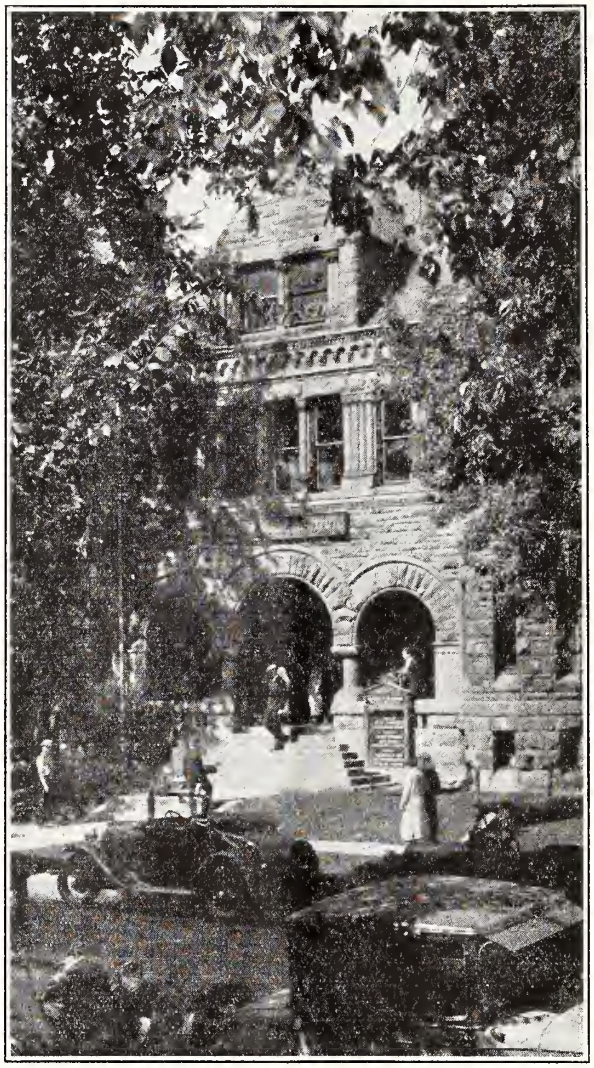
BESIDES the fact that every student has been appointed a committee of one, and that there is a central committee of nineteen headed by Charles Brown and Ralph Morningstar, there will be two groups that have special plans for the summer, which makes for special opportunity to be campaigners for pledges.

Leaving shortly after school is out, June 8, will be two earnest Christian young men, both likable and full of enthusiasm. They are planning a definite work this summer of preaching the Word and a large amount of colportage work in and about the upper peninsula of Michigan. This will be their main objective, but they will not forget to boost for dear old D. B. I., for they are after Penny-a-day pledges and we are confident they will get them. The two young men are: James Ruf, '36, and Ivan Olsen, '36.

Another group, five in all, a speaker and a quartet, will be making even a larger tour later in the summer. We know that they will have a faithful ministry, for the student quartet has been mightily blessed of God in their meetings during the past year. They are: Ivan Pulis (President of the Senior class), '34, Glen Lindquist, '35, Paul Whaley, '36, and Wayne Robertson, '37. The speaker who is going with them is Charles Holgate (President of the Young People's Society of the Church of the Open Bible), '35.

All we can say is, "Go to it boys, we are behind you 100 percent." We will remember them in our prayers and may God bless them with loads of paid up pledges.

Denver to Elkhart, Indiana via Tulsa, Oklahoma, will provide opportunity for a group of six to witness for Christ and to let others know of the great need existing at D. B. I. and how they can help remedy it. The group, consisting of Paul Whaley, '36, Ralph Morningstar, '36, Edgar Shelters, '37, George Brown, '38, Mildred Whaley, '37, and Vivian Mills, '37, are planning on holding meetings in Tulsa, the home of Paul and Mildred Whaley.



2047 Glenarm Place, Downtown Headquarters

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Pep Meeting

IN THE last chapel of this school year a short meeting was held by the Student Body in charge of President Henry Dahl. Last instructions and appeal for faithfulness and loyalty to Him and dear old D. B. I. were given. We are anticipating one of the best and greatest summers for D. B. I. that ever one would think of.

KEEP ON PRAYING!

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Radio

WORD comes through George Brown, '38, that the Rev. Luttrell, pastor of the Elkhart Gospel Tabernacle, Elkhart, Indiana, broadcasting over WTRC, has been giving the Penny-a-day campaign some free advertising and is planning a D. B. I. day at the Tabernacle June 15. Many thanks! We like boosters like this and we are praying for more. Won't you be one by broadcasting the best way that you can?

"D. B. I. rightly divides the Word of Truth"—C. Harlan Gautschi '38

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Rev. Ernest Fowler, '33, a year of medical work at National Bible Institute of New York completed, is waiting for funds so he can go to South America under the Inland South America Missionary Union. Mr. Fowler spread the good news of his D. B. I. training when he went back to his home in Montana in 1930. Result, directly and indirectly: Ivan Pulis, Wilsall, Montana, Class of '34; Charles Holgate, Bozeman, Montana, Class of '35; June Holgate, sister of Charles, Class of '35, Kenneth Johnson, Landeau, So. Dak., Class of '37; Maude Cooper (Mrs. N. D. Renn), Brampton, N. Dak., Class of '36; Bob Ellison, Bozeman, Mont., a student last year. He started a chain that may reach around the world.

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Miss Georgiena Mott and Mr. Harvey Hammond, Detroit, Mich., were married in the chapel of Chapman Hall, D. B. I. Campus, Wednesday morning, June 6, at nine o'clock, President Clifton L. Fowler officiating. Faculty, students, and a few friends from outside the school were invited to the ceremony. Mr. and Mrs. Hammond have taken two years of the course at D. B. I. They go to South America as soon as the Lord opens the way. Bessie Gozzard, '37, Detroit, is grateful to them for their testimony to her, for it brought her to D. B. I.

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Miss Maude Cooper and Mr. Norman Renn were married by the father of the groom, Rev. Dallas F. Renn, assisted by President Clifton L. Fowler, in the parlor of Brookes Hall, D. B. I. Campus, Wednesday, June 6, at four o'clock in the afternoon. Mrs. Renn, a former Moody student, has taken two years of the course at D. B. I. Mr. Renn is a graduate of the class of '34. Mr. Renn has taken a supply pastorate in Rev. Pack's church at Santa Fe, New Mexico.

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James Ruf, '36, Chicago, Illinois, and Ivan Olsen, '36, Bergland, Michigan, are planning a busy summer of extensive colportage work in northern Wisconsin and the upper peninsula of Michigan. Ivan Olsen came to D. B. I. as the direct result of another student's testimony to him, and Anna Marie Marsh '37, came as a result of Ivan's testimony.

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Rev. Pat Clifford, '33, pastor at Smith Falls, Ontario, Canada, is using the humor, the aggressiveness, and the stick-to-it-till-you-win spirit that he showed here at D. B. I. to attract souls, win them for Christ, and build up a growing work. His first major piece of Christian work was done in the first year of his Christian life, when he let the Lord sufficiently change him while in training at D. B. I. to make his sister Sadie say, "If the Lord can do that for you through the training of D. B. I., then I want D. B. I. training too." And the result is that Sadie Clifford is in the graduating class of '34



The D. B. I. Orchestra

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Rev. Henry Jansen, '33, and his Swiss wife (Maria Marki, former D. B. I. student), visiting relatives at Premont, Texas, busy in personal work, seeking an opening in Kentucky for a time, are still waiting for developments so they can get out of this country for Christian work in Europe. Mr. Jansen, like Mr. Clifford, believes in starting Christian work at home. Result—three brothers, a sister-in-law, and a cousin have taken work at D. B. I. One brother, Albert, graduates in '35.

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Mary Takamine, '33, is doing Christian work in Denver. She is not surpassed by Mr. Jansen and Mr. Clifford in the matter of starting Christian work at home, however, for Mary's sister Marian is now a D. B. I. student. The two sisters, Japanese, consecrated to the Lord, are planning to go back to the homeland of their parents for missionary work.

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Dean and Mrs. Lindquist were happily surprised by the students, faculty, and Board of Directors on Tuesday, June 5, when there was a special evening of enjoyment and fellowship in honor of Mr. Lindquist who is just ending his first year in the office of Dean of the Denver Bible Institute. Congratulations and a hearty approval of his

(Continued on p. 219)

STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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IN THE D. B. I. number of "Grace and Truth" we present only one Bible study article, the Editor's Exposition of Romans. Let this study, revealing the rich responsiveness of the apostle Paul to the things of Christ, stir your very soul until you, too, find the life of service to Christ to be irresistable. —*H. J. Johnson*

ROMANS, the ninth chapter, the first five verses, says,

> I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
>
> That I have great heaviness and continual sorrow in my heart.
>
> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.
>
> Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises;
>
> Whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed forever.

It is Philip Shaff who declares that when we come to this portion of the Romans letter, we are entering that which is in many respects the most difficult section of the whole epistle. But be that as it may, it is certainly one of the most widely discussed sections of the book of Romans, and one of the most intriguing.

The three opening verses give us a glimpse of the self-forgetfulness and self-effacement of the Apostle, for in them we see his yearning desire to let the Person of Christ find a larger expression in his own life and its rightful place in the faith of Israel. As Paul declares what God has put in his heart, knowing the incredulity with which he is sure to meet, he prefaces his announcement by an affirmation of his integrity.

> I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost (Rom. 9:1).

His language means very much the same as the expression which we hear today, "Before God I speak the truth." It is not an oath, but a solemn declaration that the one speaking is conscious of his uttering his words in the presence of Him before Whom all things are naked and open. In verses two and three, the Apostle tells us what he declares to be the truth in Christ, which is not a lie, and concerning which his conscience is bearing witness in the Holy Spirit:

> That I have great heaviness and continual sorrow in my heart.
>
> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

Notice, he does not say that he has actually made this terrible wish, but rather he does say that the agonizing sorrow of his heart because Israel does not believe is enough to make him wish he were accursed from Christ for their sakes. His words are correctly translated:

> I could wish myself accursed from Christ.

His words imply he never made the wish, and there is a reason for his not making it, for he has just taught, five verses back,

> That neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
>
> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Paul believed in the eternal security of the believer and taught it boldly and fearlessly and constantly, even though he did encounter some cavilers who dubbed his teaching "dangerous." The reason the apostle Paul had not wished himself accursed was, having been saved there was no possibility of losing his salvation. To have wished himself accursed from Christ would have been futile. His wish would have been impossible of accomplishment, unless our immutable God, Who declares that one who believes on Jesus Christ shall never perish, should change His mind. This He will not do, for we are told in John 10:35 that, "The Scripture cannot be broken." Thus we see that Paul was saying in effect, "My grief over Israel's unbelief is so great that if it would do any good I could even wish myself accursed from Christ." His purpose was to show the Jews how great was his heart's devotion to them, and by that revelation of his love, to disarm their criticisms, for the Jews were very antagonistic to Paul, regarding him a traitor.

Paul's willingness to be accursed from Christ if only that could bring Israel to Christ was a beautiful adumbration of the substitutionary work of our Lord Jesus Christ upon the cross and is a delineation of the spirit of magnaminity and tender love which God desires to produce in the soul of every Christian. What a striking portrayal of unselfishness!

"It was a blessed day for me when I came to D. B. I."—Lorean Love '35

> I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

What a blessing it would be to the cause of Christ if other believers would learn more of this spirit of self-abasement and self-renunciation! Paul had caught a vision of the needs of men. He knew the horrors of hell and the bliss awaiting believers in the heavenly realm. And in the throbbing longing of his soul for the salvation of the lost, the impassioned cry leaped from his lips,

> I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

Having mentioned his brethren according to the flesh, Paul swings into a sevenfold description of Israel, each point of which is distinctive, showing Israel to be a nation blessed by God in a manner to give her a position dissimilar to that held by any other nation, being unique in the history of the world. Israel remains to the present hour the novelty of the nations, unlike any other nation the world has ever seen.

Since the Scripture says plainly that He hath dealt so with no other nation, we need not anticipate that the immutable God will shift gears and change His policy at so late a date. Israel shall retain her distinctive place among the nations until the end. There is one place, however, where Israel and the other nations are alike, every Jew and every Gentile is utterly depraved and stands in need of the salvation provided by the shedding of the blood of Christ on Calvary. The one point on which the Israelite is like other men is individualistic —the spiritual needs of his soul, his problems and struggles are the same as are the Gentile's. In this respect there is no difference between them. The seven points in which Israel is different from the Gentiles are all national and do not involve the salvation of the individual soul. The passage in which Paul lists these seven points is Romans 9:4-5:

> Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises;
>
> Whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever.

THE first unique national characteristic of Israel named by Paul is the "adoption."

> To whom pertaineth the adoption.

We have clearly seen in a previous study that the word "adoption" as used in Scripture means "being placed as a son."

We have learned from Paul that for the individual believer, adoption is future. In Romans 8:23, he says,

> And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Since the believers are waiting for the "adoption" it is not something that they now have, but something that they shall get at some future time. And what it is, is stated in the next words, "to wit, the redemption of our body." The adoption is the redemption of the body. The redemption of the body is the resurrection, and the resurrection shall occur when Chirst comes back. So we see that the "adoption" or the "son-placing," so yearned for by every believer in Christ, will occur when the second coming takes place, and when our bodies shall be raised from the dead in the likeness of Him "Who loved us and gave Himself for us." This is the wondrous son-placing which is to prepare us for the Kingdom, which is the personal reign of Christ upon the earth.

But in this passage, which is nationalistic rather than individualistic, Paul says that the adoption pertains to Israel. In other words Israel is the nation which God is going to "son-place." That God regards the nation Israel as His son, we find in the Old Testament. It appears in God's word to Pharaoh in Exodus 4:22-23:

> And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn:
>
> And I say unto thee, Let My son go, that he may serve Me.

In other words, God says "Israel, My nation, is My son, but the son is not yet serving Me." The son is not yet placed as a son, not yet "adopted." Nor is Israel son-placed at the present time, for that nation has stubbornly refused the Kingdom, and consequently postponed the adoption which pertaineth to her.

The believer is the individual soul who is already a son and is waiting for the adoption. The nation Israel is the nation who is already the son nation and waiting for the adoption.

The individual believer and Israel will be son-placed when Christ comes again.

The individual believer will be son-placed at the rapture.

The nation Israel will be son-placed at the revelation.

And so Paul shows that the adoption pertaineth to Israel, but she does not yet possess it. It pertaineth to Israel, but it will be manifested in the coming Kingdom of our Lord and Saviour Jesus Christ.

THE second unique point in Paul's description of Israel is:

> To whom pertaineth . . . . the glory.

That is the Shekinah glory which dwelt in the tabernacle and in the temple of ancient Israel. The Shekinah glory signified the visible presence of God in the midst of His people. It is a well known fact that in the very early days of her history, Israel had that Shekinah glory in her presence, in her midst, but her

(Continued on p. 221)

"Life has become more worthwhile since I came to D. B. I."—Alice Wood '37

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON *and* MISS ANNA BENTHIEN

INNOCENCE PUNISHED

"GEORGE, I don't see why, when we are such good friends, that you won't do this one thing I wan't you to," said William Brady to his best friend, George, while they were waiting for the school bell to ring.

"Aw, let's stop talking about it, Will. I don't see why a boy like you who likes to fish and hike and play ball wants to go to Sunday-school. That's all right for girls, but I am not going. Let's run a race to that big tree," said George, and off the two young boys went. They were evenly matched, but today William reached the goal first. Just then the bell rang and the boys raced for the door. George, in his hurry, stubbed his sore toe on the door step, and oh, how it hurt. This made him angry and he thought he would take his spite out on the coal bucket which happened to be in his way, so he gave it a furious kick which sent the coal clattering all over the floor.

The teacher, writing on the board, upon hearing the noise, turned just in time to see William pick up the coal bucket. His face was red for shame of George's childish trick, so naturally the teacher, Miss Murry, thought William was the guilty one. "William is not accustomed to cause trouble in school," thought Miss Murry, "but, he is always running around with George, and is perhaps becoming like him."

George's misdemeanors lately had become so numerous that he had been told that if he did one more wrong thing, he would have to leave school. Somehow Miss Murry didn't want to expel George, for she liked him and he was a good student, but she could not let him go on the way he had been doing. So she was glad that this time it was William.

"William Brady, come here," said Miss Murry in a stern voice.

William came.

"I am sorry, William, that this is necessary," said Miss Murry as she reached for the much-used stick.

William answered not a word, but took the punishment which George should have had, while George hung his head in shame.

The day passed, and the children went home.

"Oh William, hurry up—I have something to show you—hurry! You come too George," called Bobby, who was swinging back and forth on the gate.

Soon the boys had reached the gate, but they did not wait to see what Bobby had to show them. They went immediately to the kitchen where William's mother was making pies.

As she heard the two boys coming, she gladly called out, "Come here, Willaim and Bobby, mother has made small pies for you. Are you hungry? Oh, here is George too. That's fine. Are you hungry, George?"

"Mrs. Brady, I couldn't eat a bite until I tell you something. You know how mean I have been in school, and you know, I guess, that I was going to get 'canned' if I did another thing that was wrong."

"Yes, George, and I hope you haven't done anything," said Mrs. Brady as she took another juicy pie out of the oven.

"But I did, today. Wiliam beat me in a race, and then I stubbed my sore toe and I got mad. The coal bucket was standing in my way and I kicked it over. Will was coming in at the same time and the teacher saw him pick the bucket up and supposed he had done it and—and—"

"Yes, George, go on," said Mrs. Brady, for she was beginning to understand.

"Well, William got whipped and he didn't squeal on me, Mrs. Brady—but oh, I was so ashamed. Think of it, he thought enough of me to take my punishment when he didn't deserve it at all. He sure saved me from being expelled. Mrs. Brady, I am going to Sunday-school with William next Sunday and every Sunday."

Tears of joy came to Mrs. Brady's eyes as she realized what her son had done.

"Sit down, George. I want to tell you boys a story. Come here, Bobby, and you listen too."

So Mrs. Brady began, with her little group close around her.

"A long time ago there was One who came from a beautiful far-away place—a place so beautiful that I can't describe it. He came to earth because He loved the people that lived down here. He came to save them, for they were sinners. They were bad and didn't love the things that were good and right. He was perfect and had never sinned. This One loved everyone and saw that because all the people were such sinners they could not save themselves. And He loved them so much that He didn't want them to be lost. So He gave His own life to save them. He let these very men for whom He was going to suffer nail Him to a big wooden cross. They drove sharp nails through His hands and feet. They put a crown of thorns upon His head, pressing it in so that the thorns pierced His brow. There He hung upon the cross and there He was punished for all the sins of all the people in the whole world. William, every lie you have ever told, every wrong thing you have done, George, was placed upon this sinless One. The nails hurt and tore His flesh. The agony of death was terrible, but our sins made Him suffer most of all. There He died for you and for me. He suffered for every sin we have committed and every sin we ever will commit. He was punished for us—such love as He had. Bobby, do you know who this One was?"

"Jesus," said Bobby, with his big brown eyes full of tears.

"Yes, boys, it was Jesus, God's Son, and we are saved by believing in Him. He died for sinners. George, are you a sinner?" asked Mrs. Brady.

"My Saviour is more real to me since coming to D. B. I."—Dorothy Edwards '36

"Yes, I am," said a very weak voice.

"And do you need a Saviour, George?"

"Yes, Mrs. Brady. Do you suppose He would save me?" asked George, with a new light in his face.

"Yes, George, He died for you, loves you, and wants to save you. George, will you take Jesus as your Saviour?" said Mrs. Brady as she lovingly took his two hands in her own.

Silence followed for a few minutes. Then with a sob, George said, "Yes, Mrs. Brady. I will. I do."

"Boys, let's all kneel down and thank the Lord that George has today accepted the Lord Jesus Christ as his Saviour," said Mrs. Brady as she got to her knees.

Each boy knelt by his chair and bowed his head in his hands.

"William, will you lead us first?" asked the mother as her heart went up in silent thanksgiving to the Lord.

"Dear Lord Jesus," began William's childish voice, "I am so thankful that You died for us, and that You love us, and that today George has believed in You. I am glad he is coming to Sunday-school too, and—and—Lord I pray for George's mother that she might be more like my mother. In Jesus Name. Amen."

"Now, Bobby, will you pray?" suggested his mother.

"Dear Jesus, we thank Thee for George and that he now loves You and—I thank You for my mother and daddy. In Jesus' Name. Amen."

Mrs. Brady hesitated, not knowing if she should ask George to pray or not, but finally she said, "George, will you also pray?"

"Dear Jesus," began George without a moment's hesitation, "I do thank You for dying for me. I have been a bad boy, but I want to be good and I am going to Sunday-school to learn more how to be like William. Amen."

"Amen," came a faint voice from the open kitchen door. Upon looking up, all were surprised to see a woman standing there. Mrs. Brady rose to greet the stranger, but before she could do so George made a rush. Throwing his arms about the woman who stood there, he cried, "Mother, Mrs. Brady has been telling us a beautiful story about—"

"Yes, son, I heard it all." Going forward toward Mrs. Brady, George's mother held out both her hands. There were tears in her eyes. "Mrs. Brady, I can surely thank the Lord for this day and for you. Long ago I was a Christian, but I have drifted far away. Today, as I heard you tell the old story so simply, I again gave my heart to the Lord. I am oh, so happy that George today accepted Jesus, but I wish I had been the mother I should have been so I could have led him to the Lord."

"Mother," said George, "Will you go to Sunday-school with me?"

"Yes, George," said his mother as they started for home.

"Mother," said Bobby, as he watched the mother and son start down the walk, "It sure is fun."

"What's fun, Bobby?" asked Mrs. Brady.

"Oh, it's fun just to have William for a brother," said Bobby, his big brown eyes full of admiration for his brother.

"We sure can be thankful that God is so good to us," added William.

—H. N. J.

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BIBLE PROOF CONTEST

It was midnight and the rain was pattering so loudly on the roof that the knock at the door was but faintly heard. Slipping on a big warm bath robe and bed room slippers, the young preacher made his way in the dark to the door. Upon opening it he was startled to see a small child with her wet dress clinging closely to her body.

"What can I do for you?" said the young preacher, leading her in out of the rain.

"Please, sir, mother is dying and she told me to run fast for you. Please come now."

"Just one moment and I will be ready."

Going with the child he found the mother indeed dying, but death had waited for her to get her soul's questions answered. She began rapidly.

"I was saved when I was a girl but have been lost since then. I have been so wicked and have lived such a terrible life. Tell me,

1. Does Jesus still love me?
2. How can I be saved over again?
3. Will He save anyone who has done the things I have?
4. If I had not called you before I did would I have been lost?
5. Have I committed the unpardonable sin?
6. If I do not die now, but go on living a sinful life, will the Lord stop striving with me?
7. Do you think I am predestined to be lost?
8. Do I need to be baptized before Jesus will take me to heaven?
9. If He spares me, how can I live a different life?
10. How can I get rewards before I die?

How would you have answered these questions, if you had been that young preacher?

To the one sending in the best answers with Scripture proof, we will give the book "From School to Castle." This book is a clean wholesome story which will be a blessing to the one who wins it.

The winner of the May Transpositions puzzle was Margaret Crothers of North Dakota.

S. M. C.

This month we are printing a complete list of all the verses which have been given for memorization since January 1. For any who have not joined our Scripture Memory Club, now is a good time to learn our motto—Psalm 119:11, and send in your name as a new member. Our membership is increasing. Every boy or girl between the ages of eight and sixteen who desires to win a ten dollar Scofield Bible be sure and join this month.

We are urging that every member write in and tell us how you are getting along. Are you learning the verses each week? Remember, next January is the examination for all the verses given this year.

Here is the list.

Ps. 119:105	I Cor. 10:13
Prov. 3:5-6	Eph. 2:8-9
Isa. 26:3	Phil. 4:13
Jer. 17:9	Col. 1:17
Matt. 1:21	II Tim. 2:15
John 1:1	Titus 3:5
John 3:16	I John 3:16
John 14:1-3	Rev. 22:12
Acts 16:31	

The new verses for June are:

Gen. 3:15	Rom. 8:28
Rom. 6:23	Eph. 4:32

THY Word have I hid in mine heart, that I might not sin against Thee
Psalm 119:11

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

NEW BIBLE EVIDENCES

Here is indeed a book to enlist one's enthusiasm. Sir Charles Marston, the author, was in this country some months ago, making special arrangement with the Revell Company to issue an American edition of this valuable book. He is not a second-hand worker or reporter, but is himself an expert archaeologist, financing and superintending excavations in Bible lands. He has also been connected with Professor John Garstang in a number of archaeological enterprises. It will be remembered that Dr. Garstang is the author of a recently published work of great value, namely, "The Foundations of Bible History." In that monumental work he establishes the historical integrity of the books of Joshua and Judges by his discoveries in exploring parts of the Holy Land. Sir Charles in his book does the same for the earlier and later books of the Bible. Besides his own first-hand discoveries, he has collected the testimonies of many other archaeologists, thus making his book a veritable thesaurus of Bible lore and verification. It is most heartening to the evangelical believer to note on what a firm basis the historicity of the Old Testament is founded by the scholarly investigators. One of the author's strongest chapters deals with the primitive religion of mankind, in which he produces evidence to show that man's earliest religion was monotheism. This scientific conclusion ought to cause many liberalistic and evolutionary books to be laid on the shelf as archaic. It is sincerely to be hoped that this treatise will be read by conservatives and liberals alike. It would be both unscientific and unethical to ignore it.

"NEW BIBLE EVIDENCES," by Sir Charles Marston, F. S. A. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price $2.00.

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IS THE BIBLE TRUE?

In a former day a great preacher was wont to say, "I like a man who believes what he believes in!" That is one reason why we like Dr. Atkinson's book. He is not one of the wavering kind. He stands firm and stalwart. There is nothing evasive, ambiguous, or two-faced in this sturdy volume. In his first chapter he shows why it is of paramount importance to know whether the Bible is true or not. It deals with matters of such vital importance; it reveals to us a God Who created, preserves, and redeems the world; belief in it and the God it reveals makes such a great difference in the lives of men—surely it matters greatly whether we can trust its teaching or not. "How Has the Bible Come to Us?" is a very scholarly and satisfactory chapter, showing that the original revelation has come down to us in its inspired integrity. Many of the so called "discrepancies of the Bible" are dealt with in a most effective way. The positions of the mutilating critics are shown to be ill advised. This surely is a book to foster faith and cancel doubt. May it find many readers in America as well as in other lands! It is a timely book. We are happy to say that it ran into the third edition in less than four months after publication.

"IS THE BIBLE TRUE?" by Basil F. C. Atkinson, M.A., Ph.D. Thynne and Company, Ltd., 28-30 Whitefriars Street, London, E. C. 4, England. Price 2s.10d. ($.68).

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JESUS, THE LIGHT OF THE WORLD

Just to sit down and read the story of Jesus as it is given in a harmony of the four Gospels—what a pleasure and inspiration it is! In that way one gets as full a picture as possible of the life and Person of Jesus, our Lord and Saviour. Dr. Kramer, in this delightful volume, has told what he aptly calls "The Story of Stories." It is the story of Jesus arranged in a consecutive and chronological narrative in the words of the King James' Version of the four Gospels, with explanatory chapter introductions. These explanations at the beginning of the chapters are very helpful in giving the historical background of the various events in Jesus' life and of His wonderful teaching. Dr. Kramer has not followed others in making this harmony, but has done much original work in weaving together the four Gospels. We advise our readers to get this book and to make use of it.

"JESUS, THE LIGHT OF THE WORLD," by Frederick F. Kramer, Ph.D., S.T.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. Price, $1.50.

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HOW CAN I FIND GOD?

"Do you really want to find God?" is the question raised in the prologue of this book, which is one of deep interest. For the most part, the author seems to be evangelical. He teaches, although in a somewhat round-about way, that the only way to find God in a real experience is through prayer, repentance, and faith in the Lord Jesus Christ. This fact comes out most clearly in the epilogue, in which Christ is set forth as "the Way, the Truth, and the Life." Men must not wait until they are better, but must come to Christ in humble faith just as they are. The author is trenchant in his dissection of the spiritual life, and rightly rebukes the coldness and formality of many church services, which seem to reveal so little real sense of the presence of God.

But valuable as the book is in many ways, we must, with a good deal of regret, register some objections, lest our readers get a wrong impression of it. First, we think the author is unnecessarily critical of the church and of Christian people, and rather tends to discourage people in their search for God. Second, we cannot recommend his citing and quoting approvingly such radical Modernists as E. T. Brewster and H. E. Fosdick (pp. 25, 26, 53), without saying a word about their many errors and their rationalistic treatment of the Bible. Third, there are statements (pp. 112, 113, 114, 123, 124) which seem to lean

(Continued on p. 224)

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR Questions by C. REUBEN LINDQUIST
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 6 **Sunday, August 5, 1934**

ELISHA HELPS THE NEEDY

Lesson Text: II Kings 4:1-44
Devotional Reading: Psalm 41:1-4

Golden Text:

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matthew 25:30).

We have in today's lesson a group of four most notable miracles. They are performed by Elisha, the successor of Elijah. As is the case with all miracles in the Scripture, they point directly to the marvel and the wonder of the Kingdom bliss and blessedness which is to come upon the earth when Jesus shall reign. We study today's lesson under four headings: (1) Elisha helps a widow (II Kings 4:1-7); (2) Elisha helps the Shunammite woman (II Kings 4:8-37); (3) Elisha helps the prophets of Gilgal (II Kings 4:38-41); and (4) Elisha helps a hundred hungry men (II Kings 4:42-44).

I. ELISHA HELPS A WIDOW

The widow was in most serious trouble. The creditors of her husband were about to come and seize her two sons in order that they might be bondmen. For this to occur meant that she would be plunged into terrible distress because her only support would be taken from her. She asks Elisha for help. He tells her to do the most amazing thing, but she does it unhesitatingly. He says, "Go, borrow vessels abroad of all thy neighbors, even empty vessels; borrow not a few" (II Kings 4:3). The language is quite strong. It means "get all you can." Deep vessels and shallow vessels, metal vessels and crockery vessels, but get all the vessels there are in the entire village. Borrow not a few. "And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full" (II Kings 4:4). When the prophet said to her, "Pour out," he was especially referring to the fact that she had a little bit of oil in a pot in the house. This oil constituted her entire possession. So in obedience to the prophet's command she sent her sons through the village to get every vessel available. Then taking the pot of oil she commenced to pour, and poured every vessel full. She called for another vessel, but there were no more vessels to be had. Every vessel in the village had been requisitioned. And then the oil stayed. Immediately she went to Elisha and told him what had happened and he told her what to do. "Sell the oil and pay your debts and then live thou and thy children on the rest." The immensity of the quantity is immediately made clear and plain. There was enough oil to pay all the debts which had been left by the widow's husband, and furthermore, after the debts were paid, there was enough money left from the sale of the oil for the widow and her sons to continue living upon. As the Signal Hill business man would say, "That woman struck a gusher."

The significance of this remarkable miracle is easily discernable. The significance of the symbol "vessel" in the Scripture is made plain by such passages as II Corinthians 4:7 where we are told, "We have this treasure in earthen vessels." The vessels symbolically represent the body. In I Peter 3:7 we are told that the wife is the weaker vessel. It does not refer to her soul nor to her mind. It refers to the body. The body of the woman is weaker than the body is of the man. In I Thessalonians 4:4 the believer is called upon to "possess his vessel in sanctification and honor." It is an appeal to control the body in sanctification and honor.

Oil in the Scripture sets forth the Holy Spirit. This is indicated in I Samuel 16:13 where we find the Bible meaning of oil suggested. "Then Samuel took the horn of oil, and anointed him in the midist of his brethren; and the Spirit of the Lord came upon David." Samuel anointed with oil. As he did so the Spirit of the Lord came. The Spirit of the Lord stands connected with the oil. It is significant that the Saviour says that the five foolish virgins took no oil. They had lamps, which stand for testimony, but there was no oil, no Holy Spirit in that testimony (Matt. 25:1-13). It is a remarkably beautiful symbolic way of saying that the five foolish virgins bore the testimony of the Antichrist.

This remarkable miracle, in which Elisha helped a widow, on its very surface points to a time when all the vessels shall be filled with oil. That is to say, when everybody shall be filled with the Holy Spirit. It is not difficult in the Scripture to learn when that time shall be. We are told about it in Joel 2:28, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh"; The word "flesh" is a direct reference to the body. "And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

This passage is not a prophecy of the dispensation in which we live, but the context clearly shows it is a prophecy of the coming hour of Kingdom blessedness when the Lord Jesus Christ shall have come back from heaven and shall have established His Kingdom upon the earth. The filling of the vessels with oil is a prophecy that there shall come

a day when everybody shall be filled with the Holy Spirit. God will pour out His Spirit upon all flesh.

II. ELISHA HELPS THE SHUNAMMITE WOMAN

Elisha helps the Shunammite woman with another miracle. In order that Elisha might have lodging she has had her husband place on the wall of their house a little chamber. She placed therein a bed and a table and a stool and a candlestick. And to this day when Christian people have a room in their home for the preacher, they call it the "prophet's chamber."

When the prophet Elisha sees the remarkably thoughtful provision which had been made for him by the Shunammite woman, he asks what favor he might bestow upon her. His servant Gehazi calls his attention to the fact that she is childless and that her husband is old. In response to the prophecy of Elisha shortly thereafter the woman conceives and bears a son. It is another miraculous birth like the birth of Isaac had been in the years gone by, and the birth of Jesus Christ was years later. When the son has grown up he suffers a sunstroke and dies. The woman calls for the man of God who comes and performs the miracle of raising the dead to life.

The significance of this miracle is similar to the significance of the previous miracle. The son, which is born by a miracle, dies, and is raised by a miracle, is a remarkably clear picture of Israel, God's chosen nation. It is most interesting to observe that in Exodus 4:22 God says, "Israel is My son, even My firstborn."

During this dispensation in which we live Israel is passing through the awful death of backsliding. But the Word of God is clear in teaching that Israel shall be restored. Thus we see the two miracles by their spiritual significance point to the same juncture in the dispensations. The first miracle points to the hour when the Spirit of God shall be poured out upon all flesh. That is the beginning of the Kingdom. And the second miracle points to the hour when Israel shall be raised from the death of backsliding—in other words be restored. And that also will occur at the beginning of the Kingdom.

III. ELISHA HELPS THE PROPHETS OF GILGAL

"And Elisha came again to Gilgal: and there was a dearth in the land"; that is to say, a famine, "and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets" (II Kings 4:38). Then one of the prophets went out into the field to gather some possible vegetation that might be seethed in the pottage. Because of the famine which prevailed in the land he could not find that which was eatable. He picked up a wild vine and brought it in with him. The vine was poisonous and they did not know it. The stew was poured out and the men began to eat and immediately they began to cry out, "O thou man of God, there is death in the pot!" and they could not eat of it. Then occurs the miracle. Elisha says, "Bring some meal." And he cast it into the pot. And the people ate of it and there was no harm done.

Every student of God's Word knows that the corn and the wheat and the meal that is used in the meal offering points to just one Character. That is none other than our Lord and Saviour Jesus Christ Himself. Food in the Scripture in the general sense stands for teaching. So here is a pot of food and it is poison. It will kill. There is death in the pot. The pot of poisonous teaching is a prophecy of the terrible condition that will come upon the earth during the Great Tribulation, when the poisonous teaching of the Antichrist will be everywhere abounding. The miracle points to the hour when God Himself shall send forth Him Who is the Meal, the Corn of wheat, out of the heaven. He shall come back in power, majesty, and glory in His second coming. At that moment the meal shall be poured into the poisonous pot of the Antichrist. Then, upon the face of the earth, instead of poisonous teaching will be glorious teaching which shall bring light and life to the souls of men. Instead of death in the pot there will be life in the pot. And so our third miracle points to the same place in the dispensations to which our first two pointed, the culmination of the Great Tribulation and the opening hours of the Kingdom.

IV. ELISHA HELPS A HUNDRED HUNGRY MEN

"There came a man from Baal-shalisha, and brought the man of God (that is, Elisha) bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat." Immediately Elisha's servant said, "What, shall I set this before an hundred men?" (II Kings 4:42-43). He saw the impossibility of the thing. He realized that twenty little barley cakes and a few full ears of corn were almost as good as nothing when it came to feeding a hundred men. Beside, he knew the men were ravenously hungry, for the famine was on, everywhere in the land.

And Elisha commanded the unheard of thing. He commanded that the twenty loaves of barley and the full ears of corn in the husk should be set down before the one hundred men. He said, "Give the people, that they may eat: for thus saith the Lord, they shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the Word of the Lord" (II Kings 4: 43-44).

It is a miracle which is comparable with the one recorded in Matt. 14:15-23. In the Matthew passage our Lord Jesus feeds five thousand men with five loaves and two fishes, and the record is that five thousand men did all eat and were filled, and they took up of the fragments that remained, twelve baskets full. In the miracle performed by Elisha, the barley cakes and the full ears of corn both speak of grain and consequently both point to our Lord Jesus Christ. Jesus is the Bread of life to a hungry world. And the teaching of this miracle is that there comes a day when every man upon this old footstool will find sufficient spiritual provision in Jesus Christ for his soul. In fact, there will be enough for all and much left over. The world will see the fulfilment of this type-prophecy when Jesus reigns as King in the Kingdom.

And thus we have seen four remarkable miracles and each one of the miracles is a type. These type-miracles are prophecies pointing to the hour when the Great Tribulation will have come to its end and the Kingdom, long sought, long anticipated, and long prophesied will be manifested with Jesus reigning as King and Lord of all.

Four facts concerning that coming Kingdom stand out. First, God shall pour forth His Spirit upon all flesh. Second, that nation which God calls His son—the nation of Israel—shall be restored from the death of backsliding to life. Third, the awful doctrines of the Antichrist which shall poison the Great Tribulation shall be offset by the coming of Him Who is the Grain, the Corn of wheat, in the majesty of His second coming. And fourth, this mighty One Who is represented by the corn of wheat or the barley cakes, is ample spiritual provision for every man, so that in that Kingdom day every soul shall be fully supplied, no matter how small the corn of wheat may appear. When all have received the blessing their souls so sorely need, there will still be abundance left for many more.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The missionary doctor, in his daily rounds of mercy, entered the Chinese hut where Mrs. Leh lay burning up with fever. It was a sultry August day, with no breath of air stirring. As he ministered to her, her eyes were fixed on his face with intense eagerness; then she said, "Tell me, doctor, does God want His children to have what is good for them?" The doctor beamed as he assured her that God would withhold no good thing from those who asked in faith. Then her hot fingers clutched his as she eagerly said, "Would not ice be good for me?" The question smote hard on the doctor's reasoning faculties as he saw its inevitable trend, but he stood to his guns bravely and assured her it would. "But," he said, "this is midsummer, and it is hundreds of miles to the nearest ice factory, and we must try and not want the impossible."

Such a reply might have quieted you and me, but not this ignorant Chinese believer with her great need and simple faith. She persisted. "But is not God all-powerful?" He saw himself being driven onto dangerous ground, but

"The teaching of D. B. I. has developed my Christian life"—Ervin Basler '37

there was only one reply to make, and he made it with steady voice but trembling heart: "Yes, nothing is too great for Him." "Then, doctor, will you call the other missionaries together and beseech God that He will send me ice to cool my burning fever?" The missionary felt that the eyes of heathendom were upon him as the woman's friends gathered close around him to see what his answer would be. Could God do more than Buddha? Would He make ice on a hot day for a poor woman like Mrs. Leh? It was little short of presumption—but he was God's representative. He could not desert this woman in her extremity. He would go anywhere, do anything for this believing soul—would God do less? He would have to humble his intellectual pride, and pray for—the impossible.

Thinking of the desperate challenge and of the disastrous results of failure, he went home with downcast mien, but to his surprise his wife responded joyously. "I have just been longing for a real adventure in faith," she said. "and here it is. I will send out the prayer-call at once." The friends dropped their ordinary work and hurried to the doctor's house. The incident was rehearsed. They took counsel together. They reviewed God's promises. They confessed their faults one to the other. And then they prayed, as only those can who have gone to the ends of the earth at His command. A great burden of intercesion fell upon them that God would glorify Himself among the heathen, and they forgot time and place.

They were suddenly brought back to themselves by a terrific clap of thunder—then another, and then another. As terrific clap of thunder—then another, then another. As they rose from their knees a heavy rain was pouring down the eaves and being driven in at the windows. Then came a sharp bombardment as of millions of pebbles. As the doctor cautiously opened the door, great hailstones rolled across the floor, and were seen banked in great heaps around the sills and steps. "The ice—the ice—I knew it would come!" and the doctor's wife clasped her hands together in solemn estasy. "Hath not God made foolish the wisdom of this world?" queried the evangelist. "Yea, verily!" responded the doctor: "please return thanks." And he ran out of the house and through the flooded streets to the house of his patient.

It was a world of wonderful freshness as the storm retreated. As he entered the humble doorway, a ray of light illuminated the face of Mrs. Leh, which was transfigured by an expression of radiant serenity. Her hands were full of melting hail, placed there by wondering friends, who were talking about the "Jesus doctrine." At sight of the physician she broke forth joyously, "See doctor! God has sent me ice from heaven: now I shall be well. Tell my friend about the Jesus doctrine, for they also believe."

—Condenced from "The Fireside" (A true incident)

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1 What is the significance of a vessel or vessels in the Scripture? (Jer. 22:28; Acts 9:15; Rom. 9:22; I Thess. 4:4; II Tim. 2:21)

2. What kind of a vessel does God desire the Christian to be? (II Tim. 2:21)

3. Does God desire the Christian to be filled with the Holy Spirit? (Eph. 5:18)

4. Is every Christian indwelt by the Holy Spirit? (Acts 5:32; Rom. 5:5; 8:4, 11, 14; I Cor. 3:16; 12:13; II Cor. 1:22; Gal. 4:6; I John 4:2)

5. What does the Holy Spirit avail for the Christian? (John 16:13-15; Rom. 8:26-27; 14:17; 15:13; I Cor. 12:4, 7, 9-11; Eph. 2:18; 4:3; Phil. 2:1; Jude 20)

6. Is Israel backslidden today? (Jer. 3:12; Hos. 4:16; 11:7; Luke 13:34)

7. Will God yet restore Israel from her backsliding? (Jer. 3:22; Hos. 14:4; Rom. 11:25-26)

8. What is the only diet that can satisfy a hungry soul? (Exod. 16:15; Ps. 78:24-25; John 6:32-58)

9. What does eating symbolize in the Scripture? (Jer. 15:16; Ezek. 3:1-3; Matt. 14:15-23; John 6:53-58; I Cor. 11:24-29)

10. Is Christ as the Bread from heaven able to satisfy every hungry soul? (Eph. 5:18; Ps. 107:9)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

When Elijah's task was completed, the Lord raised up the prophet Elisha to carry on the work which Elijah had been doing. In today's lesson we find God uses Elisha to be a blessing to the Shunammite woman in raising her son from the dead. The story is found in II Kings 4:18-37. Although this is a wonderful truth yet I want to talk to you about the attitude of the Shunammite toward Elisha, rather than the deed which Elisha did for the Shunammite.

Elisha had gone to Mt. Carmel, and while there the Shunammite woman sought him because she was in need. When Elisha saw her coming, he sent his servant to meet her and ask her if all were well. Her answer to him was "Well." But as soon as she saw Elisha, she poured out her heart to him, telling him that her son had died.

The woman was not satisfied to tell her troubles to the servant, because she knew that her help would come through Elisha. She wanted to go directly to Elisha with her trouble. We, too, should not be fully satisfied until we have gone to the Lord Jesus Himself. Christians, who are the servants of the Lord, may be able to point to the Saviour, but they can never do for them what the Lord Jesus alone can do. We tell Him of our need, and He fully understands.

If there is a boy or girl who has never gone to the Lord Jesus Christ, telling Him of his or her need of Him as Saviour, I trust that you will, and see that He is the One to whom you should go. You are in need of His help, and He is ready and willing to meet your every need. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Lovingly yours,

Aunt Anna

"Christian love dominates at D. B. I."—Terrell Butler '35

Third Quarter, Lesson 7

Sunday, August 12, 1934

AMOS PLEADS FOR JUSTICE

Lesson Text: Amos Chapters 5 and 7
Devotional Reading: Proverbs 21:1-7

Golden Text:

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 13:10).

The Sunday-school lessons of the last several weeks have introduced us to various of the prophets of the Old Testament. Today's lesson brings us to a prophet who stands in a unique position in the history of Judah and Israel. Amos was a Jew. Judah was his home. But God sends him into the northern kingdom, the kingdom of Israel, and there his ministry is given forth. He prophesied in the days of Jeroboam II, one of the most able kings of the northern kingdom, although a very wicked man. The scope of Amos' ministry includes both the northern and the southern kingdoms. Our lesson committee assigns us both chapters five and seven of the prophecy of Amos.

"D. B. I. gives the Lord Jesus the preeminence"—June Holgate '35

However, we will only employ chapter five in the exposition.

Inasmuch as Amos gives us several insights into the character and work of Deity Himself in this fifth chapter, our discussion today shall be from the standpoint of what Amos teaches about God. The outline is as follows: (1) He is a God of creation (Amos 5:8); (2) He is a God of indignation and judgment (Amos 5:6, 21-22, 27); (3) He is a God of life (Amos 5:4-6); (4) He is a God of consistency (Amos 5:21-23).

I. HE IS THE GOD OF CREATION

This mighty truth has become a rock of offense with the so called scientific teachers of the day in which we live. To them God is a God of evolution. But to Amos, this was not the case. In verse eight he cries out to the people of Israel to "seek Him that maketh the seven stars and Orion." It is a direct reference to the constellations of the heavens, and brings out the fact of God's mighty creative power. Amos continues to accent the mighty power of God over the forces of nature: "And turneth the shadow of death into morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His Name." Amos brings out most clearly the fact that God not only created all things, but He retains His power over all things so that having made them He can do with them as He will. He made the earth. He made the seven stars. He made Orion. He flung the planets into their mighty orbits and they move through space at His command. He "turneth the shadow of death into morning." This is a wonderful prophecy of what God did at the resurrection of Jesus Christ. He "maketh the day dark with night." This is a prophecy of what God did while Jesus hung on Calvary in the midst of the day. He made it dark with night. And Amos ascribes to Him the power to call forth the waters of the sea and pour them out upon the face of the earth. This is exactly what God did in the flood of Noah's time. Yea, the Lord is His name.

Evidently Amos is not afraid to proclaim his faith in miracles and furthermore Amos is not an evolutionist. This teaching is beautifully confirmed in Jeremiah 32:17 where the prophet declares, "Ah, Lord God! behold, Thou hast made the heavens and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." And again in Psalm 96:5, "All the gods of the nations are idols: but the Lord made the heavens." The fact that the earth is the product of the mighty creative power of God is again affirmed in Nehemiah 9:6 where the Spirit of God declares, "Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee." Other passages which speak of this truth are Proverbs 3:19; Psalm 33:6; Hebrews 3:4; Revelation 4:11; Colossians 1:16; and Psalm 102:25.

II. HE IS A GOD OF INDIGNATION AND JUDGMENT

It is gloriously true that our God is a God of love. The Scripture so avers many times. And for the truth of God's great love and mercy we are unable to give adequate expression to the gratitude of our hearts. However, there are those who so accent God's love as to make it appear that God is too loving to ever be just and filled with wrath at sin. The Scripture faithfully portrays both of these sides of the character of our God. He is a God of love. For that we praise Him. He is also a God of wrath and judgment; and for that we praise Him.

Amos warns Israel that God is a God of wrath. He cries out in Amos 5:6, "Seek the Lord, and ye shall live: lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el." It is a warning of God's wrath against sin, for Israel has drifted into idolatry. Her high places are marked by the altars and idols of heathen worship. Their king, Jeroboam II, is himself a wicked idolator. Although a man of ability and executive power, he refuses to bow the knee to the Lord God Jehovah of Israel. And Amos flashes out the warning note, "Seek the Lord . . . . lest He break out like fire in the house of Joseph and devour it." Amos knew that God was a God that hated sin and, although longsuffering, would one day manifest His wrath in the breaking out of fire and in judgment against the house of Israel.

The prophet Jeremiah also teaches that God is a God of wrath, for he says in Jeremiah 10:10, "At His wrath the earth shall tremble, and the nations shall not be able to abide His indignation."

Isaiah teaches exactly the same thing concerning the character of God in Isaiah 31:2 when he says, "Yet He also is wise, and will bring evil, and will not call back His words; but will arise against the house of the evildoers, and against the help of them that work iniquity."

It is of vital importance to us to remember that God's justice never fails, and when He thus arises in wrath and indignation, He is absolutely right in so doing. Jeremiah says in Lamentations 1:18, "The Lord is righteous; for I have rebelled against His commandment." And the testimony of the nation in Nehemiah 9:33 is, "Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly."

And the New Testament gives us the interesting information as to Who will be God's Agent in the exercise of His wrath and judgment. John 5:22 tells us, "The Father judgeth no man, but hath committed all judgment unto the Son." John 5:26-27 says, "For as the Father hath life in Himself; so hath He given unto the Son to have life in Himself; and hath given Him authority to execute judgment also." And in Romans 2:16 Paul speaks of the day when "God shall judge the secrets of men by Jesus Christ according to my Gospel." And Acts 17:31 tells us that "He hath appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained." Throughout the Word of God we find the confirmation and the amplification of the teaching of Amos that God is a God of wrath and of judgment.

III. HE IS A GOD OF LIFE

Amos says in chapter five, verse four, "For thus saith the Lord unto the house of Israel, Seek ye Me and ye shall live." The grace of God is here beautifully revealed as He extends loving promise to His people Israel even in the hour of their sin and drifting. The Scriptures reveal that God is the God of both physical life and spiritual life as well. In Job 33:4 it says, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." And in Acts 17:25 it says, "He giveth to all men life, and breath, and all things." It is Genesis 2:7 that gives us the familiar revelation, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In addition to God being the source of physical life, He is the source of spiritual life as well, for our Lord declares in John 10:28, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." This truth is reiterated in John 17:2, "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." And John 11:25, "I am the Resurrection, and the Life: he that believeth on Me, though he were dead, yet shall he live."

IV. HE IS A GOD OF CONSISTENCY

Amos brings this out in verses twenty-one to twenty-three. "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from Me the noise of thy songs: for I will not hear the melody of thy viols."

Amos has just been warning the people of Israel that the judgments of God were sure to fall on them because of their sins. And now he turns their attention to the fact that Israel still makes offerings and still brings before God meat offerings and peace offerings. The prophet does not mince words. He lets the people of Israel know defi-

nitely that God understands their hearts, that their offerings are only offered as a ritual. They put themselves through a religious service expecting that somehow or other their religiousness will bring about their acceptation before God, when what God desires is a life that is clean and strong and true for Him. In Proverbs 21:27 God gives the reason why He would not accept the offerings of his people in the days gone by, "The sacrifice of the wicked is an abomination: how much more when He bringeth it with a wicked mind?" And again in Jer.6:20, "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto Me." And in Leviticus 26:31 He says, "I will not smell the sweet savour of your sweet odours."

The story of Saul and his fractional obedience to God was well known among the people of Israel. They knew how God, in speaking through the prophet Samuel, rebuked Saul for his partial obedience. And it is most unique to observe that Saul claimed the reason that he disobeyed God was in order that he might have some extra animals to offer an especially big sacrifice to God. And Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." And then comes that statement which has been such a blessing to the children of God in the development of their Christian lives and in bringing them out into the open in subjection to the will of Him Who loved us and gave Himself for us, "For rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry" (I Sam. 15:22-23). God cannot endure hypocrisy or inconsistency in His people, and for them to attempt to cover their iniquity by presenting religiosity is especially objectionable to Him. In Isaiah 66:3 He says, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

How clear and strong God's arguments against such hypocrisy becomes in Malachi 1:7 when He says "Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible." When the Spirit of God would lead our hearts to see this truth in the New Testament, the statements come in such language as Titus 1:16, "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." Or in II Timothy 3:5, "Having a form of godliness, but denying the power thereof." I Timothy 4:2, "Speaking lies in hypocrisy; having their conscience seared with a hot iron."

And thus Amos gives to the men of ancient Israel a glimpse of their God. They find out that He is a God of creation—that He made all things that were made. The stars, the earth, the great things and the small sprang from His creative hand. They learn that He is the God of indignation and judgment; that consequently sinners must suffer under His hand, for He doeth all things rightly. He is the embodiment and personification of justice. The wicked must be punished. They further learn that their God is a God of life. That in Him is salvation—that even the sinners shall find in Him that which the soul so sorely needs. He gives unto them eternal life. And last of all they learn that He is the God of absolute consistency. He "desireth truth in the inward parts." He stands with all His glorious power against hypocrisy.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The following prayer, offered by the Chaplain of the House of Representatives of Colorado in 1915, is said to have been, on motion of a representative, expunged from the record. If only that prayer had been offered in every legislature of the nation; and had been heeded!

" 'Not by might nor by power, but by My Spirit, saith the Lord of Hosts.' We fear our nation has ruled God out of its reckoning. We are building our barns larger and storing our goods for many days, and saying to our souls, 'Eat and be merry,' while Lazarus still sits at our gates unfed. Our farmer, on whom we depend for bread and butter, is still facing bankruptcy, while the middleman waxes fatter and fatter. Our firesides are being deserted, while the immoral picture shows are crowded with our young people. Many of our churches are converted into social clubs. And many of our ministers have crowded Christ out of the pulpit and are giving the people literary essays for the Gospel. We have pushed Christ to the back, and have pressed on His head a crown of greed, and have crucified Him on a cross of gold. Many of our courts are corrupted, and many of our officers are being bribed. Oh, Lord, help us to get back to the days of old, and acknowledge our Lord as Leader! Amen."

—"Southern Christian Advocate"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. When and how did God create the heaven and the earth? (Gen. 1:1; Ps. 8:3; 33:6; 102:25; Prov. 3:19)

2. What was the length of God's creative work? (Gen. 1; Exod. 20:11)

3. Did God create and bring into being all things? (Exod. 20:11; Neh. 9:6; Prov. 26:10; Eccles. 3:11; Isa. 44:24; 45:7; 66:2; Acts 14:15; 17:24; Rom. 11:36; II Cor. 5:18; Eph. 3:9)

4. Did God exist before creation? (Job 38:4; Ps. 90:2; 93:2; Isa. 43:13)

5. What are some of the scientific facts referred to in Scripture? (Job 9:8; 28:24; 37:16; 38:4-10; Ps. 95:4; 104:2-6; 136:5-8; Prov. 8:26-29; Isa. 40:12; 48:13)

6. To whom has God committed all judgment? (Gen. 49:10; Ps. 72:2; 93:13; Isa. 2:4; 9:6; 11:3; Ezek. 34:23-24; Dan. 2:35; Mal. 3:2; Matt. 3:12; Luke 10:22; John 5:22-27; 13:3; Rom. 2:16)

7. Who is the Source of all life? (Gen. 2:7; Deut. 30:20; I Sam. 2:6; Ps. 22:29; 68:20; John 11:25; 10:28; Rom. 4:17; I Tim. 6:13)

8. Can God lie? (Num. 23:19; I Sam. 15:29; Mal. 3:6)

9. What should be the Christian's attitude toward special days, feast days, etc. today? (Gal. 4:9-10; Col. 2:16-17).

10. What is God's attitude toward hypocrisy? (I Sam. 15:22-23; Prov. 21:27; Isa. 9:17; 10:6; 29:13-16; 61:8; Ezek. 14:7-8; Rom. 1:18; I Tim. 4:2)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Although our lessons are found in the Old Testament God's messages to His people remain the same. To accept the Lord is life and to reject the Lord is death. This is the message of the Lord to His people during the days of Amos, and it is the same message for us today. The Lord is ever seeking to draw us to Himself, and as we accept His way, He promises blessing.

In John 3:36 we read, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." God's message is, "Believe on the Son." If we accept that message He promises everlasting life, but if we refuse it, He promises everlasting punishment. We either turn to the Lord or turn from Him.

Israel had the promised land set before them and some set their faces toward it, while others turned their backs on it and went on serving their idols rather than serving the Lord and receiving of His promises. Many times even after we have accepted the Lord Jesus as our Saviour, we turn our backs on Him to enjoy the things of the world. We still belong to Him because He bought us with His precious blood, but we have turned our faces from Him

"D. B. I. has solved my spiritual tangles"—Hazel Leigh Whitney '37

and have sought our ways rather than turning to Him to know more of His ways.

If you have never accepted the Lord Jesus Christ as your Saviour, you need to turn to Him and receive from Him eternal life. If you have accepted Him, but have gone from the pathway, you need to turn from sin and its ways, and turn to Him for forgiveness, and learn to walk in His ways. There is always blessing for you in the paths which the Lord sets before you. "Choose ye this day whom ye will serve."

Yours in our risen Saviour,
Aunt Anna

"D. B. I. Bible interpretation makes the Book a Revelation"—Joseph Edwards

Third Quarter, Lesson 8 **Sunday, August 19, 1934**

AMOS DENOUNCES SELF-INDULGENCE

Lesson Text: Amos 6:1-7, 11-14
Devotional Reading: Isaiah 55:6-11

Golden Text:

"Seek good, and not evil, that ye may live" (Amos 5:14).

The whole drift of the prophecy of Amos is warning, faithful warning, steady warning, God-given warning. It is warning because of sin, warning because of drifting from the Lord, warning because of great indifference to the things which pertain to righteousness and holiness and eternity. In the portion chosen for us by the lesson committee for today's lesson the warnings are connected by clear-cut denunciations of certain types of sin. We will consider this lesson under two headings, (1) God denounces slothfulness (Amos 6:1-3); (2) God denounces worldliness (Amos 6:4-7).

I. GOD DENOUNCES SLOTHFULNESS

The cry of Amos is, "Woe to them that are at ease in Zion, and trust in the mountains of Samaria." This word of warning and denunciation includes both the southern and the northern kingdoms. "Woe unto them that are at ease in Zion" is a warning to those who are in the city of Jerusalem, and yet who give no thought to the things of God and to the fact that the day of the Lord is coming and that certain judgments await those who do not honor Him as He has commanded. The warning, "Woe unto them that trust in the mountains of Samaria" is a warning addressed to the northern kingdom. Instead of placing their confidence in Jehovah, the true God, their confidence is placed in a mountain on which idolatrous worship is taking place. And even then, their concern is not very great. The warning of Amos suggests that both in the northern and the southern kingdoms there is an indolence and spiritual sloth that is a certain harbinger of divine judgment unless it is corrected.

God hates slothfulness, idleness, laziness in any form whatsoever. He hates it in the realm physical and He hates it in the realm spiritual. God's attitude toward physical sloth is made plain in many places of divine Writ. In Proverbs 13:4 He says, "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Proverbs 15:19 says, "The way of the slothful man is as an hedge of thorns, but the way of the righteous is made plain." In one of our Saviour's most illuminating parables He cries out, "Thou wicked and slothful servant" (Matt 25:26). And the sinfulness and danger of laziness and idleness are accented in a very clear way by the apostle Paul in his second Thessalonian letter, where he says, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (II Thess. 3:10-12). But it is in the twelfth of Romans that the Holy Spirit, speaking through the apostle Paul, lays the two types of slothfulness side by side—slothfulness in temporal and business matters and laziness and slothfulness in spiritual matters. In this passage the Spirit of God commands the believer quietly but definitely against both. "Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11).

The Spirit of God sounds the note of warning on the subject of slothfulness to His people Israel. God knows that neglect of spiritual things always leads to outbreaking sin. God knows the terrible danger of the neglect of the alone times, of neglect of Bible study, or neglect of any of the spiritual privileges and exercises which are within the reach of the child of God. This is the first step in the warning against indulgence, and it is of vital import. When the Christian opens the door to Satan by neglecting his trysting time with God, there is no telling what terrible things may come quickly in the wake of that neglect. Beware of spiritual slothfulness. "Woe unto them that are at ease in Zion" (Amos 6:1).

II. GOD DENOUNCES WORLDLINESS

Throughout the Word of God He is continually calling upon His people to walk in separation from every form of worldliness, revelling, and sin. Although the truth of separation from the world is clearly taught in many places in the Word of God, yet the attitude of the average man, yea, even the average Christian man, is to ignore God's command concerning separation from the world and indulge in whatsoever form of amusement, entertainment, or worldliness that appeals to the individual. The inspired denunciation as it appears in the book of Amos is against (the word is "revel" in the Hebrew), upon their couches, those who "lie upon beds of ivory and stretch themselves and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph" (Amos 6:4-6).

The language indicates, particularly in the Hebrew, that God is charging them with frivolous nonsense and silliness; that He is also charging them with wild drinking parties and drunkenness. The original text also indicates that their sin had gone into the realm of unbridled sexual indulgence. Against these sins the voice of the prophet of God rings clear. The clear thinking of Amos was in no wise impaired by the mud and muck of modern Freudianism. Amos, because he was led by the Spirit of God, believed in personal purity. And so he called upon these to whom he ministered, Zion and Samaria, to turn away from every form of worldliness and sin.

The Apostle Peter makes clear the attitude of God toward these things when he says, "We (when we were unbelievers) walked in lasciviousness, lust, excess of wine, revellings, banquetings, and abominable idolatries: wherein they (unbelievers) think it strange that ye (believers) run not with them (the unbelievers) to the same excess of riot, spaking evil of you (believers): who shall give account to Him that is ready to judge the quick and the dead" (I Peter 4:3-5).

And certainly James does not leave much room for worldliness in the life of the Christian when he says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). And many Christians in their desire to indulge their personal whims and caprices have sought to escape the full import of the appeal of the apostle Paul in Romans 12:2, but the language is too plain to be escaped. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

"I've come to love my Saviour more since coming to D. B. I."—Albert Jansen '35

The command "be not conformed to this world" is not being obeyed by that Christian who is a patron of the moving picture show, a follower of the dance, or whose home is open for bridge parties. It is not a human imagination, but a divine command when the Apostle Paul says, "Come out from among them and be ye separate" (II Corinthians 6:17).

In this day when liquor flows like a river and even our boys and girls can easily obtain it, it is important that the believer in Christ Jesus should know exactly where he stands on the liquor question. The position of the Word of God is sensible and balanced. As far back as I Samuel 1:14 we find the illuminating words, "How long wilt thou be drunken? put away thy wine from thee." In Proverbs 20:1 is the ringing declaration, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 23:20 says to us, "Be not among wine-bibbers." It would seem that the Spirit of God could scarcely make the instruction more clear and more plain. Hosea 4:11 says, "Whoredom and wine and new wine take away the heart." It is a horrible fact that both in the Scripture and in practical experience the use of liquor of any sort for a beverage stands connected with impure riot and sexual excesses.

In the New Testament the teaching of the Word of God continues the same. In Ephesians 5:18 we are commanded, "Be not drunk with wine, wherein is excess." In I Thessalonians 5:7, "They that be drunken are drunken in the night. But let us, who are of the day, be sober." And in Romans 13:13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." God abhors drunkenness. God rings out His divine command against the use of any form of alcoholic liquor as a beverage.

On the other hand there are several passages which make it very clear that liquor in a very limited quantity may be used medicinally. This is specifically indicated in such a passage as that by Paul in which he says to Timothy, "Use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23). The Apostle is very careful to say, "a little wine." When taken in larger quantities it is not medicinal but positively injurious.

Summing up the teaching of the Word of God on this subject, we find that the command of God is positive that liquor used as a beverage is never right. The Bible stands against it. The Christian who drinks is committing sin. The believer is consequently, a "dry"! While on the other hand, the Bible is just as clear that, used in small quantities in a time of physical need, it is perfectly normal and right for any man, be he believer or unbeliever, to take advantage of the medicinal properties of wine. But the moment the man "likes his medicine" so greatly that he is no longer taking a "little wine" but is using it as a beverage, he is disobeying God and committing sin. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness"—and now notice the last item in the list. It is translated "temperance" in our King James Version and translated "self-control" by several of our greatest translators (Galatians 5:22:23). God wants the Christian to remember that one of the most vital of all the fruits of the Spirit is self-control. In the midst of the temptations of this wicked world, in the midst of the appeals of the world, the flesh, and the demons. God calls the believer to self-control.

And thus we have seen under two simple headings the teaching of Amos concerning the progress of sin. Amos first cries out against slothfulness; such a commonplace sin, such an innocent looking sin, "Woe unto them that are at ease in Zion." Only idleness, simply a lack of industry, simply a failure to be busy, either in the temporal things of life or in the spiritual things to which God is calling His people. Such a sin at first glance does not look very serious. But Amos, led by the Spirit of God sees its terrible seriousness and quickly leads us to its result. The result of idleness and slothfulness in either the realm temporal or the realm spiritual is fraught with great danger. In our second point we have seen the result. Men have plunged themselves into sin, every kind of wickedness and shame. May God grant that we shall see the value of this denunciation and appeal and as believers in Christ Jesus so fully yield to Him that Christ shall be formed in us and we shall be changed into His likeness.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

In his early childhood, William Henry Milburn became nearly blind through an accident. At the age of twenty, he became a traveling exhorter of the Methodist church. In the course of his journey through the eastern states, he left Cincinnati for Wheeling on the steamer Hibernia. The boat was crowded, and among the passengers were several Congressmen, some of each House, on their way to Washington to take their seats. Not a few of them swore outrageously, played cards day and night, and drank villainous whiskey to excess. On Sunday morning, as the boat had not landed, Milburn was asked to preach, and three hundred assembled. He took his place between the ladies' and gentlemen's cabins, and seated in the places of honor upon his right and left were the members of Congress. As he approached the close of his address, he yielded to an impulse to speak a straightforward word to them, delivering himself spontaneously as follows:

"As I have rarely seen men of your class, I felt on coming on board this boat a natural interest to hear your conversation and observe your habits. If I am to judge a nation by you, I can come to no other conclusion than that it is composed of profane swearers, card players, and drunkards . . . . Consider the influence of your example upon the young men of the nation—what a school of vice you are establishing! If you insist upon the right of ruining yourselves, do not by your example corrupt and debauch those who are the hope of the land. I must tell you that as an American citizen, I feel disgraced by your behaviour; as a preacher of the Gospel, I am commissioned to tell you that unless you renounce your evil courses, repent of your sins, and believe on the Lord Jesus Christ with your hearts unto righteousness, you will certainly be damned."

The service over, he went to his room to reflect upon what he had said, and to wonder what, in the light of the spirit and customs of the period, would happen to him. There was a tap on the door, and a gentleman entered with a purse of more than fifty dollars as an appreciation from the Congressmen for his sincerity and fearlessness in reproving them. He requested further in their name that Milburn allow his name to be used at the coming election of a chaplin in Congress. After consulting another minister on board, he consented; was afterwards elected Chaplin of the Senate (the purse, all the money he had, paying his way to Washington) and served with distinction.

—Dr. J. M. Buckley in "The Christian Advocate"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is God's attitude toward indolence and slothfulness? (Matt. 25:26; II Thess. 3:7, 10-12; Prov. 19:15)

2. Is slothfulness sin? (Proverbs 6:6; 18:9; 20:4; 21:25; 24:30-34)

3. Does God expect the Christian to walk in separation from the world? (Rom. 12:2; II Cor. 6:14-17; James 4:4)

4. Does God's Word endorse the natural expression idea as advocated by modern psychology? (Rom. 6:11, 13, 21; I Cor. 9:25-27; Gal. 5:24; Eph. 4:22; II Tim. 2:22; Titus 2:12; I Peter 2:11)

5. What is God's plan for living the Christian life? (Phil. 4:13; I Cor. 10:13; 15:58; II Cor. 12:9)

6. What is the effect of the use of liquor and wine upon the Christian's life? (Prov. 20:1; Hosea 4:11)

7. What should be the Christian's main objective in this life? (II Tim. 2:4; 2:21; Phil. 3:10; Titus 2:12; I Peter 1:4)

"God's Word has a new meaning since I came to D. B. I."—Lois Clark '38

8. What is God's exhortation to the Christian as to slothfulness, sensuality, and drunkenness? (I Peter 2:11; 4:1-6; Rom. 13:13; Eph. 5:14; I John 2:15)

9. What does the Scripture declare about the drunkard? (Prov. 21:17; 23:21; Gal. 5:21)

10. What type of "spiritual industry" does God especially endorse? (Prov. 11:30; Matt. 4:19; II Tim. 4:1-3)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Amos was continually seeking to turn the hearts of the people to the things of the Lord. Amos 5:14 sets before us his plea. "Seek good and not evil." There are so many things today that become attractive to boys and girls, and which cause them to turn away from the things of the Lord. God's plea is, "Seek good and not evil."

Then in Amos 5:15 we find that we are to view evil and good in a very different manner. The Lord says "HATE THE EVIL and LOVE THE GOOD." The natural thing is to love evil rather than good, but as Christians the Lord tells us to hate the evil and love the good. There are certain things which God loves and certain things which He hates. The Christian should love the things which God loves, and hate the things which God hates.

The Lord always tells us of His love for the sinner and His hatred for sin. When we do things which displease Him, His love for us never changes, but He always hates the sin in our lives even though He loves us. Should we not have the same attitude; always loving one another but hating sin in others and in ourselves?

Yours in Christ Jesus,
Aunt Anna

"Thank God I came to D. B. I. for training"—Sadie Clifford '34

Third Quarter, Lesson 9 **Sunday, August 26, 1934**

HOSEA TEACHES GOD'S LAW

Lesson Text: Hosea 11:1-4, 8, 9; 14:4-9
Devotional Reading: Psalm 36:5-10

Golden Text:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

In Hosea we find another remarkable example of the dramatization of a prophecy. Several lessons back we saw Ahijah tear a garment into twelve pieces and present ten pieces to Jeroboam. The incident was a dramatized prophecy in which Ahijah was predicting to Jeroboam that he, Jeroboam, was to become king of the ten tribes north of the city of Jerusalem. The prophecy was literally fulfilled. The dramatization of prophetic truth as set forth in Hosea is more far-reaching and of a more general character. The book opens by Hosea taking unto himself a wife named Gomar, who, after living with him for a short time as his wife, leaves him. She drifts far away from him in the awfulness of her sin in going after her lovers. But after a period, in devotion to her, Hosea buys her back from the open market place, telling her that she shall not be for another man. This is the remarkable dramatization of prophetic truth which God has presented in the book of Hosea.

The truth which is set forth in this interesting story is that God has taken unto Himself a wife, and after being a wife for a while she has left Him. The wife is Israel. She has gone after other lovers. She has devoted her time and strength to someone other than God. But God continues to love her and will one day bring her back to Himself in glorious resurrection and restoration. Mr. Philip Mauro, one of the most dangerous teachers of the present day, and the little coterie who have followed him declare that Israel will never be restored. This is utterly contrary to the Word of God.

We will consider this lesson under four headings: (1) God's love to Israel in wilderness wanderings (Hosea 11:1); (2) God's love to Israel in the day of the prophets (Hosea 11:2-4); (3) God's love to Israel in the midst of backsliding and dispersion (Hosea 11:8-9); (4) God's love to Israel in the hour of restoration (Hosea 14:4-9).

It will be observed that the lesson committee has given us three chapters from Hosea which we may use for the Sunday-school lesson. We are employing only the first nine verses of Hosea 11, and a few verses from the fourteenth chapter.

I. GOD'S LOVE TO ISRAEL IN WILDERNESS WANDERINGS

The Lord cries out through Hosea, "When Israel was a child then I loved him, and called My son out of Egypt." God expresses His love for Israel very frequently in Old Testament Scriptures by the use of two lines of symbology. There is one group of passages in which God is continually referring to Israel as His son. And another group of passages in which He is continually referring to Israel as his wife. The students must be careful to remember that such uses of symbology are never to be understood in the realm literal. The two blessed relationships, that of father and son, and that of husband and wife, are merely employed by the Holy Spirit to reveal to the reader the great depths of God's love and devotion to His people Israel. We are not expected to believe that God ever has been married in the physical sense of which men today think, or ever will be married literally; and in the physical sense God has no children. In the great spiritual sense so beautifully set forth by the symbology of Scripture God is married to Israel. Hence, out of Israel, the wife, comes God's Son, the Lord Jesus Christ. And the Scripture alludes to Him, saying, "A Child is born." That is the physical side of it, but "the Son is given"—that is the spiritual side. (Isaiah 9:6) The Son was born of a woman. It was a physical birth as any other birth is a physical birth. But within the Child that was born, was the gift of the living God, His Son. "God so loved the world that He gave His only begotten Son."

In our study of today's lesson we will find the Scripture frequently employing both lines of symbology. In Jeremiah 2:2 God says to Israel concerning those early days back in the wilderness, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown." The depth and the tenderness of the love which bound God and Israel together back in the wilderness days is again alluded to in Deuteronomy 1:31: "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place." The depth of the love in the Divine heart is again brought to the surface in such a passage as Deuteronomy 32:10: "He (that is, God) found him (that is, Israel) in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." Yes, and to this very day Israel is the apple of God's eye. And then lest Israel should come to think that God specially was delighted with them because they were such a great people He says to them definitely in Deuteronomy 7:7, "The Lord did not set His love upon you, nor choose you, because you were more in number than any other people; for ye were the fewest of all people." The beautiful purposes which were in the heart of God, purposes which had arisen there because of God's love for Israel are clearly

"I am thankful for total depravity teaching at D. B. I."—Anna Marie Marsh '38

expressed in Deuteronomy 8:2, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no."

And just so today, when the people of God become restive under the Divine dealing, what a joy and what a comfort it is to know that the testings, the trials, and adversities of the daily pathway are a revelation of His love. He is only seeking to humble us and to prove us and to draw us nearer unto Himself.

II. GOD'S LOVE TO ISRAEL IN THE DAYS OF THE PROPHETS

Hosea says, "As they called them, so they went from them: the sacrificed unto Baalim, and burnt incense to graven images" (Hosea 11:2). The word "they" in verse two is a reference to the prophets. "As they (the prophets) called them (the people of Israel)." But Israel would not listen to the call of their prophets. Instead of listening they sacrificed unto the Gods of Baal. They burned incense to graven images, drifting into the terrible idolatries of the heathen who were located all about them. And now God's heart is broken. He says, "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them" (Hosea 11:3). The blessing of God was still continuing. Verse four again reveals the persistency of the tender love of God. He says, "I drew them with cords of a man, with bands of love." But, alas, Israel would not respond. Verse five contains a remarkable promise, "He shall not return into the land of Egypt." This is a promise that God will not permit Israel to be again taken captive in Egypt. But it is made very clear that God's wrath must demand some sort of punishment. This time instead of Egypt, the agent of the punishment will be the Assyrians. So the clear promise and differentiation in verse five is, "He shall not return into the land of Egypt, but the Assyrian shall be his king." It is a prophecy that Israel shall become captive under Assyria. The prophecy was fulfilled. Verses seven and eight still further show the love of God and His broken heart. "My people are bent to backsliding from Me: though they called them to the Most High, none at all would exalt Him." Could the devotion of the Divine heart be more fully shown than in the words of verse eight? "How shall I give thee up, Ephraim?" Ephraim is the name frequently used for the northern kingdom. "How shall I deliver thee, Israel? . . . . Mine heart is turned within Me, My repentings are kindled together?" This whole section is devoted by the prophet Hosea to showing up Israel's sin and God's continued love for Israel during the days of the prophets in spite of her outbreakings and her wickednesses.

III. GOD'S LOVE TO ISRAEL IN THE MIDST OF BACKSLIDING AND DISPERSION

And now the result of Israel's idolatries and turning away from her husband, God, begins to operate in terrible exhibitions of judgment. She is carried away captive. Her backsliding becomes evident not only to herself but to the nations of the world. Her driftings have brought shame not only upon herself but upon God also. Although Israel has drifted far away from the One Who loved her and Who had brought her up out of Egypt, His love does not fail even in the hour of her dispersion and her backsliding. Jeremiah 3:14 says, "Turn, O backsliding children, saith the Lord: for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." It is true that the particular words just quoted have special reference to the southern kingdom, but as the backslidings of His nation, now split for a while into two kingdoms, become evident, the words of God to either the one or the other are a revelation of His attitude and unfailing tenderness toward them both.

It is indeed beautiful to observe, as the awful backslidings of the nation which God has chosen, become increasingly manifest, that He takes occasion to make their backslidings the opportunity of special expression of His love and devotion. Jeremiah 31:31-33, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My Law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Could the love of Jehovah find any more full and convincing expression? His people had sunk to the quagmire of heathen idolatrous worship. They grovel with pagans in all the iniquitous things which belong to the worship of idols, and now God is planning to make another covenant with them and by great grace fill their hearts with His love.

This is a picture of God's attitude toward men and women in this day and age, who, when they drift from God, forget Him, insult Him, despise Him. But when once the soul has accepted Jesus Christ as a personal Saviour, God never turns away from that soul. That soul belongs to Him forever, and the love of God still is reaching out even though the soul be backslidden.

IV. GOD'S LOVE FOR ISRAEL IN THE HOUR OF RESTORATION

Israel shall be restored. The Word of God is very clear on this point. It is amazing that men have been willing to accept the Bible-contradicting and God-insulting doctrine that Israel shall not be restored. Jeremiah 23:3 says, "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase." Deuteronomy 30:3-5 says, "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee unto the the land which thy fathers possessed, and thou shalt possess it; and He will do thee good and multiply thee above thy fathers." Isaiah 11:11-12 says, "The Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hammath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." And Isaiah 43:5-6, "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth." Ezekiel 11:17 says, "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel."

God's love shall not fail His chosen nation. The twelve tribes of Israel shall not be blotted out from the face of the earth. God is not through with them. Her present dispersion and backsliding is not the end of her history. They have not sinned away their day of grace. God says He will restore them and as surely as God is in His heaven and His Word is true, they shall be restored. For one to read the Scriptures which we have just submitted and still say that Israel is not going to be restored is the sheerest stubbornness, nothing more and nothing less. It cannot be interpreted as anything else than an unwillingness to accept the plain testimonies of the Word of God.

The nation of Israel is God's photograph of the individual believing soul. Perhaps this is one of the most important truths in all Scripture in connection with the significance of biblical symbols. Israel is not a symbol of the Church. The entire nation of Israel with its whole sweep of history is God's photograph of the individual believing soul. God loved Israel in the beginnings of her history. When a soul in this day and hour accepts Jesus Christ as a personal Saviour, God loves that soul in the beginning of its history no matter how weak or staggering that soul may be. And then as that individual soul

that has accepted Christ moves on in the Christian life, he comes in touch with some of the prophets of God, and hears the preacher that God has intended should enlighten him and lead him out of sin into full yieldedness to God. God loves that soul in the days of its learning. But if the soul backslides and drifts far from God, the love of God faileth not. He does not turn away from the soul. He does not reject him. Praise God, Israel's experience in the future is a picture of what God has promised to every soul who has ever accepted Jesus Christ. As surely as Israel shall be restored, just so truly shall the individual soul that drifts from God be restored. The Bible teaches once saved, always saved. "I give unto them eternal life; and they shall never perish" (John 10:28).

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Some years ago in Paris a gay votary of fashion lay sick with a heavy cold, when her sisters came in, full of laughter, telling of a mad fellow from England who was preaching what he called the "Gospel"—ranting away in English while one of the French pasteurs translated. "We are going to hear the ridiculous thing," they said. After they were gone, there came into the sick girl's heart a great longing—she could not tell why—to go too. She rang for her maid, and said, "I want you to dress me." The maid expostulated, but go she would, and she called for her carriage.

There was but one vacant seat in the hall, just in front of the platform, and she was ushered to it. The hymn and prayer solemnized her; then amid a dead silence the strange preacher came to the front of the platform, and looked her full in the face, as though he had been sent specially to her. He paused for a moment, then he said, as she looked up and her eyes met his, "Poor sinner, God loves thee!"

She testified that he might have preached the Gospel very fully, but she heard nothing more. She sat there sobbing as though her heart were broken. Her whole godless life passed before her, and she could not stand it. How she got out of the room she never knew, but found herself by her bed, tears streaming, hearing, "Poor sinner, God loves thee." At last she dared to look up and cry, "Oh, my God, I have never loved Thee, but from now on I take Thee at Thy word; I trust Thy love; I cast myself upon it." From that time the world faded away from her; she went on her way a new woman, because of the received love of God.

—Condensed from "The Prairie Overcomer"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What great nation does the number twelve stand connected with? (Gen. 35:22b; 49:28; Exod. 15:27; Num. 1:44; Mark 3:14; 6:43; Rev. 7:5-8; 12:1; 21:12-21; 22:2)

2. Does God love Israel? (Deut. 33:3; II Chron. 2:11; 9:8; Hosea 11:1; Mal. 1:2)

3. Why does God love Israel? (Deut. 7:6-8)

4. Does God chasten the Christian in wrath or because He loves him? (Prov. 3:12; Heb. 12:6)

5. What is God's attitude toward disobedient Israel? (Ps. 78; Jer. 3:1-15; 4:1)

6. What is God's attitude toward the Christian who drifts from Him? (Luke 15:4-7, 11-32)

7. What is God's attitude toward the sin of the backslider? (Ps. 103:3-17; Isa. 43:25; 44:22)

8. Can a Christian ever drift so far into sin that God cannot restore him? (John 5:24; 6:37; 10:28; 11:25; Rom. 8:35-39; I Cor. 10:13)

9. What is God's plan and purpose for Israel in the future? (Gen. 15:13-14; 18:18; Isa. 10:20-27; 11:11-16; Jer. 3:12-25; Ezek. 11:14-20; 37; Micah 4:6-8; Zech. 10:3-12)

10. What does God desire above sacrifice and service? (I Sam. 15:22-23; Ps. 51:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The Bible is God's love letter to the world. He tells us of His love, and pleads with us to come to Him. His love is always the same toward us, and He yearns to give us of that love.

Whether in the Old Testament or in the New Testament, we can always see God's love for His people. Hosea tells the people of the Lord's love for them even though they have turned from Him and sought their own ways. "When Israel was a child, then I loved him" (Hosea 11:1); but His love was ever toward them, for when Israel had drifted far from the Lord, and had been rebellious and stubborn, yet the Lord's gracious words came to her, "I will heal your backsliding, and I will love you freely" (Hosea 14:4). It is when we have sinned that we need His love. Many times our friends turn from us because of some sin, but the Lord always loves us, even though we have sinned. He hates our sin, but He loves us.

In the New Testament we have wonderful passages telling us of God's love. "For God SO loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). The Lord does not wait until our lives are changed in order that He might love us, but He says, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). In other words, the Lord loves sinners. Perhaps you have sinned and feel as though no one loves you. Yes, boys and girls, Jesus loves you. He loves you with an everlasting and unchanging love. You in turn should love Him and seek to live for Him and please Him day by day. "We love Him because He first loved us" (I John 4:19).

Yours in the Saviour's love,

Aunt Anna

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THE COURSE SUPREME

(Continued from p. 186)

ian experience are diagnosed and the remedy prescribed.

President Fowler's able tutorship in the above classes makes them second to none.

TOPICAL—Strictly a doctrinal study. So much ground to be covered that only outlines can be employed.

HOMILETICS 3—Sermon outlining, preparing the young student for sermon preparation and delivery.

ENGLISH 3—A class in composition studying Barrett Wendell's "English Composition" makes this class a real asset.

ENGLISH 4—A class that has one aim—the writing of a 25,000 word thesis on some biblical subject—designed for the express purpose of finding out how well the finished student can apply his knowledge of the Bible.

Dean Lindquist teaches the above four classes, and also private violin lessons, using his God-given gift of teaching and musical ability to splendid advantage.

CHAPTER SUMMARY—A comprehensive title is chosen for each chapter of the Bible (poetic books excepted), and these are memorized by the students. The student also summarizes each chapter himself.

CHRISTIAN EVIDENCES—This class affords the student an opportunity to prove to others through external evidences that the Bible is God's Word.

CHORAL CONDUCTING—The student is instructed how to lead choirs or congregations in hymn singing.

GENERAL CHORUS—Group singing is taught and applied.

NOTATION AND SIGHT READING—Foundations of music are essential to every Christian worker, and here we have them.

BRASSES—Private instruction in various brass instruments—Gospel music—small fee.

Rev. Jesse Roy Jones, with many years of teaching experience and musical knowledge, conducts the above five subjects and private lessons on brass instruments.

PERSONAL WORKER'S TRAINING—This subject delves into the Bible to train the student to do personal work with the saved and lost.

PENMANSHIP—The forgotten art has been resurrected at D. B. I. because of the need for Christian workers who can write legibly.

Rev. Harry A. Sprague carries his thorough knowledge of God's Word and zeal for souls over into his Personal Workers' Training Class, and an expert ability to write into his Penmanship class.

ENGLISH 1 & 2—In these classes our school has found it necessary to cover the ground of elementary English which should have been taught in the high schools.

GREEK—A class for the more studious scholar who wants to read the Greek text.

Rev. Ralph. E. Obitts, the instructor in the above classes, possesses a thorough knowledge of English and Greek, and the ability to impart what he possesses to others.

BIBLE GEOGRAPHY—The ever fascinating study of Geography has a new appeal when the subject is the Bible.

MISSIONS—"Preach the Gospel to every creature" moves our thoughts out into the foreign fields. Missionary books, maps, and data comprise this subject.

PUBLIC SPEAKING—D. B. I. attempts to train its students in the art of speaking in public.

Rev. Elmer Seger, with a background of pedagogic experience handles the above subjects very ably.

MODERN RELIGIONS—The present day false religion publications form the basis of the research work of this class and the biblical refutation is very complete.

SHOP AND STREET MEETINGS—Throughout the year regular weekly shop and street meetings are held in the city as a means of training the sudent in this vital phase of ministry.

The writer has the privilege of diagnosing the "poison" of the false teachers and prescribing the remedy. He also has the supervision of the evangelistic activities of all students.

SPANISH—This language—almost universal in South America—prepares the mission field candidate for his or her work.

SPELLING—The proper training by the grade schools would eliminate this class at D. B. I.

Mrs. C. R. Lindquist, the wife of our Dean, in addition to being Registrar, teaches the above classes. Her knowledge of Spanish is more than book knowledge, having lived near the Mexican border.

PIANO—Evangelistic Gospel piano playing is an ever-attractive and needed accomplishment.

Mrs. Jesse Roy Jones has few equals in the above field of music.

SCRIPTURE MEMORY COURSE—This is made up of passages which are assigned in the various Bible study classes of the school. The memory verses for the four years number well over a thousand. This course alone makes the D. B. I. course one of inestimable value.

Now you have first hand information from a recent graduate of D. B. I. of the entire D. B. I. Course of Study. As far as the writer's knowledge is concerned, it is the most complete Bible course offered anywhere—indeed, the COURSE SUPREME.

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IN THE HARVEST FIELD

(Continued from p. 203)

handling of the office were expressed. A gift was given to Dean and Mrs. Lindquist as a tangible evidence of the love and esteem all have for them.

Donald Kathan and his wife (formerly Lois Hecht, sister of Mrs. Max Kronquest), former D. B. I. students, having completed about three years of the course, are working in a community at Parks Nebraska. They are enthusiastic and eager to proclaim the riches of His grace wherever Christ may lead them in blessed service for Him.

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Rev. and Mrs. Max Kronquest (formerly Vanita Hecht), D. B. I. students for about three years, assisting Pastor C. E. Tulga at North Platte, Nebraska, are happy in their work, zealous for souls, and thankful for the privilege of giving themselves wholly to the service of their Saviour. Emalou Anderson, '38, is in D. B. I. as a result of their testimony.

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Rev. Dallas F. Renn, Plainfield, Indiana, father of Norman Renn, '34, was the Baccalaureate speaker for the Senior class in their service at the Denver Bible Institute Auditorium June 3. He was also guest speaker at the annual Alumni banquet, held June 7 at the L. J. Fowler Memorial Campus. If "like father, like son" be true, we hold out great hopes for his son Norman. Rev. Renn is well known to many of us here in Denver, and is as well liked.

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HOW GOD HATH WROUGHT

(Continued from p. 188)

seemed to be greater than the need for women. So prayer was made that over half the enrollment would be men. And soon that was the case. At present there are only three-fourths as many women as men in the student body. For a time there were almost one hundred students in school. At present, lack of dormitory space prevents more than about seventy-five from entering, though applications for entrance far exceed that number.

The ways and means that God has used to bring these students to D. B. I. is a manifestation of His working also. For practically all the students have come through personal contacts with students or workers. God touches one life, brings it to D. B. I. for training, and that life reaches out to another, that one to still another, and so the chain lengthens. Many a student has been heard to say, "I'm an answer to prayer" or "I'm here because someone prayed." Praise His Name, God hath wrought so that willing souls have come to D. B. I. for training.

GOD hath wrought in giving D. B. I. workers to carry on the tasks the organization is seeking to put over. As the need became greater and the work expanded, workers to fill each need came in. The teacher, the preacher, the musician, the adminstrator—they all came in as the need for them arose. And now there are nineteen consecrated men and women in the Workers' Council, training souls, molding lives, building living temples here at D. B. I. for the service of our blessed Lord. God hath wrought in faithfulness in giving D. B. I. workers.

God hath wrought not only in giving D. B. I. workers, practically all of whom are D. B. I graduates, but also in sending D. B. I. trained missionaries and Christian workers to all parts of the world. There is a large map on the east wall of the down-town auditorium with a light at each place where a missionary from D. B. I. has gone. The lights are in almost every part of the world. The map does not show where D. B. I. graduates of the homeland are, but they are located in every section of the country. And D. B. I. is proud of the fact that they are true to the faith and that a very high percentage of them are in full time Christian work. God hath wrought in sending D. B. I. graduates into all parts of the world with the testimony of grace full and free.

When Shammah stood his ground and let not the Philistines rout him, Scripture says, "The Lord wrought a great victory." Shammah was not much of an army to withstand the Philistines, but the Lord was with him. When a teacher and two pupils in a vacant store dared to call themselves a Bible School, it was not much or an

array to pit against the forces of evil and the insidious devices of Modernism in this western section, but God was with them. God worked His miraculous will step by step in the development of the Denver Bible Institute. D. B. I. is still growing. D. B. I. still needs prayer and gifts, so that larger numbers of students can be trained. But we are trusting the ever faithful God to provide. Meanwhile, how can we help but praise Him as we consider How God Hath Wrought!

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WHAT MAKES D. B. I. THE SCHOOL OF SCHOOLS

(Continued from p. 187)

II. VACATIONS AT D. B. I.

AS I sat for a few moments in the car early that first morning, the thoughts racing through my mind were interrupted by the voice of one of the older students who brought me to D. B. I. He was announcing the fact that breakfast would be at seven o'clock, and that there would be a chapel service soon after breakfast. I thought to myself, "Here goes for eight months of intensive study and no relaxation!"

My first surprise to this reflection came at seven o'clock. The breakfast was delicious! The fellowship and conversation of the five fellows at the table where I was seated was contageously delightful! I began to loosen up, for I had never before seen strangers who could make me feel at home as fast as those older D. B. I. men did.

The following chapel service was filled with rich blessing and inspiration as President Fowler brought us a brief, but thoroughly encouraging message from I Corinthians 15:58—my spiritual training had begun!

Only a day or so after I arrived, a second surprise to my reflection upon relaxation came, when I found myself up in the Red Rocks Park picnic grounds with all the other students, gathered for the annual fall picnic.

I had expected to find a number of "sissies" and poor sports. To my amazement I found none. I had anticipated seeing students quarreling or cheating in the baseball game and other sports: but the cleanness and considerateness of those D. B. I. students were a rebuke to my expectations and suspicions. The whole picnic was a picture of gayity and unsullied Christian fun.

Vacation at D. B. I. had begun!

A D. B. I. student is so busy that for him there is hardly such a thing as a vacation (for he is just as busy during summer vacation as during the school year), except on these occasions when a picnic or a party offer to him more wholesome exercise, entertainment, and relaxation than the average congressman can derive from a three-months boating trip up the coast of New England.

Yes! D. B. I.'s wholesome balanced vacation times, offering to the student experiences in social life which make him sparklingly vivacious in his contacts with other human beings, force me to say from the depth of my heart, "D. B. I. is the school of schools to me!"

EDUCATION AT D. B. I.

FOR three years now I have sat in the same front seat in President Fowler's two classes—"Book Study," and "Personal Christian Life Training" (P. C. L.), and Dean Lindquist's "Topical" class. I plan (D. V.) to sit there for one more year: this for two reasons. First: I have found that I can hear and see things more clearly from that position. Secondly: being a totally depraved human being, I find that I need the help of the instructor in applying the truths I receive, to my soul. A D. B. I. teacher is never hesitant about giving this all-important aid!

It is through the three courses mentioned above that practically all of our spiritual teaching comes. The frequent comment I hear after any one of these classes is dismissed is: "Isn't it marvelous?" No words of explanation are demanded. Any one to whom the comment is made understands, for each soul has been automatically kept in an attitude of marvel and praise toward our Lord for His grace to usward!

I have sat through many of these periods of blessing, so thrilled that I took but few notes; but oh! the decisions I have made and remade in my soul while some one of D. B. I.'s well equipped faculty members showered blessings upon my soul out of God's precious Book.

Peace floods the soul of a D. B. I. student, for D. B. I. does not compromise in her stand for Truth. A definite stand is taken on the scriptural side of doctrine. For this reason D. B. I. students have firm convictions and a rock-bottom steadfastness of soul.

Only one thing has made such a blessed opportunity as attending dear old D. B. I. possible for me. That one thing is a job which the school graciously offered me in its industrial department. I can say positively concerning this job: It has not only afforded me a financial blessing, but also has given me a practical training in Christian business management which is incomparable to anything to be found in secular schools, and, I am sorry to say also, in most theological schools.

The methods classes such as English, Missions, Music, Homiletics, Public Speaking, etc. are daily training me how to use the Truths I receive, and preparing me for a future of witnessing for my Lord in a manner I could not find the equal of anywhere else in all the world!

So because of its healthful, quiet, and scenic location: because of its happy, wholesome, and pure vacations: and because of its uplifting and instructing education: I must say enthusiastically as hundreds of others have said before, "D. B. I. is the school of schools to me!"

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FINDING THE RIGHT SCHOOL

(Continued from p. 189)

To win men for Christ necessitates living a winsome Christian life. Ambassadors for the Lord Jesus Christ, representing Him by their example as well as by their precept, ought to be trained where they will have the highest Christian ideals deeply ingrained into their characters. Today when the world's standards of conduct are sinking so rapidly, young men and women greatly need training in an atmosphere where scriptural standards of practical Christian living are exemplified before them, and where conformity to those standards is not merely taught to them, but expected of them. The right school lovingly and definitely regulates the behavior of its students according to God's Word.

The usefulness of God's representatives is commensurate with their understanding of themselves and others. The right school, then, enables the student to understand correctly his own soul's reactions to the problems of life. And it teaches him to understand human nature, not according to the divergent, contradictory psychologies and involved philosophies of men, but by the X-ray of the Word of God. As a surgeon looking through his fluoroscope at a man's heart can see through the man to diagnose his case, so God's minister views a sin-sick soul through the Book that is a discerner of the thoughts and intents of the heart. However, the surgeon must be rightly trained, and well trained. How about the minister?

These basic requisites of the proper schooling to qualify young people for full time Christian service, are in reality the salient features of the training offered at the Denver Bible Institute. D. B. I. is a school established to train qualified Christian workers according to these very principles.

Students of D. B. I. enjoy various special advantages that should be mentioned. D. B. I. is of a size that affords a valuable, helpful personal acquaintance between the student and those who are over him with his interests at heart. The aim for quality, rather than quantity, controls the output of graduates. The Christian fellowship at D. B. I. has consistently been a matter of frequent,

"Not a vestige of Modernism at D. B. I."—Charles Johnson '35

enthusiastic comment from the students. Unlike some schools, all the men reside in the men's dormitories under supervision; likewise the women in theirs. This facilitates a spirit of Christian fellowship that makes the D. B. I. campus a happy home indeed. Under these conditions, too, student life develops the compatibility which is so essential on foreign mission compounds. Most of the students at D. B. I. are compelled to work their way through school. This develops a wholesome spirit of high-type industriousness, and precludes objectionable social distinctions. Many of these students would be unable to secure Christian training if the Lord had not enabled the school to provide opportunity for self-help. In comparison with the length of course required in the various professions, and in consideration of the qualifications expected in Christian workers, the four-year course required at D. B. I. has a distinct advantage over shorter courses. Students at D. B. I. enjoy a wide opportunity for practical Christian work. All students attend the weekly street meetings, shop meetings, and factory meetings conducted by students under the direction of the evangelistic department; and many students have regular Sunday assignments at various churches, missions, and Sunday-schools. These opportunities afford practice in actual Christian work, where the student can apply what he learns in the classroom. Such advantages as these are valuable considerations in determining upon the right place of training.

Young man or woman, if this is the kind of education you want during four of the happiest years of your life, come to D. B. I. and find the right school.

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STUDIES IN ROMANS

(Continued from p. 205)

sin and rebellion became so frequent that the Shekinah glory left the holy place and went to heaven. And from that hour to this the glory has been departed from Israel, but the glory still pertains to her, and there is coming an hour when the glory shall once more be in her midst. The great translations of the passage now before us bear out this truth.

The twentieth Century translation renders it,

> And theirs is the visible presence.

Arthur Way translates it,

> And theirs the glory of the visible presence.

And Conybeare and Howson suggest the translation,

> Whose were the glory of the Shekinah.

The Old Testament Scriptures abound in references to this Shekinah presence, or glory, showing that in a remarkable fashion this was indeed one of the features of God's dealing with Israel which was different from His dealing with any other nation. We find this reference in such a passage as Exodus 25:22, where the Spirit of God says,

> There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

And Leviticus 16:2, where the Spirit says,

> I will appear in the cloud upon the mercy seat.

And Psalm 80:1, where we read,

> Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock: Thou that dwellest between the cherubim, shine forth.

And Psalm 99:1,

> The Lord reigneth; let the people tremble: He sitteth between the cherubim.

And Isaiah 37:16,

> O Lord of hosts, God of Israel, that dwellest between the cherubim.

And then we find the departure of the Shekinah glory, when Israel had persistently sinned, recorded in Ezekiel 11:22:

> Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

It was at that time that the glory left the city of Jerusalem, the city of the people of Israel. Yes, the visible presence of God shining forth from the midst of the cherubim is a blessing which belongs to Israel. She had this blessing in the past. She lost it, but she shall again have this visible presence in the future. The glory that departed shall re-appear.

The Scriptures tell us Who this glory of God is. In the book of the Revelation we read,

> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof (Rev. 21:23).

If the glory of God is the light and the Lamb is also the the light, and we know that things equal to the same thing are equal to each other, then the Lamb is the glory of God. In other words, our blessed Lord Jesus Himself is the glory of God. He is the visible presence of Deity. He is the visible manifestation of the invisible God. Israel had that glorious presence in the past, but she sent Him back home saying, "We will not have this man to reign over us." She lost the presence, but she shall have it again. He is coming back. He shall reign from the throne of His father David. Yes, Israel shall have that glory again when Christ shall be in her midst in the coming Kingdom.

THE third outstanding truth which is presented as being exclusively Israel's is:

> To whom pertaineth . . . . the covenants.

There are eight of the covenants in the Old Testament which have to do with Israel, and each of these covenants points to the hour of kingdom blessing, of kingdom freedom, and of kingdom power. These covenants are:

1. The People Covenant.

Under the People Covenant, God covenants with a certain nation—a certain family. That certain nation or family is Israel.

2. The Land Covenant.

Under the Land Covenant, God covenants with a certain nation to give that nation a certain land. The certain nation is Israel. And the certain land is Palestine.

3. The King Covenant.

Under the King Covenant, God covenants with a certain messianic family that that certain messianic family, within a certain nation, will produce a King. The certain nation is Israel. The certain messianic family is the family of Abraham, and Jesse, and David. And the certain King is our Lord and Saviour Jesus Christ.

4. The Healing Covenant.

Under the Healing Covenant, God promises that when His people and their land, and the King shall get together, that is to say, when the people are in the land, and the King is reigning over them, there shall be no more sickness or disease. Israel shall then enjoy perfect victory over the weakness of the flesh.

5. The Law Covenant.

Under the Law Covenant, God gives laws for the coming Kingdom, and for the people who shall live in the coming Kingdom. These laws reveal the services and ceremonies which shall take place in that Kingdom.

6. The Restoration Covenant.

Under the Restoration Covenant, God promises to restore His people to their pristine power and influence in the Kingdom.

7. The Davidic Covenant.

Under the Davidic Covenant, God gives an enlargement of the King covenant, specifying that David himself, raised from the dead, shall reign with Christ in His Kingdom.

8. The New Covenant.

Under this Covenant, God binds together all seven of the original covenants. This Covenant shall be entered into when Israel becomes the head of the nations in the Kingdom and is restored to all the glories which God purposes that she shall have.

But despite these covenants, Paul's purpose was to show that one thing necessary for salvation was missing, the reception of Jesus as Saviour, as the Messiah. The nation Israel is saved as a nation and thus guaranteed a national existence in the future. But individual Israelites must be saved through faith in the Lord Jesus Christ, the same as individual Gentiles. The way of salvation is the same to any soul in any age. And thus we have caught a birds-eye view of the eight covenants with Israel, each one being a prophecy of the Kingdom, wherein Jesus shall reign as King of Kings and Lord of Lords.

THE fourth unique and interesting point of description of the nation Israel is:

> To whom pertaineth . . . . the giving of the Law, and the service of God.

At Mount Sinai God gave His Law to Israel. That Law was holy, and just, and good—indeed it was too good for men who had the carnal nature. They could not themselves attain to its perfect expression of the holiness of God. It was beyond the power of any mere human being. In thus setting forth the righteousness of God, the Law became the prophecy of that age in which the righteousness of God shall be manifested on every hand. That age is the Kingdom of our Lord Jesus Christ. Included in the Law were the services of God—the typical ritual of Exodus and Leviticus. This service, which pertained to Israel, never had a perfect expression in the past, but the Kingdom will give the first opportunity for that perfect expression which as yet is missing.

THE fifth unique and distinctive characteristic of the nation Israel is:

> To whom pertaineth . . . . the promises.

As the Law gave a perfect expression of the righteousness of God, so the promises given to Israel guaranteed their protection from their enemies, increase in wealth, and blessing upon their cattle, land, and families, so long as they walked with God. The covenants were by grace, without works. The promises were based on their deeds. The fulfilment of the covenant was guaranteed no matter what Israel's conduct might be. The fulfilment of the promises was based upon obedience to the Law. When the Kingdom comes God will give to Israel a heart of flesh instead of a heart of stone. Israel shall obey the Law, and shall enjoy the amazing fulfiment of the promises as well. What a wonderful characteristic—"To them pertaineth . . . . the promises!"

THE sixth distinctive characteristic of the nation Israel is:

> Whose are the fathers.

No other nation in the history of the world can point to such an illustrious group of progenitors. No other nation except the nation Israel can point to such an imposing array of worthies and say, "These be our fathers." To this hour, four thousand years or such a matter after they walked on the earth, the names of Abraham, Isaac, and Jacob are names to conjure with. But Israel is producing no such men today. Since Jesus Christ came forth, Israel has produced no great men. Instantly voices will be raised to contradict this statement, but friend, a great musician, a great financier, a wealthy and powerful movie magnate, or the head of a godless Soviet is not necessarily great. Such men may temporaily loom big on the horizon, but they are not to be spoken of in the same breath with such heroes of faith as Abraham, Isaac, and Jacob. Yes, these fathers belong to Israel, but Israel's greatness has waned, and she is now producing a multitude of modernistic striplings who have forsaken the faith of the fathers and have taken up with the gods of the heathen. But this is not the end of the story—Israel shall yet be the head of the nations. The Kingdom is coming, and in speaking of that coming Kingdom our Lord not only prophesies the return of the glories of Israel but gives the most refreshing bit of information concerning the fathers. His words are found in Matthew 8:11:

> I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven.

When God gives the Kingdom back to Israel, He is going to give them the fathers also. for Abraham, Isaac, and Jacob, resurrected, will grace that coming Kingdom with the benediction of their presence.

THE seventh unique and distinctive point of description of the God of Israel is:

> Of whom as concerning the flesh Christ came, Who is over all, God blessed for ever.

In this passage Paul plainly declares that Christ came out of Israel, and then he calls Him God. Many "Modernists" have said that Paul never calls Jesus God, but he most certainly does in this passage, the "Modernist" to the contrary notwithstanding. It is pathetic to observe how the enemies of the truth will wriggle and twist in the effort to escape the truth. "Modernists" pervert and wrest the Scriptures, forcing their translations into harmony with their own Christ-rejecting tenets. But to the old-fashioned believer there stands unharmed the convincing evidence that Paul called Jesus God.

THESE seven unique blessings belong to Israel. They are glorious, wonderful, God-given, but they are blessings which pertain to the nation as a whole and do not provide salvation for the individual soul. That is found only in faith in Him Who shed His blood on Calvary for lost men. In the light of these facts, we may well ask that familiar Pauline question, "What advantage then hath the Jew?" To which we must reply, "Much every way nationally," but individually they have the same need of salvation as the Gentiles, and the same opportunity: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Israel missed the vital thing—they rejected their Messiah, Who died on Calvary, bearing their sin, guilt, and iniquity, as well as ours. He is the One of Whom Paul said, "By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by Him and for Him." But Israel knew Him not. Again in Hebrews 1:8, Paul said:

> Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy Kingdom.

Yet Israel rejected Him, "He came unto His own and His own received Him not."

But the glorious, marvellous fruition of all this, yes, the coming out on the right side of the ledger for the nation Israel, is to be in the future, as we have seen in this study of the distinctive things belonging to Israel. In the future Israel shall be restored to the adoption, or son-placing. The glory shall be hers when the Lord Jesus Christ shall be in her midst, and the knowledge of the glory of God shall fill the earth as the waters cover the seas. The covenants and promises shall flow forth in mighty power to the ends of the earth, in that coming Kingdom. The Law-giver Himself shall administer the Law, and there shall be perfect fulfilment of the services which God ordained in the Old Testament in connection with that Law. The fathers shall be present in resurrected bodies. And the Lord Jesus Christ Himself shall be seated upon the throne of His father David, to "rule and reign where e'er the sun doth his successive journeys run." But at that time salvation shall still be by individual personal faith in Him.

If it should happen that any member of the wonderful and amazing race, God's chosen people Israel, is reading these words, in the Name of the greatest Jew Who ever lived, Who died on Calvary for the redemption of the race, I beg of you, believe on Him, and you will be saved. And you will be, not only a member of the nation so signally honored of God, that nation to whom pertaineth these seven distinctive blessings, but you will be saved individually as well.

"D. B. I. has taught me joyful Christian living"—Virginia Boone '38

IS THERE A NEED FOR THE BIBLE INSTITUTES?

(Continued from p. 197)

the standpoint of education, Modernism has literally "swept the entire nation off its feet." From whatever position it may be viewed, its appeal is positively deadly. Its gleam of light carries only the sting of death. Not only has it spread through our Colleges and Universities but it has permeated our entire educational system. In our public schools and State Institutions, none can hope to escape its deadly fangs. It is the Acme of all that is supercilious and destructive. Alas! even our great denominational Colleges and Universities, with but few exceptions, have bowed the knee to the monster Modernism.

Modernism has gained control through deception. It comes to us clothed in the garb of that which is scientific, scholarly, and spiritual. It is neither. Modernism teaches that the "truth and the "new" are synonymous. Modernism is saying, "If you will but believe me I will show that only a newly discovered truth is vibrant with life." Consequently, says Modernism, since your Bible is old and therefore no longer filled with life and power, we have something better to offer in its place. How fatal this is obvious. Safty and assurance lie only in the creditability of the Bible and in the trustworthiness of its writings. Modernism says, "We have liberated ourselves from older ways of thinking, bondage to which had become mentally intolerable" (Harry Emerson Fosdick, in "Modern use of the Bible").

It is neither our thought nor purpose to enter into any controversial argumentation. We are not seeking here to answer the host of serious questions and controversies. Space does not permit. We merely wish to show that the appeal of Modernism is to the natural man and that it is a spurious religion and not of God. Such is the teaching that the Bible Institute is seeking to stand out against. To sound a warning note against this deception which is destroying the faith of our young men and women, would alone be sufficient reason for the existence of the Bible Institute.

Fanaticism, appearing to be more religious and pious, is as deceptive as Modernism. It is merely clothed in a cloak of another color. Fanaticism is far less scholarly than is Modernism. Fanaticism appeals to the emotions while Modernism brings its appeal to the mentality. Both are equally disasterous when wrongly emphasized. Fanaticism speaks with much biblical phraseology thereby causing great delusion. It presents a decidedly religious pretense of spirituality. It excells in its perversion of Scripture with its deceptions concerning the Holy Spirit. One of Fanaticism's distinguishing marks is, woman preachers. Fanaticism is a distinctive example of failure to "rightly divide the Word of Truth." The work of the Bible Institute includes a warning against this terrible debauchery of God's Holy Word.

Another peril which the Bible Institute seeks to warn against in its corrective ministry is Communism, the common foe of both the believer in Christ Jesus and the unbeliever. Modernism, with its literalists and rationalists; Fanaticism, with its soul-destroying emotionalists; and Communism with its God-hating Atheists are Satan's three mainstays at this present hour. All three are the enemies of God. We are indeed living in a period of great delusion. "This know also, that in the last days perilous times shall come" (II Timothy 3:1). God has faithfully warned us of the things that we should expect. World disaster is just ahead. The world is shaping rapidly for the welcoming of the "Man of Sin" the Antichrist.

> For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables (II Tim. 4:3-4).

What a hopeless outlook! From confusion to delusion; from chaos to destruction.

We would reiterate our conviction that there is a great need for the Bible Institute. The slumbering church of Christ has folded its hands to "a little sleep" from which there appears to be no awakening. In the midst of the dark clouds of doubt and skepticism that today is hovering over the earth, the Bible Institute has been established of God to send forth the "light of the Glorious Gospel of Christ." May the testimony of the Bible Schools ever ring true to the One Who is the Way, the Truth, and the Light.

The Denver Bible Institute is firmly standing for the "Faith once for all delivered." Here is a School without one breath or taint of Modernism, Fanaticism, or Communism. Within the portals of this School the Word of God is upheld in all its purity. The Man of the Book, the Lord Jesus Christ is given His rightful place as the King of Kings and Lord of lords. The Denver Bible Institute exists for the sole purpose of training young men and women to go forth, "rooted and grounded in the Faith," to proclaim the wondrous news that "Christ died for sinners."

—o—

THE DIRECTORS

(Continued from p. 185)

the Institute and sources of income. On short notice, Treasure Sprague can tell you the exact amounts received for any given object, cost of operating the Institute, value of products of farm, garden, or dairy used for the dining room. He is a valuable member of the board whose opinions are frequently asked for. He is also Supervisor of Men, and on the side sees to it that the garden is made to produce an abundant supply of vegetables for the dining table.

Rev. Jesse Roy Jones

Rev. Jesse Roy Jones is "Chief Musician" of the Institute. He has inherited from his Welsh ancestry a passion for music, and has the ability in rare degree to impart to the students of the Institute a love for music and the desire to excell in it. Lest any should hold the opinion that musicians are impractical and novices in business matters, let me add that Director Jones is a shrewd, level-headed business man, with a mind of his own, and is always ready to give a reason for his opinion. Down in the depths of his fertile brain the idea of "A Penny a Day" first took shape. He probably got it from an industrious hen with "an egg a day," for what he does not know about the poultry and rabbit industries is not worth knowing.

Rev. Clarence R. Harwood

Rev. Clarence R. Harwood is a successful business man of Denver who believes that in every way milk is better than beer. He distributes a popular brand of the former in annually increasing quantities, and along with it a lot of "the milk of human kindness." His real business, however, is in and through West Side Center, a mission to the Jewish population of Denver, of which he is Supt. Mr. Harwood is therefore an able member of the board, faithful in attendance at the meetings even though there are many other demands upon his time and strength.

Attorney H. A. Davis

Mr. H. A. Davis, attorney-at-law, is the counsel for the Board of Directors. He is an elder in the Central Presbyterian Church here, a Christian gentleman in all that the term implies, and is well and favorably known among business and professional men of Denver. Having been engaged in the legal profession in eastern states as well as in Denver for many years, he is thoroughly equipped to look after the legal affairs of the Institute, real estate titles and transfers, etc. In meetings of the board he is a tower of strength, and his saged advice is always welcomed and given careful consideration by the members of the Board. Like Paul, he believes that "all things should be done decently and in order."

Such are the men who are responsible for guiding the destinies of the Denver Bible Institute. They realize their own limitations and ask the earnest prayers of the readers of "Grace and Truth" that they may have the guidance of the Holy Spirit, so that all that is done may be in accordance with God's will and for His glory.

"Living is a joyous experience since I've been at D. B. I."—Mildred Whaley '37

PROPHECY PAGE REVISED

(Continued from p. 198)

Ohio, indicates that Howard Comstock, '31, is doing a good piece of work.

Roy Boese, '27, and Lucille Boese (formerly Amsden), '26, labor in Kewanee, Illinois, very busy indeed in service for Christ.

This may not cover the ground, but to our knowledge this includes all D. B. I. graduates who are now in full time Christian service. Many who are not graduates but who have had some training in D. B. I. are also on the firing line for our Lord and Saviour.

When the 1944 revision of this page is edited, we trust that this same group, with many others, will still be valiently laboring, if our Lord tarries.

—o—

WINNING THE LOST TO CHRIST

(Continued from p. 201)

missions, are twenty and thirty miles from the Campus. The one is a mining town, the other is an old resort. Miners and pleasure seekers! But what greater pleasure can anyone find than to find "peace with God through our Lord Jesus Christ?"

Many opportunities are afforded. We will take time to recount one of them. One of the young men, while doing calling work, was asked to visit a certain home. He did. He found two young married couples living there. All four persons were unsaved. He told them the way of salvation (that is easy for anyone to do who attends D. B .I.). They accepted! Four more souls were won to Christ!

The work at Eldorado Springs is carried on in the school house.

Pleasantview, the newest of the stations where D. B. I. folks give forth the Word, is about two miles west of the Campus. The Rifle Range is located at Pleasantview, but those coming to the mission join the army of the Lord. This winter one young lady yielded her life to the Lord, and soon after that her brother was won to Christ.

At Pleasantview, a Sunday-school, a morning service, a Young Peoples' service in the afternoon, and a mid-week prayer service is made possible.

Besides these missions conducted by D. B. I. there are many who scatter throughout the city to various churches to assist there in winning the lost to Christ.

Calling work goes hand in hand with mission work. The calling work is the greatest contributor to the number of souls won to Christ. Today calling work is even more important than it used to be. Satan has too many places for his followers to go. They have no time for church.

The big bus is used for mass calling, especially in connection with the Campus and Burlington missions. A bus load of trained men and women goes into a territory with invitations, Gospels, and tracts, to give a host of homes the message of God's love through His Son. On the last occasion of this kind a soul was led to Christ—one for whom prayer had been made several times.

Calling work pays! One of the young men having some spare time decided to try it. With some tracts in hand he started out. Passing a parking lot, he saw that the keeper was not busy. He stopped in and told him the Gospel story. The man would not make a decision. As our young man was about to leave, the man's son came up, and with him was his pal. The personal worker turned to the boys and told them the same story and asked for a decision. The pal accepted! Next the son accepted! The boys left and the personal worker turned to the father and put the question to him again. This time he responded, saying, "My wife has wanted me to do this for a long time."

Three souls passed from death unto life! Did it pay?

D. B. I. also Conducts

STREET AND SHOP MEETINGS

EVERY Wednesday (the weather permitting) D. B. I. holds a Street Meeting at Seventeenth and Market Streets. The men are always eager to go to these meetings, for there they can reach a class of men that can be reached in no other way.

We meet with antagonism and opposition, but despite this almost every Wednesday the report comes that someone has accepted Christ. It was at one of these meetings that the writer had the joy of leading his first soul to Christ.

Simultaneous with the street meeting, two laundry or shop meetings are conducted. Three great efforts every Wednesday are made to win the lost to Christ.

It is difficult to see the results at the laundries, for personal work is not allowed. However, at one of these meetings, as the folks were leaving, an employee came to one of the folks and said that these meetings were his greatest blessing. Being thus blessed, no doubt he himself will give the message to others and thus more souls will be won to Christ.

Meetings are held at six or seven of the city laundries and at several of the railroad shops and iron works.

The fires of enthusiasm never die out in these meetings.

The hospital work also calls our attention. This work is really a field all its own. In one hospital where we hold services an unbeliever, dying of tuberculosis, refused many months to accept Christ. Finally despondency overtook him and he tried to commit suicide. He failed, and lingered for a few days longer. Two of the students heard of his plight and went to him. He was won to Christ on his death bed.

Services are also held at the jail and Industrial Home.

I have been saved seventeen years and I have never seen a greater zeal for the winning of the lost to Christ than I have seen at D. B. I.

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IN THE BOOK NOOK

(Continued from p. 208)

toward modernistic views. Fourth, the Oxford Group Movement seems to be approved without any qualification (p. 121). These defects are, to our mind, like flies in a rich and valuable ointment.

"HOW CAN I FIND GOD?" by Leslie D. Weatherhead, M.A. Fleming H. Revell Company, Pubs., 158 Fifth Ave., New York, N. Y. Price, $1.50.

WHY GOD SENDS PAIN

Perhaps God does not ALWAYS send pain. But He certainly permits it to come upon many people. The question, "WHY," will ever and anon be raised. People who have not learned to trust God and to believe in His wisdom, goodness, and power, cannot find an answer to that question. Dr. Holden, however, shows that God can bring good out of apparent evil. He points out the disciplinary value of affliction. Perhaps the only explanation is, that if we suffer patiently the troubles that come upon us, they will work "for us a far more exceeding and eternal weight of glory." Dr. Holden quotes Moffat's translation of I Cor. 7:10, and thinks it striking; but we much prefer the King James Version, and we believe it gives the literal meaning of the Greek text.

"WHY GOD SENDS PAIN," by J. Stuart Holden, D.D. Fleming H. Revell Company, 158 Fifth Ave, New York N. Y.

Loyalty to Christ
demands loyalty to D. B. I.
for D. B. I. is loyal to Him.

Read what the students say:

To whom it may concern:

In these days of testings when the Denver Bible Institute is subject to so much evil criticism, we, as students of the above school, desire to give our testimony concerning it and its officers.

We are convinced, as a student body, that there is no school of its kind which stands more unflinchingly for the whole Word of God. Not only are the fundamental truths presented with simplicity and unusual clarity, but the personal application which we are taught to make in our own lives has increased our desire to go on with the Lord.

It has greatly encouraged us to witness the yieldedness and brokenness of those in authority here. From our personal observations, we have seen their lives lived out in such close harmony with God's Word as to be above reproach, and we have the utmost confidence in both the moral and spiritual integrity of the President, the Dean, and the Workers Group. Personal contacts with the officers and workers, afforded by the fact that our school is not large, is the basis for our assertion.

Therefore, having heard much of the criticism to which the school has been subjected, we, as students, do unhesitatingly take the position that it is a subtle attack of the Adversary.

Our prayer is that God may use this, our testimony, in the lives of those who have received the wrong impression of the Denver Bible Institute, to cause them to seek to build up a work that is of God rather than tear it down.

Yours for the preservation of D. B. I.

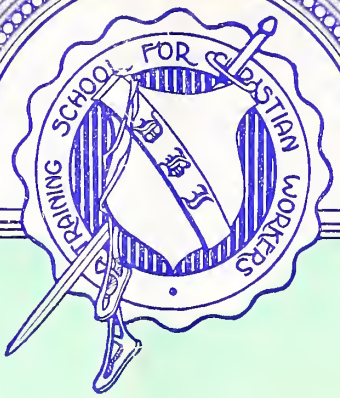
(Signed) Henry Dahl

President of Student Body Organization

THE ORIGINAL OF THE ABOVE STATEMENT HAS THE UNANIMOUS ENDORSEMENT AND SIGNATURE OF EVERY MEMBER OF THE STUDENT BODY.

The Denver Bible Institute

A Training School for Christian Workers
For Bulletin and Information, Address
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2047 Glenarm Place, Denver, Colorado



The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

II Timothy 2:2



GRACE AND TRUTH

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One Dollar Fifty the Year

Dispensational Number

Clifton L. Fowler
Editor

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20: 11-15.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church I Cor. 12:12-13

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Dispensational Number

WE ARE hopeful that this number of "*Grace and Truth*," dedicated to a much discussed subject, will prove to be a helpful contribution to the scriptural understanding of the dispensations.

It is sent forth with the prayer that our blessed Lord shall be magnified, the Bible shall be clarified, and the saints shall be satisfied.

—o—

This Age

WHAT a topsy-turvy condition our age has come to. We produce fine handsome twenty year old young men who get displeased with their disobedient mothers and kill them off. We have three year old babies who can't get through the day without their cigarettes, their cigars, and their pipe. We have young people who wish to manifest to a poor archaic world some new and high standards, so these enterprising youngsters go to the World's Fair and get married in the nude. We produce patriotic city councils who refuse to remove from our city libraries the subversive communistic literature which is guaranteed to destroy every vestige or semblance of patriotic spirit in America. Wherever we have a body of water as big as a wash-tub, the welfare societies quickly arrange for mixed bathing in order to build up the moral stamina of youth. We have preachers of Jesus Christ who call the Bible a myth. We have churches that conduct restaurants, sparking parlors, and movies. We produce municipal judges who rebuke fathers for normally punishing their disobedient children, placing the fathers on probation. We have a citizenry who will stand in line for hours to hear the life story of a murderer and gangster, but won't go across the street to hear the Gospel. We produce a sentimentalism which will stop and soak up its handkerchief in the blood of Public Enemy No. 1, and will trample under foot the blood of Jesus Christ our Lord.

What an age—Oh, what an age!

And "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13).

Lord Jesus come quickly.

THE summer is well advanced. Ony seven weeks more and, God willing, the campus of dear old D. B. I. will again ring with the happy voice of youth dedicated to the cause of Christ. There will be many greetings, many a happy hand-clasp, blessed seasons of prayer, and inspirational testimony meetings as we tell one another of God's dealing through the summer and as we settle down to the serious task of another school year. Remember D. B. I. students in prayer.

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Called Home

W. LEON Tucker was writing an editorial for his Bible study magazine *The Wonderful Word* a few days ago. He was thinking of the number of faithful preachers and teachers who have recently gone on to be with the Lord. He wrote,

> They are slowly passing, I. M. Haldeman, L. W. Munhall, R. A. Torrey, Chas. M. Alexander. Many of the "old guard" are falling. They are answering the roll call on the other side. Come on younger men! Take up their banner against the foe!

And today Tucker has joined that glorious redeemed throng in the throne-room of God. After a wearying but blessed series of meetings in Philadelphia, the City of Brotherly Love, he had hastened on to Trion, Georgia, where he opened on Tuesday night, spoke on "The Bible" on Wednesday night, and on Thursday night (June 7, 1934) was on the platform, participating in the early part of the service. While the congregation was singing he felt ill and left the plat-

form. He was soon rushed to a hospital by loving friends, but at 8:30 o'clock, while the audience still waited at the First Baptist Church, the soul of Leon Tucker left the body and swept victoriously into the presence of the Lord. And another great teacher whose influence and testimony for the Lord Jesus Christ has brought blessing, comfort, and illumination to thousands, has gone to meet the Saviour.

Dr. Howard C. Fulton D.D., Pastor of the Belden Avenue Baptist Church of Chicago, one of Brother Tucker's "boys," preached the sermon. It was a message of rich Christian hope and consolation as well as beautiful appreciation of the Christian life of the warrior who had laid his armour by.

Dr. Fulton's sermon was followed by brief expressions of love and devotion by Rev. W. S. Hottell and Evangelist Ernest Crabill. The closing hymn of the impressive service was the familiar old hymn which was the favorite of Dr. Tucker's mother: "O happy day that fixed my choice on Thee my Saviour and my God."

And now there is another heart-pulling reason in heaven why we are eager to hear the trumpet and the shout.

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Our Location

THE Denver Bible Institute Campus is located in the east end of Jefferson County near the city limits of Denver. It is on the stretch of road which, statistics show, carries the heaviest traffic in the state of Colorado. Governor Johnson of Colorado a few weeks ago wrote to the local editor saying,

"The east end of Jefferson County is the fastest growing community in our state, and its importance is becoming more manifest day by day."

In this choice commnuity and located upon an eminence which gives a lovely outlook on the mountains on the west, a delightful bird's-eye view of Denver on the east, and a thrilling glimpse of Pike's Peak on the south, stands D. B. I. It is an ideal spot to study God's Word, grow in grace, get acquainted with our adorable Lord, and prepare for His blessed service.

IN GOD'S plan of the ages is the key, both to the locked chambers of Scripture and of History. "Dispensation" means . . . . that in the various periods of history God dealt with men with a definite purpose.

—A. T. Pierson

The August Number

WE ARE grieved to announce that the July number of *"Grace and Truth* is omitted. We have been compelled, as have many other school publications, to make this omission. The United States Postal Regulations forbid our combining the July and August numbers. However, we can, if necessary, omit one issue and this we are doing. Therefore, this is the August number. Since July is omitted this number is enlarged and contains two months of Sunday-school lessons. This enables us to continue our policy of bringing to the readers of *"Grace and Truth"* the Sunday-school lesson studies well in advance of the assigned date. All subscriptions will be advanced one month, thus making the proper business adjustment with our subscribers.

Multitudinous responsibilities on the part of the Editorial Staff, coupled with unavoidable delays and interferences in preparing and securing copy, makes this omission imperative. In view of this prevailing need we believe you will welcome this opportunity to "stand by" with us until the magazine is brought back on schedule again. We covet the prayers of the entire *"Grace and Truth"* family on behalf of the Editors and the magazine.

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Still Intoxicating

Before repeal gained its shameful victory, the argument was used, "We must defeat prohibition in order to reduce drunkenness." It sounded interesting. It appealed to many. Some were completely carried away by the sophistry. There are evidently some who have not been deceived, as is indicated by an announcement posted by President Ralph C. Hutchinson of the Washington and Jefferson College. This official communique was specially designed for student consumption, but there are those who would not be injured by making personal application to themselves.

> "It is necessary to announce that for this college the intoxicating qualities of beer are not eliminated by legislative act.
>
> All rules regarding its use . . . . remain unchanged." —Quoted from "Forward"

The announcement carried this statement:

It is still intoxicating—a nation full of stump-speech assurances to the contrary notwithstanding.

And the unthinkable condition on our public streets the awful fact of numerous drunks, many of them women, the staggering increase of arrests for drunkenness in many cities—these and other conditions immediately demonstrate that President Hutchinson of Washington and Jefferson College is a man of Christian conviction and of reliable information. We might also add, he is a man of delightful humor.

Yes, it's still intoxicating.

THE END OF WHICH AGE?

by THE EDITOR

In Matthew 24:3 the disciples say to our Lord, "Tell us . . . . what shall be the sign of the end of the age?"

What age are they talking about?

Are they talking about the Body Age, to which Paul specially ministered, or are they talking about the Tribulational Age which will follow the Body Age?

Our blessed Lord cannot be mistaken as to which age they meant. The holy Son of God is always right. When He answered their question, His answer leaps over the Church Age, ignoring it as completely as though it would not ever exist. When Jesus answers their question, He talks exclusively of the future age of Tribulation. He discusses the "abomination" spoken of by Daniel, and that startling event is located by Daniel in the midst of the seven year period of trouble. This one fact forever explodes the idea that Jesus was discussing the Church dispensation, but He makes assurance doubly sure when He says in verse twenty-one, "For then shall be great tribulation," and in verse twenty-nine when He says, "Immediately after the tribulation of those days." In these amazingly illuminating words He tells us which age He is speaking of, thus making further discussion superfluous.

Thus we are brought to the inescapable conclusion that when the disciples asked Him what would be the sign of the end of the age, they were inquiring of Him concerning the end of the Tribulational Age and not concerning the end of the age in which we live—the Body Age.

In spite of these clear statements in Matthew twenty-four, writers on Biblical subjects continue speaking of our Saviour's discussion in that chapter as though it were a discussion of the dispensation of the Church which is His body. Speaking of His prophetic utterances in this great chapter they frequently say something of this sort, "These (signs) are being most precisely fulfilled in these very days."

This is exactly what Jesus didn't teach.

Since our Lord definitely thrusts His teaching in Matthew twenty-four into the Tribulation, we who read and study His inspired words are not at liberty to reverse His direct statements and dump His teaching back into the Body Age.

But some one may say, "What about all these wonderful things which we see happening every day, which seem to correspond with our Lord's predictions."

The answer is clear—all of the things which Jesus predicted have not occurred, notably, the setting up of the Abomination of Desolation in the Holy Place of the Jewish Temple, and those things which have occurred have by no means exhausted the significance of His prophecies—hence we who live in the Body Age are witnessing many *foreshadowings* of our Lord's predictions but the *fulfilments* are yet future. The fulfilments will occur in the Tribulation Age just as our blessed Lord declared.

To say, "These (signs) are being most precisely *fulfilled* in these very days," is an aggravated case of failing to rightly divide the Word of Truth. The fact is that these signs spoken of by Jesus in Matthew twenty-four are being most interestingly and convincingly foreshadowed in these closing days of the Body Age.

This commonly made mistake leads to unfortunate conclusions. One of these conclusions showed up during the World War. Many Bible teachers taught that the World War was the fulfilment of Matthew twenty-four, hence that the World War was the Tribulation. But we no longer hear such statements. Why? Because everybody now sees that the most important events predicted in Matthew twenty-four failed to materialize—hence we are not living in the midst of the fulfilments of Christ's predictions in this much discussed chapter. Indeed we would not be—because we live in the Body Age and Matthew twenty-four is talking about the Tribulational Age—He says so.

We do not live in the dispensation in which we should be expecting the fulfilment of the prophecies of our Lord—that dispensation is in the future.

It is in Paul's writings that we find the prophecies whose fulfilments may be expected in this dispensation,

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IT IS only by recognizing the dispensations and taking care not to confound the teaching of one with another, that contradiction and confusion may be avoided and the Bible intelligently and spiritually understood.

—I. M. Haldeman

Dispensationalism vs. Individualism

Principle No. 16 of the Eighteen Principles of Divine Revelation

by THE EDITOR

HERE is a rapid, yet assuringly thorough, discussion of the Seven Dispensations of Earth's History. The Editor starts with the first dispensation, the creation of man in the garden of Eden, and carries straight through the entire seven. Your heart will be "lifted up" as you read this study which carefully explains God's governmental divisions of Scripture.

—H. J. Johnson

SECOND INSTALLMENT

BUT someone may very rightly inquire, "On what ground do you present this arrangement or listing of the seven dispensations?" * There are several scriptural grounds pointing to the particular listing of the dispensations suggested. However, we will content ourselves for the nonce in presenting only one—the ground of the great governmental changes revealed in the Scripture.

The dispensational changes are clearly indicated in the Bible. They are not hidden. They are not a shrouded mystery. The Bible is a Revelation. And along with its other blessed truths, God reveals the dispensations. Consequently the great changes which are the sign posts given to us by God to indicate where the dispensations occur are familiar to practically all students of God's Word, although they (the students) may not have brought them together in their thinking; and furthermore they may not have recognized their dispensational character. However, the existence of these outstanding changes in God's dealing with the race has been observed, in a general way, by all Bible students of repute throughout the years.

REMEMBER that passages which, in strictness of interpretation, belong to the Kingdom, the Jew, the Law, the Tribulation, or the Remnant, may have a full MORAL application to the believer.

—C. I. Scofield

I. The Change from the Innocence (First) to the Conscience (Second) Dispensation

THE first great governmental change occurred when God pronounced the curse on Adam and drove him forth from the garden. In the period prior to Adam's sin, the entire race of human beings was without a fallen nature. When God thrust him forth from the garden, the entire race was plunged into a new status before God. As God looked upon His creation, it had changed from unfallen to fallen, from sinless to depraved. Adam had made the wrong choice, and the entire race is still under the dominance of the carnal.

The record of the Scripture is amazingly plain:

> The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed (Gen. 2:8).

Man's rejection of God's Word and consequent fall came very soon thereafter, so that within a few verses we find the crushing record,

> The Lord God sent him forth from the garden of Eden,
> So he drove out the man (Gen. 3:23-24).

Here is one of God's outstanding governmental or dispensational changes. Adam had had a garden that God planted. He sinned and the dispensational change came in short order. Now if Adam wants a garden, he'll plant it himself by the sweat of his brow. Before the dispensational or governmental change came, Adam

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*The first installment in this group of studies on Dispensationalism vs. Individualism appeared in the January number of "Grace and Truth," page 4. The discussion closed by listing the seven dispensations as follows: Innocence, Conscience, Authority, Law, Body, Tribulation and Kingdom.

How Dispensational Truth Protects Souls from Pentecostalism

by RALPH E. OBITTS

ONE of the spiritual tragedies of the hour in which we live is the large number of earnest souls who are being swept off their feet into the fanatical extremes of Pentecostalism. There is no biblical answer to the dogged and persistent flat interpretation of the Pentecostalist if Dispensational Truth is ignored. Obitts handles the subject with unbiased frankness and scriptural acumen.

IN CANADA, near London, Ontario, in 1907, a girl of seventeen who had been raised in a Christian home attended some Pentecostal meetings. Questions arose in her mind about divine healing and the Spirit baptism. She took these questions to her own pastor, first.

"The day of miracles is past," he replied. "Miracles belong only to the apostolic days."

The minister's word, without Bible proof, failed to satisfy her mind. So she questioned her mother, who had taught Sunday School and Bible class for years.

"Mother, if you can show me in the Word of God any place where we are told that the baptism of the Holy Spirit, with the Bible evidence, speaking in tongues, is not for today, I will never go to the Pentecostal Mission again."

Supposing that you, dear reader, had been in that mother's place, could you have made the matter plain from your Bible?

Her mother was unable to meet the issue with Bible proof. The girl went on into Pentecostalism (against her mother's wishes). With a closed Bible she repeatedly besought the Holy Spirit to come into her body; she kept seeking the experience of feeling "the power" about which she had heard at the meetings, until she got what she thought was "the baptism of the Holy Spirit." It made her shake violently from head to foot. It made her chin shake; and her tongue began to move up and down and sideways in her mouth. Unintelligible sounds followed, and she shouted and laughed and talked in tongues.

The young lady became an evangelist of the widest influence, who has toured the United States and other countries, leading thousands into the fanaticism of Pentecostalism. Could dispensational truth have protected her soul from such error? If so, how?

DISPENSATIONAL truth recognizes the difference between the foundation period of the Body Age and the rest of the Age. There is a marked difference between the foundation of a building and the superstructure; between the basement of a dwelling-house and the upper part. Likewise there is a marked difference between the foundation period of our Age and the superstructure period. Pentecostalism fails to recognize this difference. In fact, the very basis of Pentecostal error lies in confusing these two parts of the dispensation in which we live.

The first years of the Body Age were the foundation period. This period subsequent to Pentecost was featured by the ministry of the apostles and prophets, and constitutes the early days of Church history. In the Body Age (or Church dispensation) as a whole, there are not only apostles and prophets, but also evangelists, pastors, and teachers, according to Ephesians 4:11, 12. Of these five, the apostles and prophets are said, in Ephesians 2:20, 21, to be the foundation.

The ministry of the apostles and prophets was accompanied by miraculous demonstrations. Peter and Philip and the others performed many wonderful miracles. They healed all sorts of sickness, cast out demons, and even raised the dead. On the day of Pentecost when the apostles preached in Jerusalem, throngs of Jewish visitors from a dozen different foreign countries all understood the message in their respective languages (tongues) at the same time. Such signs, wonders, and mighty deeds were the signs of an apostle, according to II Corinthians 12:12. When we reflect that the apostles were announcing the proffered Kingdom, we

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Why Dispensational Truth Has Been Specially Assailed by Satan

by Ernest E. Lott

"WHERE there is smoke there must be some fire." How many times we have heard this old adage. Sometimes the various applications of it have been true, but not always. Satan has indeed succeeded in raising much opposition to the truth of dispensational study. The "smoke" has been thick. One of these attacks has taken the form of ignorance, and indifference to dispensational truth. Satan has used the cradle of self-sufficiency to rock to sleep the victims of this attack. Another attack has been one of direct antagonism by the avowed enemies of the "heresy" of dispensational truth. This latter group includes many outstanding pastors and officials in the leading denominations of the present religious world. One thrust in particular was made by one of these men against the dispensational teaching of the Scofield Bible, in the form of a widely published book. And, Fanaticism based on healing, tongues, and second blessingism, could not exist but for a denial of the above truth. However, does logic demand that the doctrine be wrong because the smoke is thick? *Never!* If that be true, then logic is not the science of correct and accurate thinking.

THERE is no section of Bible Truth which arouses satanic antagonism and malignity so quickly and so constantly as Dispensational Truth. He hates it. He fights it. He derides it. He does all in his power to obscure it. And there's a reason. Dispensational Truth, normally employed and applied, is the key to the understanding of divine Revelation and the problems of the personal Christian life.

Since these satanic attacks are not caused by a weakness in the doctrine, then we raise the question as to why the malignant and malicious program against dispensationalism. One answer is, because *Satan hates God's Word. Dispensational truth rightly divides the Bible.*

Satan despises the Word of God, even though he uses it at times, and anything that serves to unfold or clarify that Word will become the special target of his fiery darts.

Such a book as the Bible would naturally be put to many tests to try out its worth. Many such tests are unfair and biased. In the case of God's Word, the particular injustice is the accusation that the Bible is full of contradictions.

This accusation of course is not true but we who believe in the absolute integrity of the Word readily admit that to the anti-dispensationalist, the Bible is a mass of seeming contradiction. The answer to a vast number of Bible questions is found in the dispensational divisions of the Bible. Anyone who will accept this truth has paved the way to a satisfactory explanation of the majority of Bible tangles.

THE Scriptures with their tremendous scope of nearly six thousand years cover all the ages of man's history. Because of the divine purposes in man's life, the history of these years is divided into ages or dispensations. Listen to Dr. I. M. Haldeman's comment on this subject, "An age, or dispensation, in Scripture is a period of time with a definite beginning and a definite end" *(The Kingdom of God, page 11)*. President Clifton L. Fowler, founder of our beloved school, gives this comment, "The dispensations are seven periods of time during which God tests out seven of man's theories of government." These two men of God are not thinking above that which is written when they employ the words "age" and "dispensation" synonymously. And these two men are not the only ones that have seen and taught dispensational truth. Many of the world's outstanding Bible teachers declare that a clear understanding of the Scriptures is impossible without an acceptance of dispensational truth.

Let us take a bird's eye view of some of the heresies and false doctrines which are the product of men ignoring the truth of the Dispensations. Pacifists, House of David, Seventh Day Adventists, Millenial Dawnists, Mormons, Flat-interpretationalists, or Spiritualists, Date-setters, Post-millenialists, Post Tribulational and Split Rapture teachers, Legalizers, Judaizers, and all of the various Holiness cults with their teaching on Divine Healing, Tongues and Baptism of

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Present Day Dispensationalists

by ELMER SEGER

DISPENSATIONAL truth is vital to a clear understanding of the Word of God. A truly balanced ministry is impossible without it. Yet many people reject it. They say it is the fanatical theory of a few teachers. But in this article we will seek to present to you the fact that some of the greatest and ablest Bible teachers of recent or present day, believed and taught dispensational truth. Christians who reject this important right-dividing of the Truth are rejecting the teaching of many universally-acclaimed Fundamental leaders.

THE men who have espoused the cause of dispensational truth constitute a noble array. Those presented in this brief article by Seger constitute a very small percentage of the imposing list.

JAMES M. Gray, D.D., President of the Moody Bible Institute of Chicago, clearly indicates his belief in dispensational truth, and he uses the very language we have here employed. In his *Christian Worker's Commentary*, p. 302, he says, "From the dispensational point of view, there is no chapter of the New Testament more needful to be understood than this (Matthew 13)." On page 299 of the same book we find this: "Their practical teachings (the miracles of Matthew eight and nine) have been made familiar in Sunday-school lessons, so that here attention may be given to their dispensational aspects. Gaebelein teaches that the cleansing of the leper stands for Jehovah in the Person of Jesus among His people Israel; the healing of the centurion's servant, absent and healed by a word, represents this Gentile dispensation still running . . . . Grace now comes to the Gentiles, typified by the centurion who manifests simple faith, drawing forth from our Lord the words prophetic of this dispensation . . . . From the dispensational point of view, the deliverance of these men foreshadows that of the faithful Jews of the Tribulation." The reference to the Tribulation in the above quotation, and the reference to the Kingdom and to the Church age in the following, show us Gray's clearly defined distinctions in these latter dispensations.

In the January 1934 issue of the *Moody Monthly*, of which Dr. Gray is Editor-in-chief, in an article on page 217 entitled "The Kingdom and the Church, or the Present Age, Its Characteristics and Its Predicted End," he says, "The Kingdom of God is the broad, generic term. It is universal in fact, and includes the angels, the saints of the earlier dispensations, the Church and the coming Kingdom of Israel that shall be set up on the earth." In the same article, on page 219, we find, "God is now, in this age, visiting the Gentiles to take out of them a people for His own Name. He is choosing His people out of the world. No universal redemption in His purpose. That may follow, but not in this Church Age."

Just one more quotation from this eminent leader. He sets forth the importance of this key truth. In his *Christian Worker's Commentary*, page 353, he says, "Here (James 5:13-18) we have the great truth of the dispensations so necessary to the understanding of the Bible and so little appreciated by many Christian teachers today."

REV. Arthur T. Pierson, a former Presbyterian pastor of Indianapolis, Indiana, though he died more than twenty years ago, is yet contemporaneous with many fundamental leaders today. In his book, *Knowing the Scriptures*, he gives evidence that he is what is termed a Dispensationalist. He says, "Every marked period of the history of the race is characterized by some peculiar method of divine dealing. The system of laws or principles of administration in such periods is known as a dispensation" (p. 396). In the same chapter, headed "Rules and Methods of Bible Study," he says, "The conception of the Covenant seems inseparable from that of dispensations, and fundamental to it. God, from time to time, has chosen to enter into a covenant or compact with man, a mutual agreement, binding upon each part, implying therefore mutual obligations and conditions. By the terms of a covenant, unfaithfulness on the part of either party, or failure to fulfil the terms or conditions of the compact, forfeits the compact.

"These covenants with men all implied more or less intimate fellowship with God, and promises of blessing; and the condition on man's part was always obedience. But the compacts differed in minor respects, both as to promises and conditions, and as to the seal

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HOW DISPENSATIONAL TRUTH BROUGHT BLESSING TO ME

by JESSE ROY JONES

A WELL known pastor of a large church in a prominent city of the Southwest recently said that when he came into the knowledge of dispensational truth, it revolutionized his preaching. In fact he said that he had nothing to preach until he found the dispensational approach to the study of the Word. By way of illustration he added that before he got the dispensational slant on the teaching of the Word he merely had a lot of nice ethical material on display in the show window for the people to admire, but now he has a bountiful and fresh supply of valuable stock on the shelves to give to his people for their nourishment and upbuilding.

The writer is not in the same position as the above mentioned pastor, but he can go on record as to the blessing and benefit derived from a dispensational study of God's Book.

As a newborn babe desiring the sincere milk of the Word it was always more or less of a puzzle to me to reconcile and harmonize certain things which I read in the Word. True, I had the Holy Spirit Who was given to be my Teacher, but I was also aware of the fact that I still had a wicked, indwelling old nature that was constantly averse to Truth, continually fighting and seeking to twist and pervert the Truth and cause doubt to fill my soul, intending thus to discourage me from reading the inspired Volume. I also learned later that God had given some in the Church to be teachers for the sole purpose of building up those who were new and weak in the Faith. I needed such encouragement and God in His grace made the provision by leading me to the Denver Bible Institute.

LET any Christian recognize dispensational teaching . . . . and he will learn to read the Bible intelligently, with light from heaven flowing across each page into his soul, till his mind will be content only as he gives out to others what he himself has found in this divinely wrought casket—the infallible Word of God. —*I. M. Haldeman*

As a result of His gracious dealing with me I began to get an insight into the great dispensational division of the Word and this opened up the Book to me as i never had been before. I began to see the greatnes and magnitude of His plan for the human race. began to see the grace with which He has dealt with man through the ages and how He is working every thing together for good to them who love Him and are called according to His purpose (Romans 8:28).

I began to see also that the hard places in th Scriptures that had puzzled me before were now easil being reconciled and harmonized to fit into God's per fect plan in His dealing with His people and the rac at large. And, best of all, I was beginning to deligh in the study of the Book which had been such a dr and uninteresting proposition before.

THERE were quite a few Bible problems whic confused my thinking in my early Christian life but which were straightened out to my entire satisfac tion and peace of mind by dispensational study. I wi relate one or two with the hope that they might b used of the Lord to help some other soul see the impor tance of this approach to the study of divine Truth.

For years, as a young believer, I was greatly dis tressed about some things I had read in the Word abou capital punishment. In reading the book of Genes I found in the fourth chapter the account of Cain murder of Abel, where God dealt with Cain about h sin. Cain was greatly worried lest someone shoul slay him when he went out on the face of the eart from the Lord's favor. But when he made his lamen before the Lord about it, the record of verse fiftee is, "And the Lord said unto him, Therefore whosoeve slayeth Cain, vengeance shall be taken on him sever fold. And the Lord set a mark upon Cain, lest an finding him should kill him." It was evident to m that this passage definitely taught against capital punish ment. But reading on into the book of Genesis an coming to the ninth chapter, I found the account c God's blessing upon Noah after the flood and the lan ing of the Ark. In verse six these words are recorde "Whoso sheddeth man's blood, by man shall his bloo be shed." On the surface this looked to me like

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THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS

by R. S. Beal

CHRISTIANS seem to have more troubles and trials than those who are not Christians. This is a surprise to many and they wonder why. I am often asked why it is that the godly suffer and the ungodly prosper. This very thing vexed David until God made known the secret unto him. The solution is found in the fact that God the Father is dealing with His redeemed ones, molding and fashioning their lives in such a way as to glorify Himself. He is not dealing with the unbelievers and Christ rejectors. By their very unbelief, they shut God out. They refuse to give Him an opportunity. God allows testings in our experiences and uses them as tools in the process of spiritual development.

The number which we are considering is one which has to do with trial and testing—the number forty. Its constant use in Scripture reveals its importance from the spiritual standpoint. Wherever this interesting number is found it will be seen to stand for examination and proof.

Its first occurrence in the New Testament connects it with Jesus and His experience on the mount of temptation. These forty days were not to see if Jesus could gain a victory over the Devil, but to demonstrate that He was all that was predicted of Him. It was an examination of His character, a proof that He couldn't sin and that He was indeed a fit sacrifice for the sins of the world.

Another period of forty appears in His life. It is seen in the days which lie between His resurrection and ascension. During that time, by many infallible proofs, He made known to His disciples that He experienced a physical resurrection from the grave, and that He was indeed alive, and the victor over the dark domain.

We are all familiar with the forty days the spies took to look over the land of promise. They were days of examination and proof, and speak to us of the testing which they gave the land and the Word of God. In this period they found the land to be all that God had promised.

God had a mighty prophet in the person of Elijah, but being a man of like passions as we are, he had his ups and downs. Following his great victory at Carmel, he fled and sat discouraged under a juniper tree. God had compassion on him, sent an angel to wait table, and the bread and water he provided enabled the prophet to travel for forty days on the strength of it. What a marvelous demonstration of the sufficiency of God in meeting our need!

Jonah preached to a great city of old and called upon its inhabitants to repent, and urged them to do so in forty days. In that time, God was manifesting and proving His patience and long-suffering toward a rebellious and wicked people.

It may be that some of you are passing through the fiery furnace, or are driven into wit's-end corner and you know not what way to turn for the moment. Your experience may be one of God's forties during which He desires to prove the greatness of His grace and the nearness of His presence. May we not rebel, but rejoice in every testing that He allows to come into our lives.

GOD'S dealings with man have been a series of new experiments on His part, with new failures on man's; and it is curious and significant that the main features of the first dispensational period have in every succeeding one been REPRODUCED, so that the first proved a pattern for all that follow.

This uniform history of dispensations proves that, though every failure of man is followed by a new trial, with new opportunity, he persists in his decline from truth, his compromise with evil, his pursuit of self-interest, his defiance of God, and makes judgment a necessity.

Notwithstanding all this perversity of man, there is a divine progression through the ages and dispensations, never one backward step on God's part, however many on man's. . . . The failure is always man's—never God's, and each new failure gets man nearer to the end of himself and nearer the beginning of God, so giving Him a new advantage and preparing for the day when, with man's full consent, He shall be all in all.

—*A. T. Pierson*

STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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IN THIS study The Editor discusses the greatly misunderstood subject of "Election." Much has been written bearing on the subject of Election. However, we are awakened to the horrible fact that many of the present writings concerning "Election," with their innumerable innuendoes and falsities that go far afield from the true meaning, are but the flimsy creation of man's own desires and imaginations. Around the subject of Election, Satan has succeeded in throwing up a mirage of doubt and skepticism on the one hand, and pride and arrogance on the other. Man has made Election to be merely a visionary hypothesis.

Here is a discussion which is in enthusiastic agreement with Scripture, and is worthy of every fundamental consideration. We are happy to give to the readers of "Grace and Truth" this masterly study on the subject of Election, and trust that it will be given the careful and prayerful study which it deserves. —*H. J. Johnson*

THE passage which we take up in this study is the ninth chapter of the book of Romans, verses six to thirty-three. I will not present it to you at this time, but rather will use the different portions as we proceed in the study.

We have arrived at one of the most unique sections of the book of Romans, in which we have a discussion of the subject of election—a subject much misunderstood, and, due to this misunderstanding, sometimes misrepresented and maligned. In the early part of the discussion, the apostle, knowing the tendency of man's mind to become confused, lays down the principle in the mind of God on this subject. The principle is so simple and clear, it is evident that God gives it to protect us from the vagaries with which man has infested the subject of election. This statement which God gives for our protection is found in verses eleven and twelve:

> For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;
>
> It was said unto her, the elder shall serve the younger.

The word translated "election" means choice. Election, consequently, is God's choice.

But what is God's choice, what is election?

We have been told by the enthusiastic devotees of a certain theory that election is God choosing some to be saved and some to be lost. Does this passage bear out this theory? By no manner of means! On the contrary it says plainly, "That the purpose of God according to election might stand, it was said unto her"—notice, the inspired words which follow were spoken "that the purpose of God according to election might stand." It is normal to expect that such words, spoken for so definite and so tremendously important a purpose, will contain some hint and indication of what the purpose of God according to election is. And such is the case. The words which were spoken "that the purpose of God according to election might stand" were,

> The elder shall serve the younger.

If election were God choosing some for heaven and some for hell, then this verse must have read, "That the purpose of God according to election might stand, It was said unto her, The elder is chosen for condemnation and the younger for salvation." But no such statement appears. The passage reads,

> That the purpose of God according to election might stand, ...
>
> It was said unto her, The elder shall serve the younger.

The marginal reading is even more accurate and more literal:

> The greater shall serve the lesser:

Which is tantamount to saying, "The first shall serve the second." This suggests at once that the most important phase of election pertains to this life, to service and to preeminence in that service, instead of to the soul's eternal destiny.

There is a passage in Hebrews bearing on this same point which merits our special attention. It is found in Hebrews 10:9. The passage is speaking of our Lord. It says,

> Then said He, Lo, I come to do thy will, O God. He taketh away the first, that He may establish the second.

This passage is an illuminating confirmation of the passage in Romans nine. Both passages speak of the aggressive thought in the mind of God as pertaineth to election. The Romans passage calls it "His purpose." The Hebrews passage calls it "His will." In either case it is the thing which God has settled on and determined in the divine mind to do. In the Romans passage, the purpose is that the first shall serve the second, or the elder the younger. In the Hebrews passage the thing which is His will to do is to take away the first and to establish the second. The Romans passage is talking about Isaac's two sons when the statement is made,

> The elder shall serve the younger.

The Hebrews passage is talking about the many offerings of the old Jewish temple and the one offering outside the old Jewish city when the statement is made,

> He taketh away the first, that He may establish the second.

That is, the offerings of rams, goats, and bullocks is taken away that He may establish the offering of the body of Christ once for all. He takes away the old temple offerings to establish the offering of His Son. It is His holy will to take away the first and establish the second.

All of this sheds wondrous light on the passage in Romans. The sum total of the teaching of these two passages is that the purpose of God according to election is the setting aside of the first and establishing of the second, and this principle pertains to this life rather than to the life to come.

There is another statement in our Romans passage which is of vital import to a proper apprehension of the passage before us. The passage to which I now refer is Romans 9:21:

> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

There is a truth in this verse on which there is more or less general agreement. The clay represents mankind at large, and the lump represents the individual man. But the passage has a question in it, which is most generally neglected. The question is,

> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

> *THE Old and New Testaments represent . . . . distinct and different dispensations of God's dealings with His people; and unless this difference is clearly seen, it is impossible to have a correct understanding of the Sacred Scriptures.*
>
> —*James H. Brookes*

The lump, as we have said, is the individual man. The vessels unto honour and unto dishonour are not different men whom God has appointed, some for honour and some for dishonour, but *the vessels are different parts of the one man,* for God makes these vessels of the *same lump,* hence the same man, God knowing that these warring elements in a man will tend to make him a stronger and truer character as that man learns to walk with Him. Has not God the right to make the two vessels of the one lump if He sees fit? This expression is a veritable guidepost to the teaching of the entire chapter.

The method employed by Paul in discussing the subject of election, is to set forth three illustrative type lumps, and then to apply the truth to the individual soul.

THE first type lump, found in verses six to nine, is the Abrahamic lump.

The apostle says in verses six to nine:

> Not as though the Word of God hath taken none effect. For they are not all Israel, which are of Israel:
>
> Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
>
> That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
>
> For this is the word of promise, At this time will I come, and Sarah shall have a son.

In the Abrahamic lump there are two vessels, one to honour, and another to dishonour. The one to dishonour is said in this passage to be "of the flesh." This vessel is called in the Old Testament by the familiar name of "Ishmael." The one to honour is said to be of the promise, and is called "Isaac." At once the import of the passage is showing up in clear fashion. The apostle is setting forth a picture which shows the purpose of God according to election, and shows how persistently this purpose carries on wherever we may turn in the inspired Book.

In the Abrahamic lump are two vessels.

The vessel to dishonour is Ishmael. In the type, Ishmael stands for the flesh, which is a "first," and which consequently is set aside. In the picture the question of Ishmael's personal salvation is not raised; his salvation, like that of every man, rests upon his personal attitude toward the Messiah. In the fact that he is set aside because he is the typical representation of the flesh, his salvation is not involved. His salvation or lack of salvation is separate from the type. This is

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The Berean American Mission

TELLING THE STORY AFAR

FOR many months the burden has been pressed upon us in prayer that the Institute at Denver might have a more definite and vital touch and connection with the actual bearing of the Gospel message to the heathen extremities of the world. At first this burden did not take definite form—just a yearning and an inward burning desire produced by God's dealing with the soul, that our School might have a more specific and clearly defined part in the telling the story of Jesus and His love in lands afar.



Mrs. Beulah MacMillan Amie

True, our beloved students are going forth from year to year, and every little while we have the joy of seeing another member of the D. B. I. family start for one of the mission fields of the world. This gives us great pleasure, and we would not minimize the richness nor the greatness of the blessing of God. But despite these evident blessings on the testimony, the Spirit of God continued to lay upon our hearts the desire to enter more fully into the burden of missionary enterprise.

Under the gracious dealing of God, the way to do this seems to be opening up in most blessed fashion.

The Board of Directors of the Denver Bible Institute, after prayer and lengthy deliberation, have decided to inaugurate the Foreign Mission Department of the School. This department is to bear the name, "The Berean American Mission," and its first missionary work is planned for the Belgian Congo.

This is a step of faith. Our confidence is in the Lord. It is true that the past twenty-four months have been by far the most difficult months in the history of the Denver Bible Institute, for during that period, Satan has launched against us fiery darts and poison arrows of a most malignant character, and also during that period there has been taking place an era of widespread financial depression and political unrest which has made the whole civilized world a seething volcano. But in the face of these untoward and unpromising circumstances, we have been united in believing that God would have us go forward in the formulation and development of this new department of the Denver Bible Institute. We are consequently taking the step by simple faith in Him Who has taught us through Paul that we are ambassadors of Christ. "If God be for us, who can be against us?"

We have seen Calvary. We have heard the cry of the dying. We have heard the call of God. We have recognized a blessed challenge of faith. We have accepted it! Forward!

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"We are ambassadors for Christ."

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OUR FIRST MISSIONARIES

THE Board has begun work in earnest by accepting two missionaries. These two are Mrs. Beulah MacMillan Amie and Miss Amanda Johnson. Mrs. Amie is peculiarly fitted for work in the Belgian Congo by divine call, temperament, and experience. Miss Johnson's preparation, both by experience in the homeland, by scholastic training, and by God's dealing, has made her ready for the problems and exigencies of the foreign field.

Mrs. Amie's testimony:

I was reared by three different families in Vinton, Iowa, and at an early age accepted Christ as my Saviour. At the age of twenty-four I reconsecrated my life to Him, and entered the Moody Bible Institute of Chicago for training in Christian work. I had my mind made up that my work was to be among business women, whose problems and needs I felt I knew and understood. Yet ever in my heart was the conviction that He wanted me in the foreign field.

After many struggles and fears, I told the Lord that I was willing to go any place that He wanted me. Then He showed me His will and sent me to Africa. I have never doubted nor questioned, but have had absolute peace in my heart that Africa is His place for me.

In 1919, I sailed for the Belgian Congo under a Denominational Board, and spent two very profitable years there, learning from older missionaries of experience many things which have been of great value since.

In 1923, I went out again, this time with a Faith Board manned by many Moody graduates. I spent over six years on the one station, where I had the privilege, with others, of helping translate parts of the Scripture, songs, and books for school use, of teaching the Bible class and helping train our native leaders, and above all of seeing many boys and girls, men and women, come out of their heathen darkness into the light of His glorious Gospel. Many were the problems, but His grace

was always sufficient. I shall always look back with joy to those years of sweet fellowship with the missionaries, the Board, and our native Christians.

In 1932, on returning to America, the Lord's leading for the future was not quite clear. Many things had developed which necessitated a waiting on Him until His leading was made plain. Because of finances and other conditions, it seemed not to be His will to return again under this Board, but to follow a strong conviction that I was to return again to do primitive, evangelistic work and to train the native leaders.

I spent eleven very profitable months in deputation work, and while on this trip, in the spring of 1934, the Lord very clearly revealed to me His will when the Board of Directors of the Denver Bible Institute added to their work a Foreign Mission Department, calling it "The Berean American Mission," and accepted me with others to go to the Congo and begin their work there. I count it a great privilege to be sent by Him and them, and know it has all been of Him.

I covet your prayers as I go out to again proclaim to the natives of Africa His love for them and the salvation of pure grace, that He will guide and keep and bless until He comes.

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"Speed the Light."

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THE MISSIONARY SITUATION

A STUDY of missionary conditions today is what the Lord used to awaken us to the need of a new missionary activity. For present day missions are drifting in either one of two directions—they are drifting into Modernism on the one hand and into Fanaticism on the other.

The larger and older missionary activities throughout the world are under the control of denominational boards. These, with few exceptions, have frankly and openly accepted what they call the "Inclusive Policy." By this they mean, and candidly say, that some of their missionaries are fundamental in their belief, and some are modernistic. They say that they have both kinds of folks in their church membership, why should not both types be represented in their missionary activities? This is a condition which is intolerable and impossible to a Christian whose conscience is sensitized by the Spirit of God. The soul of a fundamental missionary who is forced to work with a Modernist is torn to shreds.

And what becomes of the conscience of the Christian giver who is perfectly willing for half of the dollar he gives to missions to support a missionary who believes and teaches the virgin birth, and for the other half of his dollar to support a missionary who rejects the virgin birth. Such a man is building up with one hand that which he destroys with the other. This is the condition which exists (and most of them openly say so) in the older mission boards today.

On the other hand, many of the boards which have been operating a fewer number of years—those boards which are known as "faith boards" or "undenominational boards"—have encountered a different difficulty. They have encountered Fanaticism. The presence of Fanaticism in the mission fields of the world has become sufficiently wide-spread to have become a major problem in missionary activity. Unfortunately, Fanaticism has been regarded with tolerance in many quarters, with the result that supposed risings from the dead, healings, a tendency to holiness teaching, second blessingism, minor superstitious practices, etc., have been permitted to carry on, very nearly unhindered, on many fields controlled by the newer boards.

But to the soul that is taught in the Word of God, Fanaticism is just as objectionable as Modernism.

Consequently, in the formulation and development of this missionary service for our blessed Lord, it is our burning desire to carry the message of grace to the precious souls of men, avoiding the denials of Modernism as well as escaping the perversions of Fanaticism. Our eyes are fixed on the One Who alone can protect the testimony from Satanic inroads, and our hearts are yearning with Spirit-given tenderness for the souls in the Congo. Lay hold of God in prevailing prayer for the BEREAN AMERICAN MISSION.

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"Give the winds a mighty voice,
Jesus saves, Jesus saves."

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Miss Amanda Johnson

Miss Johnson's testimony:

I have had the privilege of growing up in a Christian home. Ever since I can remember, the love of the Lord has surrounded me in the love of parents, sisters and brothers. I accepted the Lord in my childhood.

For several years the Lord had put the needs of Africa on my heart, but at first I was unwilling to listen to Him. When I did heed the call two years ago, He graciously opened a door for me to go on a deputation trip. When the Berean American Mission was organized and the way opened to go under the Board, it seemed the Lord's leading for me. I praise Him for this chance to go to Africa to tell the precious souls there of His matchless grace and love in sending His Son to be their Saviour.

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"Steer a straight course, avoiding both
Modernism and Fanaticism"

—o—

AN EARNEST

A PUBLIC school teacher in Denver, loving the Lord Jesus, received a raise in salary of $120.00 this spring. As soon as she learned of her raise, she dedicated it to the Lord and His work in Africa. She has made, as her gift to the B. A. M., her entire raise of $120.00 for this year. Praise God from Whom all blessings flow!

Our entire need for the first year will be about $4000. This will equip our missionaries, take them to the field and meet all necessary expenses en route, pay the salaries for one year, locate our first station, and get us started in our building program.

Pray, brethren, pray. And as God prospers, give!

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I know of a world that is sunk in shame,
Where hearts oft faint and tire;
But I know of a Name, a precious Name,
That can set that world on fire;
Its sound is sweet, Its letters flame,
I know of a Name, a precious Name—tis Jesus.

BIBLE SEED THOUGHTS

Conducted by Ernest E. Lott

THREE PHILOSOPHIES OF LIFE

Luke 10:30-37

I. THINE IS MINE—I'll take it

Represented by the thieves (Luke 10:30)

They stripped the certain man of all he had

II. THINE IS THINE—I'll have nothing to do with it

Represented by the priest and Levite (Luke 10: 31-32)

They left him alone in his misery

III. MINE IS THINE—I'll give it

A. Represented by the Good Samaritan
Luke 10:33-37

1. The Samaritan went to him in his need (Verse 33)
2. The Samaritan bound up his wounds (Verse 34)
3. The Samaritan brought him to safety (Verse 35a)
4. The Samaritan became security for him (Verse 35b)

B. Fulfilled by the Saviour

1. He came to the world to the sinner in his need
   I Tim. 1:15
   Phil. 2:6-8
2. He bound up the wounds which sin had wrought
   a. Through the regenerating of the Holy Spirit (oil)
   b. Through His blood (wine)
   Isa. 61:6
3. He provided eternal security
   John 10:28-29
4. He became surety for the believer
   Isa. 53:6
   I John 2:2

—E. E. L.

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"IF"

CHRIST'S DEITY SEVEN TIMES QUESTIONED AND AFFIRMED

I. THE "IF" OF SATAN
"If Thou art the Son of God, command that these stones be made bread" (Matt. 4:3)

GOD'S TESTIMONY
"This is My beloved Son, in Whom I am well pleased" (Matt. 3:17)

II. THE "IF" OF THE JEWS
"If Thou be the Christ, tell us plainly" (John 10:24)

CHRIST'S TESTIMONY
"I am the Son of God" (John 10:36)

III. THE "IF" OF THE PASSERS-BY
"If Thou be the Son of God, come down from the cross" (Matt. 27:40)

THE CENTURION'S TESTIMONY
"Truly this WAS the Son of God" (Matt. 27:54)

IV. THE "IF" OF THE CHIEF PRIESTS
"If He be the King of Israel, let Him now come down from the cross and we will believe Him" (Matt. 27:42)

NATHANIEL'S TESTIMONY
"Thou art the Son of God; Thou art the King of Israel" (John 1:16)

V. THE "IF" OF THE RULERS
"Let Him save Himself IF He be the Christ, the chosen of God" (Luke 23:35)

PETER'S TESTIMONY
"Thou art the Son of the living God" (Matt. 16:16)

VI. THE "IF" OF THE SOLDIERS
"If Thou be the King of the Jews, save Thyself" (Luke 23:39)

PILATE'S TESTIMONY
"This is the King of the Jews" (Luke 23:38)

VII. THE "IF" OF THE MALEFACTOR
"If Thou be the Christ, save Thyself and us" (Luke 23:37)

THE OTHER MALEFACTOR'S TESTIMONY
"Dost thou not fear God, seeing that thou art in the same condemnation?" (Luke 23:40)

—W. C. I.

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JESUS, THE PREEMINENT ONE

Colossians 1:9-19

I. PREEMINENT IN CREATION
John 1:1-3

II. PREEMINENT IN REVELATION
John 5:39

III. PREEMINENT IN DISPENSATION
Heb. 1:2

IV. PREEMINENT IN SALVATION
Rom. 3:21-28

V. PREEMINENT IN TRANSFORMATION
Rom. 5:1-2
John 15:5
II Cor. 3:18
Phil. 4:13

VI. PREEMINENT IN GLORIFICATION
Isaiah 24:23

—C. L F

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON *and* MISS ANNA BENTHIEN

THE GHOST TOWN

OUT in the mountains of Colorado, far from the main travelled road was the town of Copperville. Once the streets were filled with people. It seemed that everyone was in a hurry to get the rich ore from the hills before it was stolen from them. All was noise and confusion. But today all was silent. Broken store windows revealed dusty, dark interiors. Sidewalks were falling apart. Rats scrambled along the crumbling walls of tottering buildings which had long stood vacant. The silence and the heat seemed almost deathly. Far up the street one door stood open. This was the general store, supplying everything that the few remaining inhabitants needed. The hot sun beat down upon the deserted scene and occasional gusts of wind swooped down the mountain side stirring up the thick dust of the narrow streets.

Along the street, in dirty ragged overalls, came a small boy. His sunburned feet trod lightly on the hot board walks. Light tousled hair almost hid his clear blue eyes, and the determined expression about his mouth spoke of maturity beyond his age. Making straight for the open door of the store, he went noiselessly in. "Please Mr. Smith, Granny is awful sick and she wants you ter fill this here bottle with medicine," said little Johnny Bruse as he gave the bottle with the prescription on it to the storekeeper.

Mr. Smith took the bottle and filled it, knowing full well that he would never get any money for it. Old Granny Bruse used to have plenty, but for twenty years she had given, bit by bit, every cent she had owned to the priest who came every so often for the fee. Granny Bruse's husband had been one of the greedy miners, had made lots of money but had died in a drunken stupor. The priest had played so upon Granny's ignorance that her entire fortune was now gone. Once she had lived in a beautiful home. Now she existed in a little shed, patched, and braced against the fierce mountain winds. Here she had lived alone, until her only son died and left his child an orphan. The child had nowhere else to go, so reluctantly she gave him a corner of her hut. He was useful in running errands and in taking care of her when she was sick, which seemed to be more and more often lately. On the day our story begins Johnny had been sent in haste to the store, for Granny was suffering more than usual and was more than usually cross. Sometimes it seemed that the pain in her side was more than she could bear. At these times she would take her vengeance out upon poor little Johnny and he would let her scold, beat, slap and curse at him, yet remain so patient and kind.

As Mr. Smith handed Johnny the medicine he also slipped into his hand a small piece of paper that was printed on both sides. The youngster hurried back along the empty street, past store after store that was locked and bolted, past rows of houses surrounded by weeds and rubbish. Coming to the end of the main street, he turned down an alley, then followed a path along a rushing mountain stream, until he came to the shack he called home. Going quietly in, he thought at first that Granny was asleep, but soon a moan escaped her thin lips, so going to her bedside he said, "Granny here is your medicine, can I pour some for you? And Granny here is something that Mr. Smith gave me to read. Oh! I wish I could read—, I am old enough to—, will you read it for me please?" said the child who was starved for companionship and even a paper that most boys would have thrown away, held untold interest for this lonely boy.

Granny, however, was cross and she began, "Why did it take you so long? Don't you care if I die? I'll bet you stopped to play in the stream. What are you standing there for? Pour out a teaspoon of this for me—careful, don't spill it or I'll—" She did not get to finish her threat, for by that time the spoon was to her mouth, and with a grunt of satisfaction she lay back down and was soon fast asleep.

How thankful Johnny was to have her sleep. He did not like to hear her scold and he didn't like to see her suffer either. Quietly he slipped out into the only other room. Quickly heating some water he washed the dishes from his scant breakfast. Then treading on tiptoe he cleaned as best he could the rough boards of the floor, and sat down to wait for Granny to awaken so that she could read the little paper that Mr. Smith had given him.

Johnny was so sorry that he could not read. Granny had not wanted to send him to school and for three years she had kept him at home, but the law even in this distant town was enforced once in a while, and this year Johnny was going to get to go to school. He was so anxious to learn about the world. As he sat on the door step today he wondered what was beyond the mountain on the other side of town. He had never been allowed to go beyond the mountain. He reasoned that the road must lead to somewhere. Once in front of Mr. Smith's store he had heard a man talking about a big town that was out on the plains and today he sat wondering what it would be like to live in a city. He supposed there would be other boys there and—maybe girls too. He had only seen one little girl and she had been in a big car with some people that came to camp at Copperville for a whole week. He could hardly imagine what it would be like to have so many folks around but he would like to try it for awhile.

"Johnny come here, and bring me a drink. My but it is hot; open the window; pick up my shawl; hand me my comb; what time is it? Mm—I'm hungry, make me some broth."

Jumping to his feet the lad sought to carry out all the commands as quickly as he could, then while Granny was

S. M. C.

Dear S. M. C. Members:

We thought you girls and boys would like to know how our club is growing. Each month brings us new members eager to join the club and enter the contest for the beautiful Scofield Bible which will be given next January.

So far you have had twenty-five verses. This is just about half of the verses for the whole year. We are anxious to know how each one of you is getting along. Have the verses been difficult to learn or have you had a good time memorizing them?

We hope none of you have become discouraged and given up. Remember Phil. 4:13, which is one of our memory verses, says, "I can do all things through Christ which strengtheneth me." This means each one of you.

Did you know the Lord is coming soon? He might come any time so for these months of July and August we are giving you verses which tell of His coming. Read them and see how interesting they are.

I Thess. 4:13-18; I Cor. 15:51-58

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drinking her broth he got the little paper and going fearfully to the bedside said, "Granny will you read this to me now?"

"Probably it's only another dun. Give me my glasses," said Granny as she began to squint at the paper. Suddenly the blood began to mount to her thin cheeks, her lips tightened into a straight line, her hand shook as she held the paper before her blazing eyes. Looking up she said in slow drawn out words, "Johnny if ever you bring anything like this into the house again, I'll call down all the curses of the Holy Mother Mary upon your head," and crumbling the paper she tore it into bits, muttering as she did so, "Meeting—a meeting in the air, Holy Mother save us."

Johnny knew it was time to leave and leave in a hurry, so he quickly left the hut with Granny still fuming about a meeting. He didn't know what a meeting was but he was curious. He was also sorry that he had brought the paper home, for he had hoped that it would be something nice. Now he supposed Granny would get her pain again and he would have to wait on her all night. How he dreaded those nights with Granny groaning, fretting, and scolding. They seemed never to end.

As he left the house he wandered idly down the bank of the stream that flowed near his home. He was still thinking about the meeting. What was a meeting and why had it made Granny so angry? Why had she said that he should not have brought it home? Lost in his thoughts he nearly stumbled over a man fishing.

"Well, young man, you nearly had a spill. I didn't hear you coming or I would have moved," said the young fisherman looking up with a smile.

Johnny was so surprised at being scolded in such a friendly manner that he nearly forgot to speak. At last he said, "Oh, I am sorry, I was thinkin' and wonder'—"

"Thinking and wondering about what, my friend?" said the fisherman.

"Sir, can you tell me what a meetin' is?" burst out Johnny as he lifted his big eyes to the stranger's face.

"Sure thing I can. A meeting is when a lot of folks come together for a common purpose. But why do you want to know?" Then as he saw many unspoken questions in the youngster's face, he said, "Come here, son, and tell me about yourself. What is your father's name and where do you go to school?"

Shyly Johnny sat beside the young man whom he instinctively trusted. He didn't know how to talk about himself for he had never had anyone to talk with except Granny and she was always talking about how badly she felt. So it took many questions before the fisherman heard Johnny's story. He finally learned about Granny, about school, or rather the lack of it, about the priest who came every so often, about the long hours of waiting upon the sick woman, and he wondered that one so young could stand so much.

"Johnny I come from way over on the other side of the mountain and only today I came up here for a little rest and fishing. I knew somehow that I should come just to this place but I couldn't understand why I should come to a town where so few people lived. Now I know and I am mighty glad I came."

"Why are you glad, Mister?" Is it nice to be glad? I never have anything to make me glad 'cept the birds and trees and flowers," said Johnny as he crept closer to his new acquaintance.

"Johnny, I'll tell you why I am glad. It's because I know I did right in coming here. I have found you and I want to help you."

"Oh! no sir, Granny wouldn't ever let anyone help us, she said she'd die first—I must be going, Mister," said Johnny as he started to rise.

But the young man had his arm around the boy and gently drew him back again. "Johnny, let me tell you something about Someone else Who wants to help you, Someone Who has helped you but you don't know Him. Do you want to hear?"

Johnny hesitated a moment then decided he would stay. It was so nice to talk with someone, so he settled down with a contented sigh and said, "Yes, do tell me."

"First, Johnny, you asked me what a meeting was, tell me, why did you ask?"

So the stranger who seemed no longer a stranger, learned of the tract which Granny had gotten so furious about. "That's funny, you know I am the one who gave the storekeeper those tracts to pass out. They tell about the same Person that I am going to tell you about. They tell about a meeting that is going to take place in the air some day," said Jim Ruggard for that was the young man's name.

(Continued on page 266)

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PUZZLE CONTEST

This month we are going to have something different. Did you know the Bible is filled with interesting people? I am sure you remember old Abraham, the father of the Jews, and how he obeyed God. Then there was Daniel. Every one loves Daniel and the story of the lion's den. Oh yes, and I am sure you know David, the young shepherd boy, and how he killed the big giant with the little sling shot. Then there is Samuel, who, when a baby, was given to the Lord by his mother. Have you heard about Esther the beautiful queen, who saved the Jewish people because her love for the Lord was so great that she was not afraid of the King's anger? I wonder how many know about Joseph the little Jewish boy who was hated by his older brothers? Could you write a story about Joseph and his brothers? This is what we want you to do. Write a story of one hundred and fifty words about this interesting boy, Joseph. Send your story in to us and we will print the best one in the next issue of "Grace and Truth." If there are several of the stories about Joseph that are good enough, we'll print them too. For every story that we print, a reward of one dollar will be given. The story of Joseph starts in Genesis 37. Read it, then write it in your words the very best you can. No story which exceeds one hundred and fifty words will be considered. Every story in the Bible always points to the Lord, so be sure that your story has something in it that directs our attention to our Saviour Jesus. Send in your story and see who earns the reward. To be in time your story should reach the office of "Grace and Truth" by Sept. 10, 1934.

The prize for the June Bible Proof Contest puzzle was earned by George Grudier of Missouri.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

EMINENT PIONEERS

The story of the work and adventures of pioneers is always interesting. The narratives of the book now under review vividly describe the pioneering of the early settlers in America who emigrated from Norway. They settled for the most part in Iowa, Wisconsin, Minnesota, and the Dakotas. While they are not as well known in America as are the early settlers on the Atlantic seaboard, in Pennsylvania, Virginia, Ohio, Kentucky, etc., yet their hardships, sacrifices, perils, and adventures were just as real, and they proved themselves just as heroic. The author describes them very graphically. They cut down the forests or broke up the prairies; they suffered from insect pests which ate up their crops; they drove ox teams, even sometimes to church; they often made their own clothes; frequently the women had to work out in the fields; they built churches and schoolhouses; they did everything that pertains to the pioneering life. You will be interested in these true stories, whether you are of Norwegian genealogy or not. You will be thrilled by the story of "Snowshoe" Thompson, and his wonderful skiing over the Sierra Mountains in the bitterest winter weather, when the snow lay thirty feet deep in many places. He carried the United States mail from a place in California over into Nevada. These hardy, self-sacrificing pioneers laid the foundation for the great Norwegian communities now living in many of the most prosperous parts of our country. This unique and interesting volume rightly preserves them from being forgotten.

"EMINENT PIONEERS," by Rev. Erling Ylvisaker. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. Price, $1.00.

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ST. MARK

Another book of Biblical exposition and application comes from the warm heart and fertile brain of Dr. W. Graham Scroggie, who is so well known on both sides of the Atlantic. The introductory matter on the Gospel according to Mark is quite satisfactory, although we do not see why Matthew and Luke needed to be dependent on Mark for any of their material, for Matthew was a direct disciple of Christ, while Luke was closely associated with St. Paul. But, aside from this point, we can give Dr. Scroggie's work in this volume our heartiest endorsement. He interprets the text, explains apparent difficulties, and makes direct application of the teaching of God's Word to the every-day experiences of the believer. One feels one's spiritual life enriched as one reads these suggestive and helpful pages. The author often defends the Bible against those who assault it, or who point out apparent discrepancies, but he always does it in a kindly and considerate way. This is surely the best kind of apologetics.

"ST. MARK," by W. Graham Scroggie, D.D. Harper & Brothers, Pubs., New York and London. Price, $1.25.

TO WHAT PURPOSE?

The author of this book depicts the life of Dr. Emil Fischbacher, a gifted and consecrated young Englishman, who went to China as a missionary, and died about a year after he had reached that country. Hence the author springs the mysterious question, "To what purpose hath this waste of ointment been made?" (Mark 14:4). But, after all, in the permissive providence of God, it was not a "waste." Dr. Fischbacher accomplished much for Christ and the missionary cause in his brief life. "He, being dead, yet speaketh," and will continue to speak most effectively. His self-sacrificing example sheds a hallowed influence around. His journey, full of trial and risk, across the Gobi desert to reach distant Sinkiang in western China, is most vividly described, and imparts much information about the country and the hardships of travel through bandit-infested districts. In all his difficulties Dr. Fischbacher saw the guiding hand of God. He certainly had some thrilling adventures and narrow escapes. His early and lamented death was due to over-work more than to anything else.

"TO WHAT PURPOSE," by Marshall Bloomhall. China Inland Mission, 237 West School Lane, Philadelphia, Pa.; and 150 St. George Street, Toronto, 5, Ontario, Canada. Paper bound; Price, 35 cents.

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THE OXFORD GROUP MOVEMENT

In this brochure we have one of the most incisive analysis of Buchmanism, as it is familiarly called, that has yet appeared. Professor Gast is a trained theologian, and therefore knows evangelical doctrine when he sees it. He also keenly discerns false teaching. In some ways his book is an appreciation, for he recognizes the truths in the Oxford Group Movement, and thus does not give it unqualified criticism. But he also points out its defects. It goes limping on some of the fundamental doctrines of full-toned Biblical Christianity. Among them are the following: Lacking emphasis on the plenary inspiration of the Bible; no full recognition of Christ as the eternal Son of God and the Second Person of the Trinity; no distinct recognition of the vicarious atonement as the sole ground of salvation; salvation by deeds and human merit rather than by pure divine grace. Our author also points out the danger of confession and "sharing" as they are practiced by the said Group. The fact that it welcomes people who hold all kinds of doctrines, and fellowships with them, is a perilous practice and reveals the want of a solid doctrinal consciousness and foundation. If you want to obtain a clear conception of Buchmanism, read this book.

"THE OXFORD GROUP MOVEMENT," by Professor G. C. Gast, D.D. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. Price, 40 cents.

ENGLISH DEISM: ITS ROOTS AND ITS FRUITS

Few, if any, recent books have more historical value than this work by Professor John Orr, of Westminster College, New Wilmington, Pa. It may well be called a monumental work, for it is one of enduring worth. In some ways it is better than Leslie Stephen's "History of English Thought in the Eighteenth Century," because Dr. Orr himself seems to be an evangelical believer. Yet he represents the positions of the Deists fairly and fully without any drastic criticism. A most valuable feature of this work is it virtually gives a history of unbelief from the days of Celsus and Porphyry down to the Humanism and Modernism of the present day. This means that the scholar, in his research work, can trace the roots of English Deism back to the earliest opponents of Christianity and its fruits down to modern liberalism in England, France, Germany and America. The author brings his notations down even to Fosdick's Modernism and Clarence Darrow's agnosticism. How English Deism influenced the rationalistic criticism of the Bible in Germany, England, and America is saliently pointed out. It is most interesting to trace the relation of the Deistic movement to the views of Locke, Hume, Gibbon, Spinoza, Kant, Reimarus, Lessing, and many other outstanding philosophers and scientists. There is a good deal of repetition in the book, but it helps to impress the facts on the reader's memory. The author cites numerous authorities in footnotes on almost every page, so that the reader can check his citations if he desires to do so.

"ENGLISH DEISM: ITS ROOTS AND ITS FRUITS," by Professor John Orr, Ph.D. Wm. B. Erdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. Price, $2.50. 289 quarto pages.

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GODS UNSPEAKABLE GIFT

These twelve addresses on evangelical themes are right to the point. They are based on sound Biblical doctrine in every case, and are also applied in a practical way to everyday life. In cases where exegesis is needed, Dr. Ironside gives it, even telling us what the precise Greek means. The addresses were delivered to audiences of approximately thirty-five hundred people in the Moody Memorial Church, Chicago, of which Dr. Ironside is the successful pastor. They are models of the fine art of teaching theology and at the same time applying it in a most practical and relevant way. What more could be asked of any preacher? On the great evangelical doctrines of Biblical inspiration, the deity of Christ, the incarnation of the eternal Son of God through the virgin birth, the substitutional atonement, and the apocalyptic second coming of our Lord, the author sounds a sure and positive note. Thus people who read this book will find that it sets forth an adequate Saviour and a full salvation. The illustrations and poetical quotations are always illuminating.

"GOD'S UNSPEAKABLE GIFT," by Harry A. Ironside, Litt.D. Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England; also Glasgow and Edinburgh. Price, 2s. 6d.

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WHIPPING-POST THEOLOGY

The sub-title of this book, "Did Jesus Atone for Disease?" will give a clearer idea of the subject with which it deals. Dr. Biederwolf stoutly maintains that Christ did not atone for bodily ailments on the cross, but that the atonement was solely for sin. The atonement, he holds, does not include bodily healing in this life. Our Lord bore our physical sicknesses sympathetically, and therefore will heal them whenever it is His will to do so; but He bore our sins vicariously, and therefore makes His expiation for sin effective in the present life. The body will be completely restored only at the resurrection. Our author holds that not all bodily diseases can be cured in this life in response to faith, else nobody would ever die if they had faith; but the inspired writer says, "It is appointed unto men once to die, and after this the judgment" (Heb. 9:27); also: "As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). The last reference is to the final resurrection of believers. Dr. Biederwolf canvasses all the Biblical passages used by the faith-healers to uphold their doctrine, but finds that they do not teach that corporeal healing in this life is a part of the atonement. He devotes a whole chapter to an exegesis of the crucial passages, Isaiah 53:4 and Matthew 8:17. In these analyses he displays his scholarship by going back to the Hebrew and Greek of the Holy Scriptures. This volume is also informative in reciting the history of faith-healing from the days of Montanus to the present time, and in telling us just who were and are the upholders of the healing cult. While the book is strongly polemical, it is profitable reading. The somewhat drastic expressions used here and there are due to the author's earnestness of conviction, not to ill-will or resentment. The major title of the book is derived from the claim of Aimee McPherson, an outstanding faith-healer, that, while Christ atoned for sin on the cross, it was "at the whipping-post" that He purchased the healing of the body.

"WHIPPING-POST THEOLOGY," by William E. Biederwolf. Mm. B. Erdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. Price, $1.50.

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THE PERSONALITY-IDEAL IN THE LIGHT OF THE REFORMATION

Although the book before us is a pamphlet, it is worthy of special notice. It is quite a profound discussion of the nature of personality itself and of the personality-ideal. Various estimates, correct and incorrect, of Martin Luther are set forth vividly; then the true key to Luther's personality is stated. It was his CONSCIENCE; after that Luther's personality-concept is portrayed; followed by the marks of the personality-ideal, the historical investigation of the same, its rise, its ultimate fixation, and the concluding summary. Dr. Neumann has gone deeply into his subject, and shown effectively that Luther and the Protestant Reformation realized for the first time the true and total conception of ideal personality. It becomes our duty today, as well as the duty of subsequent generations, to preserve inviolate the rich heritage of Reformation teaching and practice.

"THE PERSONALITY-IDEAL IN THE LIGHT OF THE REFORMATION," by Professor R. Neumann, D.D. The Lutheran Literary Board, Pubs., Burlington, Iowa. Price, 30 cents.

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NOTES AND NOTICES

Dr. David L. Cooper, who is doing so much effective work in promoting the Gospel among the Hebrews, has issued a tract entitled "The Literary Method of Giving the Gospel to Israel," which ought to have a wide circulation. The method proposed is to issue books and tracts and circulate them among the Jews, for the Jews are a reading people. Our suggestion is that our readers send to the Biblical Research Society, 4417 Bernice St., Los Angeles, California, for a price list of Dr. Cooper's books; also to gain information as to how they may help the good work along.

For helpful books and booklets by Professor H. S. Miller, formerly of the National Bible Institute, New York City, write to The Word-Bearer Press, Houghton, N. Y. Some of the titles are: "The Christian Worker's Manual" ($1.50); "The Book of Ephesians" ($1.50); "The Young Christian" ($.10); "Helps and Points in Bible Study" ($.10); "The Christian and the Problem of Amusements" (by Dr. C. S. Thomas, $.10).

A circular on the subject, "Why Youth Goes Wrong," gives a list of reasons named by Judge McIntyre, of the Court of General Sessions, New York City. The first and most important reason he gives is, "Lack of religious training in the home." The second is, "Absence of parental authority and discipline." Another reason is, "The age-old

(Continued on page 267)

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR Questions by C. REUBEN LINDQUIST
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 10 **Sunday, September 2, 1934**

MICAH CHAMPIONS THE OPPRESSED

Lesson Text: Micah, chapters 2, 4 and 6
Devotional Reading: James 1:22-27

Golden Text:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

Today's lesson comes from the book of Micah. This book is dated by the words of Micah himself who said that he prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah. Micah lived in terrible days of spiritual declension in Israel and in Judah. With his indescribably delightful heroism and a fearlessness which may well be emulated by the Christians of today, he stood forth against the breakdown on spiritual things which was characteristic of almost every life with which he came in contact. The book of Micah will excite the happy Christian admiration of every man who believes in standing faithfully for convictions in spite of the opposition of others.

We will discuss this lesson under three headings: (1) Jehovah's Sorrow (Micah 6:1-5); (2) Israel's Whine (Micah 6:6-7); (3) Jehovah's Requirement (Micah 6:8).

I. JEHOVAH'S SORROW

God's people have drifted far from Him. They have forgotten to praise, they have forgotten to love Him, they have forgotten how His mighty arm has been bared on their behalf throughout the trials, difficulties, and vicissitudes of the years of their history. They have forgotten the stupendous exhibitions of power which have characterized God's dealings with Israel throughout their past. Yea, they have forgotten God. So God cries out to them in His sorrow, "Hear ye now what the Lord saith; Arise; contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with His people, and He will plead with Israel" (Micah 6:1-2).

The spirit of the cry in the heart of Hosea is very similar to the cry in the heart of Micah. We find Hosea saying in Hosea 4:1, "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." Or again, in Hosea 12:2, "The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him."

But we would never get the idea that God wishes to continue controversy with His people. The purpose of these controversies of God with Israel is always to bring Israel back to devotion to her Lord. We find that very definitely expressed in such a passage as Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Or again, in Isaiah 43:26, He says, "Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." God is always looking toward the cleansing of His people, the justification of His own.

In verse three, the language employed by the prophet reveals the depths of God's love for His people. It is a tremendous vindication of the New Testament language, "God is love" (I John 4:8). He says, "O My people, what have I done unto thee? and wherein have I wearied thee?" (Micah 6:3). It would seem that such a question would instantly bring all Israel back to God, for God, instead of wearying Israel, continually provided for her, continually exhibited His might, His power, His devotion. But now so terrible has been Israel's deflection from her God that God cries out in the closing words of verse three, "Testify against Me" (Micah 6:3). He appeals to Israel, "Bring out the evidence; show up your testimony; what have you got to prove that I have ever wronged you?"

And then to demonstrate how great His loving watchcare has always been, He points to three outstanding points in the history of Israel. Listen to the language: "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam" (Micah 6:4). There is the reference to the first incident, it is the crossing of the Red Sea. "O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him" (Micah 6:5). And there is reference to the second incident—the refusal of Balaam to testify against Israel. Then the concluding words of verse five, "From Shittim unto Gilgal; that ye may know the righteousness of the Lord." Here is a direct reference to the crossing of the river Jordan miraculously dry shod. And what marvelous incidents these three incidents were. The first one is the miracle of the crossing of the Red

Sea when the people of Israel were virtually in the clutch of Pharaoh and his gigantic army. It is an incident which stands connected with Moses and resulted in defeat that was turned into victory. The second incident is one in which Balak called upon the prophet Balaam to curse the people of Israel. Balaam, under divine dealing, instead of cursing, blessed. So we see the curse that was turned into a blessing. The third incident is the incident of Israel crossing over into the promised land, leaving Mount Nebo with its solitary grave containing the body of Moses behind them as they press on to resurrection ground. It is the incident in which they discovered the power of death turned into the joy of resurrection. God points to these three mighty exhibitions of His power; exhibitions of His power in which the Lord did bring the children of Israel out of the land of Egypt by their armies and led the people like a flock by the hand of Moses and Aaron; exhibitions of His power in which He caused the mouth of the prophet to refuse to curse and filled the mouth of that prophet with nothing but blessing; exhibitions of His power in which He led His people by His own great might, under the generalship of Joshua, into the promised land. With three such stupendous victories standing out clearly in the memory of the people of Israel, exhibiting that which their mighty Jehovah could accomplish, well might he cry out to them in their driftedness and their sin, "Testify against Me" (Micah 6:3). God knew that there was nothing that Israel could say against Him. He also knew that there was much that He could bring against them. But in love, in mercy, in grace, He continued to plead. This is God's attitude toward the sinner in this present day and hour. But alas, how few recognize the overflowing grace of the love of God.

II. ISRAEL'S WHINE

In the next two verses we see one of the most remarkable exhibitions of carnality, or as the apostle Paul would call it—the old nature. In one place the apostle says, "For to be carnally minded is death" (Rom. 8:6). Verses six and seven reveal the nation of Israel in a decidedly carnally minded state. The language is marked by a sarcasm, ugliness, a willingness to clamp down on God with bitterness and irony which is perfectly astounding, and yet we find men today when drifted from Him showing identically the same spirit.

When God finishes pointing out the three stupendous evidences of His power and watchcare of his people Israel in the first section of our lesson, Israel's whine immediately comes. "Wherewith shall I come before the Lord, and bow myself before the high God?" (Micah 6:6). Such a question was a superfluity and the men of Israel knew that it was, for Moses had given them full instruction as to how they should come before Jehovah and how to bow themselves before the One Who had loved them and watched over them through the stupendous vicissitudes of their history.

The depths of their bitterness of spirit is revealed by the next question, "Shall I come before Him with burnt offerings, with calves of a year old?" (Micah 6:6). Israel knew the answer to this question. God had definitely asked that His people come with offerings, and each offering should be a bloody offering, because the offerings were a type of Him Who would shed His blood for the redemption of the race.

In the next verse Israel is shown to be in a still more ugly and sarcastic mood. "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" (Micah 6:7). After all the love that God had shown them, after His mighty deliverances, there could be nothing more wicked, ugly and unfair than this dirty question, "Will the Lord be pleased with thousands of rams?" The implication is that they could kill as many rams as they wanted to and Jehovah would still be petulent and critical toward them. "Or with ten thousands of rivers of oil?" They knew full well that all God asked was a fulfilment of His laws in these respects. They indulged in the filthiness of exaggeration, which is always characteristic of a man who is violently backslidden.

But in the next question they carry the wickedness of their hearts to an unthinkable extreme when they throw out a heathen accusation against the God of all grace. They say, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah 6:7). It is a reference to the custom of the heathen to offer living sacrifices of human beings to their gods. Israel knew that their God hated this thing. The testimony of the Word of God on the subject is positive: Jeremiah 7:31, "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into My heart." In following this abominable practice the people of Israel had simply followed the wickedness of their own hearts, they had not followed the command of God. But now that the sin has been committed they turn on God with the savage accusation that He is responsible for their sin. Nothing could be more unfair, nothing could be more untrue, nothing could be more wicked, and yet, the patience of God is not exhausted.

In speaking of patience the New Testament says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4). Surely as we study these prophetic revelations of the conditions of Israel and God's great patience toward them, we say, "Our God lacks in nothing; He is a God of all patience."

III. JEHOVAH'S REQUIREMENT

Israel has flung down the gauntlet. In a string of abominably sarcastic questions, Israel asks God what He is expecting of her, and God answers the question without a moment's hesitancy. The answer is one of the most beautiful statements in the entire book of Micah. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love kindness, and to walk humbly with thy God" (Micah 6:8). It is a three-fold description of what God expects of a man: Be just, be kind, be humble. It does not take a very extended study of the Scripture to discover that these three requests of God are impossible of the natural man. It does not take a very extended study of human nature to discover that these three requests are completely out of harmony with what man is, naturally. But the moment we begin to study the Scripture, whether Old or New Testament, we find that God has made provision whereby these three stupendous commands may be obeyed. The provision is through Jesus Christ our Lord.

The way the Holy Spirit says it in the Old Testament is: "Blessed is the man unto whom the Lord imputeth not iniquity" (Ps. 32:2). And the way the Holy Spirit says it in the New Testament is, "Therefore we conclude that a man is justified by faith without the deeds of the Law" (Rom. 3:28)—that is, faith in the redemptive work of our Lord and Saviour Jesus Christ. And so we see that the Bible from beginning to end teaches one thing—the way to please God is by leaning back on the mighty, glorious, and far-reaching provisions of His grace in Christ Jesus. There is no other way. God's purpose in the Old Testament in commanding men to be just, to be kind, and to be humble, is to awaken them to their own inability, and by the very force of His command cast them back on God so they will cry out, "O my God, I am unable. As Thou art the God of strength, and as Thou wast able to liberate Thy people Israel turning defeat into victory in the days of Pharaoh: turning cursing into blessing in the days of Balaam; turning death into resurrection in the days of Joshua, so do Thou now give victory by Thine own strength unto Thy people." It was not a mere play on words when Jesus said, "Without Me ye can do nothing" (John 15:5). This is the biggest lesson and the biggest blessing for the Christian to learn in any dispensation.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

"The Lord's voice crieth to the city" (and to the nation) nowadays with a witness raised up by Him from the very ranks of those supposed to stand for the "old discredited system." Roger Babson, noted statistician, has often warned and exhorted the country concerning the things of God; and the following is taken from the Wall Street Journal:

"What is needed more than railway extension, and a low tariff, and a bigger wheat crop, and a new navy, is a revival of piety, the kind mother and father used to have—Picty that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half hour earlier Thursday night, so as to go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft and of greed. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence, the chances are that it will get your son."

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What was God's purpose in punishing His people? (Lev. 26:41-42; Prov. 3:11-12; Heb. 12:10-11; Rev. 3:19)

2. Does God punish believers today? (I Cor. 11:32; Heb. 12:6, 9)

3. Does God ever become discouraged with man and give him up as hopeless? (Luke 15:4-6; Isa. 42:4)

4. In seeking to bring Israel to Himself, what three miracles does God remind His people of? (Micah 6:3-5)

5. What was Israel's attitude toward worshipping God? (Micah 6:6-7)

6. What is God's attitude toward Israel when she comes to Him for fellowship? (Prov. 15:8; Isa. 62:4; Psa. 24:5-6; Phil. 4:6-7)

7. Is whining and complaining a common fault of Christians? (Num. 14:1-3; Job 7:11; Acts 25:7)

8. What are the three things God says He expects of Israel? (Micah 6:8)

9. Is it possible for a Christian today to fulfil these three requests? (Gal. 3:11; Rom. 3:10, 23; Isa. 64:6)

10. What is God's purpose throughout the Bible in commanding man to be just? (Rom. 3:19-20; Gal. 3:13, 22, 24; Phil. 4:13)

Third Quarter, Lesson 11 **Sunday, September 9, 1934**

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

Lesson Text: II Chronicles 30
Devotional Reading: Psalm 72:1-6

Golden Text:

"God is gracious and merciful" (IIChron. 30:9).

We will consider this lesson under three headings, (1) Postponement Revealing Backsliding (II Chron. 30:1-5); (2) Message Promising Restoration (II Chron. 30:6-9); (3) Separation Accompanying Return (II Chron. 30:10-14).

I. POSTPONEMENT REVEALING BACKSLIDING

It is always of great value to remind ourselves that Israel is God's photograph of the individual believing soul. This fact appears with special clarity and blessedness as as we contemplate the lesson for today. God's chosen people have drifted far from God. They have come upon evil times. In the southern kingdom, the kingdom of Judah, King Jehoshaphat has been followed by Jehoram, Ahaziah, Joash, Amaziah, Uzziah, Jotham and Ahaz. Athough some of these kings have been good men, the general drift of the kingdom has been downward and away from God. And when Hezekiah, the king who appears in the lesson today, comes to the throne, the southern kingdom has drifted so far away from God that the temple has fallen into disuse. The worship of God has disappeared from among the people. The priests which should be kept busy in the temple caring for the sacrifices and the offerings are busy with secular occupations. The nation is in a state of backsliding.

But Hezekiah, the new king, loves God and he is determined to bring the nation back to her worship and to her testimony. And Hezekiah sends to all Israel and Judah, and writes letters also to Ephraim and Manasseh (it must be remembered these two tribes belong to the same kingdom), "that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel" (II Chron. 30:1).

In addition to the fact of the call for the passover, Hezekiah makes a change of date. God gave it in the first month, but Hezekiah is compelled to change it to the second month because the condition is so difficult that it will be impossible to make ready for the celebration of the passover on the date prescribed by God in the Scripture. This postponement is permissible under certain circumstances, and special circumstances are present. The record says, "The king had taken counsel and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time" (that is, the first month) "because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together at Jerusalem. And the thing pleased the king and all the congregation" (II Chron. 30:2-4).

What a revelation of the terribly backslidden condition of the people of Judah. What a revelation of the fact that the temple was standing in a state of neglect. There were not even enough priests consecrated to carry on the passover sacrifices. The simple fact of the postponement becomes a terrible revelation of the awful condition of the nation—drifted far from God, neglecting God, oblivious to the marvels of His mighty power and blessing upon the nation in the past, and willing that the beautiful temple erected by Solomon should stand unused and in a state of disrepair, simply because the people had drifted into sin and become occupied in other things than the Jehovah of Israel, Whose might, Whose love, Whose grace and Whose power had been manifested toward them in so many ways.

What a picture of the condition of believing men and women in this day and hour. Alas, how many there are who have in their earlier years put faith in Jesus Christ, have accepted Him as their Saviour; but as the years have come on the cares of this life have pressed heavily upon them, they have permitted themselves to drift from God, and this whole area in their soul that should be utterly given over to the things of God is cluttered up with the things of the world. They have drifted from God. They are backslidden. They may not be committing outrageous and outlandish sin, they may not be murderers, they may not be bank robbers, but they are backslidden: heartbreakingly neglecting the One Who loved them and gave Himself for them.

In the individual life backsliding is not necessarily a wholesale thing. A man may be backslidden on some point in the Christian life, and not backslidden on others. It is a vitally important question for every Christian to face. "Is there any point in my life on which I have been backslidden? Is there any feature of my life in which

my decisions are inharmonious with the Word of the living God? Is there any place in my life in which self has been the power which has been piloting the way to my conclusions instead of the Lord Jesus piloting the way? Is there any department in my life where I have allowed selfishness to rule instead of the Saviour being permitted to have His own way? These are vitally important questions in every Christian's life. And if there is a backslidden area in the soul, it should be handled just as quickly and just as drastically as Hezekiah handled the backslidden condition of the ancient nation of Judah.

II. THE MESSAGE PROMISING RESTORATION

"So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it for a long time." What a sad confession! "Had not done it for a long time. So the posts went out with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, that are escaped out of the hand of the king of Assyria. And be not like your fathers, and like your brethren which trespassed against the Lord God of their fathers, Who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked as your fathers were, BUT YIELD YOURSELVES UNTO THE LORD, and enter into His sanctuary, which He hath sanctified for ever: and serve the Lord your God, that the fierceness of His wrath may turn away from you" (II Chron. 30:5-8).

Could appeal be more definite? The language is almost the same as in Romans 6:13 where Paul says, "Yield yourselves unto God." It is the call of the Scripture to men and women who have trusted the Saviour everywhere, "Yield yourselves unto God." Be not satisfied simply to be one of the people of God, but press on with Him. Obey the call of the Holy Spirit, "Yield yourselves unto God." If you have drifted in some part of your Christian life, "Yield yourselves unto God." This is the Old Testament cry in the passage that is before us in II Chron. 30:8. This is the New Testament cry in the heart of that wonderful section of the sixth chapter of Romans, "Yield yourselves unto God."

And Hezekiah does not fail to give the word of promise which the people need in order to bring them back from their backsliding. He says in verse six, "God will return to you." He makes it still clearer in verse nine, "The Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him." Hezekiah speaks in the power of the Holy Spirit and offers to the backslidden people of Judah and Israel, the glory, the blessing, the marvelous power, of restoration. "God will not turn away His face from you," are his words. He knows that God will restore them to the fulness and the blessedness of fellowship with Himself.

What a glorious thing to know that which is so clearly implied in the teaching of Hezekiah, that when a soul backslides from God, or a nation like Israel, backslides from God, it does not involve the loss of salvation. It involves the loss of fellowship and blessedness. The coming back to God on the part of the individual soul, consequently, after a period of backsliding, does not involve the regaining of a lost salvation, for salvation cannot be lost. The Scripture says, "I give unto them eternal life; and they shall never perish" (John 10:28). But the coming back to God after a period of backsliding involves the regaining of a lost communion, the regaining of a lost joy, consequently, David says, "Restore unto me the joy of Thy salvation" (Ps. 51:12). And David's own testimony is a mighty and marvelous indication of what God is willing to do, for in the twenty-third Psalm David says, "He restoreth my soul." It is this full and blessed restoration which God is willing to bestow upon any individual believer who has drifted from God, but who will come back to Him now.

III. SEPARATION ACCOMPANYING RESTORATION

The messengers carrying the invitation of the king went quickly forth. They went to the cities of the southern kingdom. They also went to the cities of the northern kingdom, inviting them to come to the city of Jerusalem for the celebration of the passover. In some places they met with scorn. They were laughed at. However, in many places they were happily received and men humbled themselves and came to Jerusalem to worship God. When they had gathered themselves together in the capital city, the Spirit of God gave them "one heart to do the commandment of the king and of the princes, by the word of the Lord. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation" (II Chron. 30:12-13).

Then verse fourteen tells us that thing which must always accompany a restoration unto the Lord. When one who has drifted from God comes back, there is only one thing to do, and that is to do what Hezekiah said the nation must do,—separate from every form of worldliness and carnality which has crept into the life during the period of backsliding. Verse fourteen gives us the picture. "And they arose and took away the altars that were in Jerusalem." These altars were heathen altars that had been placed in the temple in connection with heathen worship that had found its way into the life of Judah. "And all the altars for incense took they away, and cast them into the brook Kidron." It was a big house cleaning. It was a time of straightening up the temple and making ready to worship the true God.

Exactly the same thing must take place in the life of the individual who has drifted from God and then come back to Him. Restoration involves separation. Separation from worldliness, separation from carnality, separation from everything that Satan would bring into the life. Separation means, when applied in a practical way, a great many things. Dancing, card-playing, theater and movie attendance, mixed swimming, sexiness either mental or otherwise, use of liquor or tobacco, cursing and swearing, chronic spirit of criticism, bigotry, gossip, lying, sowing discord among brethren, selfishness, jealousy and many other things are the things which Satan scatters into the life of the individual soul, and which must be separated from when the hour of restoration arrives.

But oh, what a blessed thing it is to know that separation is not only from all these evil things, but God in great grace has something for the soul to be separated unto, something more marvelous, more desirable than anything the world could offer, than anything Satan could ever devise, than anything carnality could ever present to the soul as desirable. God gives to the believer the Lord Jesus Christ Himself to become the center of his satisfaction. There is no joy that compares with communion with Christ. There is no peace that can compete with the peace which He doth give. There is no delight which in any wise approaches the delight of walking with Him (Ps. 16:8; 37:4; 119:165).

Individual souls, like Israel, may become backslidden from God. Individual souls, like Israel, may be restored to God. Individual souls, like Israel, when restored to God, should immediately separate from every phase and form of worldliness, carnality and devilishness, and become separated unto Him Who is altogether Lovely.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Revival alone can create an atmosphere in which the impossible becomes the achieved. In revival the church becomes charged amazingly with the divine power of her Lord. Revival is not the normal, but the abnormal method of God: it is the coming to a place where His cause is

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D.B.I. FREE FROM THE BONDAGE OF DEBT.

Pressing On

THE *Penny-a-day* campaign has been moving slowly during the past few weeks. We need more speed. The awful oppressiveness of the summer heat, the discouragement attendant upon the almost nation-wide drought, the seeming collapse of the N. R. A., the inevitable soon termination of the Federal Relief—these and other conditions have contributed to making offerings for the Lord's work problematical. But the *Penny-a-day* plan is still pressing on. It has already done large things for D. B. I., but there is still "much land to conquer." We bespeak both loving cooperation and faith-filled prayer that God shall bless in bringing in many new friends and many new givers. "Save the pennies and save the school."

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He Hears

GOD is not hard of hearing, nor is His heart unresponsive. He is a God of boundless grace, fathomless love, limitless understanding, changeless willingness to hear and answer prayer. The work of D. B. I. is so fully a work being wrought in dependence upon God, that we are assured the victory is not far off.

If you are one of the many who are unable to join the *Penny-a-day* campaign because of lack of funds, you can still be a mighty aid to God's work at D. B. I.—you can pray.

Prayer is either the greatest force in the world, or the greatest farce. We know that prayer is the greatest force—it is the very power of God Himself. Lay hold of God in the Name of Jesus Christ for D. B. I. and the *Penny-a-day* campaign.

And remember—He hears and answers prayer.

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Do Your Part

JOIN the *Penny-a-day* Campaign now. Remember God's Word doth declare, "If there be first a willing mind, it is accepted according that a man hath, and not according to that a man hath not" (II Cor. 8:12). God wants willing hearts, willing to sacrifice for Him and His cause. God measures our yieldedness to Him by our willingness to give to Him all that we possess and not by our desire to do with that which we do not possess. How many Christians have you heard say, "Oh, if I only had so and so, how gladly I would give." The question is not what I would like to do with that which I do not possess but what am I now doing with that which He has entrusted to me? Are you doing your part in helping D. B. I. rally from her indebtedness?

EARN A SCHOLARSHIP

AT D. B. I.

BY SECURING 75 PAID UP

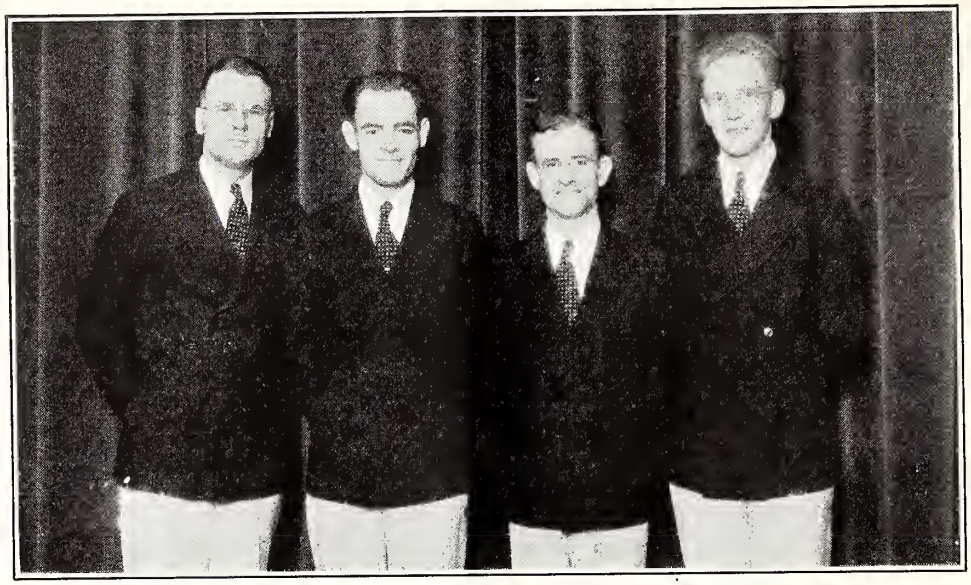
PENNY-A-DAY PLEDGES

BY

OCTOBER 3, 1934

"I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."

PRAY MUCH FOR THE PENNY-A-DAY CAMPAIGN



Dean Lindquist First Tenor — **Ernest E. Lott** Second Tenor — **Jesse Roy Jones** First Bass — **Elmer Seger** Second Bass

THE QUARTET TRIP

GOD gave a great and profitable trip to the Faculty Male Quartet of The Denver Bible Institute.

At Ni Wot, Colorado, the message of the Gospel was received with joyful hearts. On the next night at Hayes Center, Nebraska, where the Rev. Hawkins is preaching the Word, God gave His blessing. North Platte, Nebraska was the next stop. The Church of the Open Bible at North Platte is making rapid progress in both spiritual and material things. Rev. Seashore at Westmark, Nebraska, is doing a worthy work for God. The following night found the quartet with Rev. Rodine at Holdrege, Nebraska. Brother Rodine is putting over a balanced and valuable ministry. Then followed in quick succession Valley, Nebraska, with Rev. Dametz, graduate of D. B. I. as pastor; Omaha, with Rev. Geo. White as pastor; Westpoint, with Rev. DeKalb former D. B. I. student as pastor; Pekin, Illinois, with Rev. Brown, strong and valiant for truth, as pastor; and Kewanee with Rev. Boese, another D. B. I. man, as pastor.

On July 7th the Quartet began its six delightful days of testimony in the city of Chicago. During those days they were entertained by the Moody Bible Institute, Dr. James M. Gray, President, and their ministry of song and testimony for Christ was heard at the Institute; the Moody Memorial Church, H. A. Ironsides, pastor; the Pacific Garden Mission, Rev. Taylor, Superintendent; Momence, Illinois, Rev. Muir, pastor; WMBI, the Moody Radio station; Oak Park, Illinois, Rev. Leonard Lewis, pastor; and South Chicago, Rev. Lindberg, pastor.

From Chicago, they proceeded at once to the Gull Lake Bible Conference, Gull Lake, Michigan. There, for two days, they gave forth the message of the Gospel in song and enjoyed the fellowship of the Spirit with Van Westenbrugge, Rood, Page, Stuckey, Carnell, and many other brethren beloved in the Lord. The last day of their stay at Gull Lake was D. B. I. Rally Day. Students of D. B. I. from Michigan and neighboring states gathered in with friends and loved ones. Between fifty and sixty were present at the Rally. It was a season long to be remembered.

Sunday night, July 15th, found the Quartet at Grand Ledge, Michigan, Rev. Carnell, pastor. Brother Carnell has a daughter taking training at D. B. I. From there they started on a group of one night stops. Alliance, Ohio, was the first one, with the Quartet singing in Rev. Perry's church. Tuesday night found them in Rev. Neighbor's church in Elyria. At Fostoria, Ohio, they ministered to Rev. Comstock's flock. Brother Comstock is also a D. B. I. graduate, carrying on a faithful, fundamental ministry. In Toledo they were blessed by fellowship with two officials of the Toledo Bible Institute, Rev. Garvin and Rev. Smith. A Bible-loving church heard their program in Rev. Smith's church. Rev. Latal of Detroit gave the Quartet a warm welcome as did the many friends and former students of D. B. I. living there.

On Sunday morning, July 22nd, the Quartet preached and sang the Word in Rev. Ross' church in Michigan's capitol, Lansing. A quick move during the afternoon put them in Three Rivers, Michigan, where Rev. Groeneveld carries on a Scriptural ministry. Monday, Tuesday, and Wednesday of this week saw them in the Grand Rapids district. Rev. Bultema's church in Muskegon heard them on Monday evening, Rev. Peelin's church in Grand Rapids on Tuesday, and Rev. Hoolsema's church in Lowell on Wednesday. These men and others of that locality need to be commended for their unflinching stand against unscriptural teaching on second coming truth.

Thursday the Quartet sang for Rev. Luttrell of Elkhart, and Friday, Rev. Dallas Renn of Plainfield, Indiana, gave them a most hearty and cordial reception.

And now we find the Quartet on the homeward stretch proclaiming the Gospel in St. Louis, Kansas City, and Portis, Kansas, in rapid succession. Rev. Joseph Wright of East St. Louis, another D. B. I. graduate, and Rev. Sidwell, also of East St. Louis, opened their churches to the Faculty group. Rev. Sidwell used the Gospel team on both Sunday July 29th and Monday July 30th. These two men are "fighting a good fight." The Quartet ministered to Dr. Walter Wilson's Central Bible Hall group on Tuesday, and Wednesday found them in central Kansas preaching and singing the Gospel to Rev. Cook's church. Rev. Cook, like many others, is a man who still preaches an unchiseled and unadulterated Gospel.

Praise God for such men, and thanks be to Him for all of His tender watchcare over our Quartet and for bringing them back safely after such wonderful experiences and never-to-be-forgotten contacts.

THE TIME IS SHORT

TO GET A D. B. I. SCHOLARSHIP

ONLY SIX MORE WEEKS TO SECURE A SCHOLARSHIP FOR ONE YEAR OR THE EQUIVALENT OF ($75.00) IN CASH.

SEVENTY-FIVE PAID UP PENNY-A-DAY PLEDGES WILL COVER THE COST OF TUITION ($50.00) TOGETHER WITH THE REQUIRED ADMITTANCE FEE OF ($25.00).

GET BUSY AND ENLIST THE COOPERATION OF YOUR FRIENDS AND SECURE THIS SCHOLARSHIP.

CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school"

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D.B.I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Signed.....

Unit No. Address.....

....

(Do not write here) "God loveth a cheerful giver."

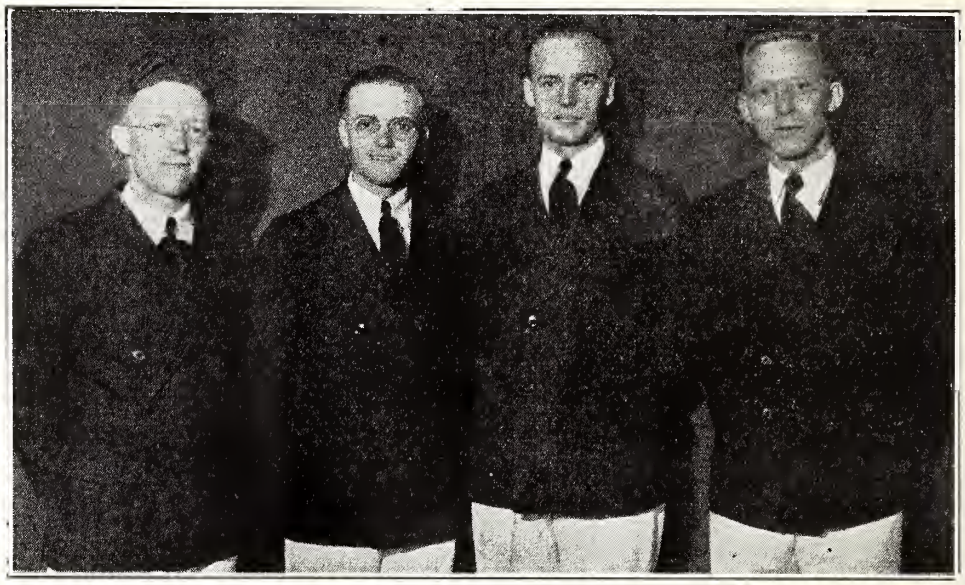
Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same day (Jan. 1, 1934). Payments on pledges should be paid when possible, every thirty days. All Penny-a-day pledges are to pay the debt and should not be confused with the current expense. The current expense does not abate. Penny-a-day pledges should not be made at the expense of the current expense fund.

THE STUDENT PAGE

by CHARLES L. HOLGATE

D. B. I. Student Male Quartet

WE WISH to express our gratitude to the Editor of "*Grace and Truth*" for this privilege of introducing our team, and presenting our plans for two months of joyful praise and testimony of our Saviour. This privilege was granted to us when the Student Page Editors, due to health conditions, found it necessary to leave the Campus for the summer.



Ivan Pulis First Tenor | **Paul Whaley** Second Tenor | **Glen Lindquist** Baritone | **Wayne Robertson** Bass

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Team Personnel

OUR team consists of a young men's male quartet bubbling over with enthusiasm in their privilege of singing and testifying of our Lord's grace to mankind, and a student evangelist bringing messages from the Word. The team personnel is as follows: Ivan Pulis singing first tenor. Mr. Pulis was President of the Class of '34 and comes to us from Wilsall, Montana. He is now going into full time service as an evangelist. Paul Whaley, class of '36, sings second tenor and comes to us from Tulsa, Oklahoma. Glen Lindquist, class of '35, sings the baritone part. Mr. Lindquist is a "Denverite" and a brother to Dean Lindquist. Wayne Robertson, class of '37, sings the bass part in the quartet. Wayne's home is in Fostoria, Ohio. Charles Holgate is the manager and speaker of the team. Charles will be graduated from D. B. I. with the class of '35. Mr. Holgate plans to go into full time evangelistic work upon graduation from the Denver Bible Institute.



Charles L. Holgate
Student Evangelist

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Team Purpose

OUR one and only purpose this summer is to present Jesus Christ as the Saviour of men, the Friend to Christians, the One Who will soon return to earth for His own. In carrying out this purpose our pathway will lead us through Nebraska, Kansas, Oklahoma, Arkansas, Missouri, Illinois, Indiana, Ohio, Michigan, Wisconsin, Minnesota, South Dakota, North Dakota, Montana, Wyoming, and Colorado. We appeal to the readers of this magazine and all who love the Lord to stand by us in prayer while we carry the message of redeeming love to a lost and dying world.

We look forward with anticipation to a summer mightily blessed of God in giving us souls for our efforts. We count it a privilege indeed that He has allowed us the liberty of proclaiming the unsearchable riches of Christ and we again bespeak your earnest prayers that we might be found faithful to "Him Who loved us and gave Himself for us." We are confident of His blessing, for "when He putteth forth His sheep He goeth before them."

all but lost. The local presence of God can become overpowering. "A sense of the glory of the Holy Spirit was such," says Jonathan Edwards, "that only mentioning the word 'Comforter' overwhelmed both soul and body." Or as a church in a later revival experienced, the minister did but cry, "The Lamb!" and all the people burst into tears. Trains passing through a revival area have been known to experience conversions on board while they passed.

So what we pray for has been pictured thus: Seriousness settles on a community. Anxious inquiry and earnest prayer spread among the people with the rapidity of an electric shock. Every eye is open, every ear attentive, conscience awake, every heart alive to the engrossing interest. Dissipation ceases; amusement is forgotten; the drinking saloons are less frequented; and where the wicked still congregate, perhaps to make sport of these sacred things, they yet see the handwriting on the wall, and their knees smite together like Belshazzar's; and perhaps next day they are found penitent and believing. The very atmosphere of the community seems charged with Divinity. Eternity is near. The world for the time is nothing. The soul is all. The invisible is seen. Spiritual things, before shadowy and distant, are real and near and urgent. It is as if the boundaries of heaven and earth were broken, and the veil of flesh removed—as if earth and seas had fled, and men were already before the throne of God.

—From The Dawn, edited by D. M. Panton

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What were some of the indications that Israel had drifted from God? (II Chron. 30:2-3, 7-8)

2. How do we know that Israel's experience is a picture of the experience of the individual believing soul? (I Cor. 10:6, 11)

3. Why was it that God could use Hezekiah to bring His people back to Himself? (I Chron. 28:9; Isa. 1:19; II Cor. 8:12; I Pet. 5:2)

4. What individual plea did God give to Israel then, and still gives to His people today? (II Chron. 30:8; Rom. 6:13; 12:1-2)

5. How big a sin do you have to commit in order to be backslidden? (Peter's sin, Gal. 2:11-13; David's sin, II Sam. 11:2-21; 12:1-10; Paul's sin, Rom. 7:23-24; Abraham's sin, Gen. 20:1-13; Thomas' sin, John 20:24-25; Pharisee's sin, Matt. 23:13-18; Rom. 6:23)

6. Does backsliding involve the loss of salvation? (Ps. 51:12; John 6:37; 10:28; Rom. 6:23; 8:1; I Cor. 3:12-15; Eph. 2:8-9)

7. What is the only thing for a backslidden Christian to do? (Jer. 3:12, 14, 22)

8. Can a person who is not a Christian backslide? (John 3:18, 36—The unbeliever has nothing to backslide from)

9. What was the first step in Israel's restoration to God? (II Chron. 30:14)

10. Does God teach separation from the world for Christians? (Rom. 12:1-2; II Cor. 6:17)

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Third Quarter, Lesson 12 **Sunday, September 16, 1934**

ISAIAH CONTRASTS FALSE AND TRUE WORSHIP

Lesson Text: Isaiah 1:1-31
Devotional Reading: John 4:20-24

Golden Text:

"Who shall ascend into the hill of the Lord? And who shall stand in His holy place? He that hath clean hands, and a pure heart" (Psalm 24:3-4).

In our discussion of this lesson we will use verses ten to twenty of chapter one of the book of Isaiah. We will handle it under a three-fold outline: (1) God Denounces Hypocrisy (Isaiah 1:1-15); God Appeals for Repentance (Isaiah 1:16-17); God Calls for Obedience (Isaiah 1:18-20).

I. GOD DENOUNCES HYPOCRISY

Today's lesson is from the book written by the wonderful prophet Isaiah. He lived and prophesied during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. Some Biblical writers refer to him as the prophet of glory, and rightly so, for he points forward to the marvels and wonders which shall cluster about the second coming of our Lord and Saviour Jesus Christ, when He shall establish His glorious Kingdom upon the earth and restore Israel to her pristine glory. But Isaiah is not only the prophet of glory, he is the prophet of all the prophets who most clearly unfolds the finished work of Jesus Christ in His first coming, setting forth His lowliness, His humility, and His bearing of our sins.

In this first section of our lesson, Isaiah presents God to us as denouncing hypocrisy. In verse ten, the prophet cries out, "Hear the word of the Lord, ye rulers of Sodom." The context makes it very plain that he is addressing Jerusalem and the people of Jerusalem, the men of Judah. This singular usage of the terrible word "Sodom" in connection with the city of Jerusalem is explained in Revelation 11:8 where the Holy Spirit says, "The great city, which spiritually is called Sodom . . . . where our Lord was crucified." It is one of the striking examples of the fact that the Bible is self-interpreting.

The Lord now proceeds to denounce the offerings that are being made by the people of Judah. "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats" (Isaiah 1:11). The reason God speaks thus is because He is seeking to bear home to the hearts of His people that religious service, ritualism, ceremonialism can never satisfy God. What He wants is a heart that is true. This is brought out most plainly in Psalm 51:16-17, "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." And again in I Samuel 15:22, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

It is hard for men to realize it, but the fact remains that "the sacrifice of the wicked is an abomination to the Lord" (Proverbs 15:8). There is a general feeling in the hearts of men today, that if a man does some sacrificial deed, something kind to the widow or to the child that is without parental protection, something of a big-hearted and kindly sort, and yet lives a terribly wicked life, somehow his good deeds are going to find acceptance before God. But the clear teaching of the Scripture remains ever the same. "The sacrifice of the wicked is an abomination to the Lord." Again in Amos 5:21 and 22 He says, "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts."

Let us put it in ordinary every-day language. God despises hypocrisy. Many offerings cannot please God. Spectacular benefactions cannot please God. Making a show of religiosity cannot please God. God desires truth in the

inward parts. God cannot endure the wretched hypocrisies which are so frequently found in the lives of men. In Luke 6:46 our Lord Jesus cries out, "Why call ye Me, Lord, Lord, and do not the things which I say?" And in the twelfth chapter of Luke He says, "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Luke 12:1-2). It is a terrible indictment which the apostle Paul makes in the sixteenth of Romans when He says, that "by good words and fair speeches (they) deceive the hearts of the simple." This is the characteristic of hypocrisy. Or again in II Corinthians 4:2 where we find the words, "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully." The loving, yearning heart of God is seeking among the children of men for souls that are utterly willing to go all the way in that which God yearns for and expects in the lives of His children. He is broken hearted when He finds those who have a form of godliness and deny the power thereof. He is grieved beyond expression when He finds those who profess His holy Name and yet are continually making room in their lives for some gratification of the lusts of the flesh. There is joy in the heart of the heavenly Father, when He finds those who have indeed cast down imaginations and every high thing that exalteth itself against the knowledge of God and have brought into captivity every thought in their lives, to the obedience of Christ (II Cor. 10:5).

And so He says to Israel through His prophet Isaiah, "Bring no more vain oblations; incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them" (Isaiah 1:13-14).

II. GOD APPEALS FOR REPENTANCE

The word "repentance" in Scripture means "to change the mind." The actual word does not appear in verses sixteen and seventeen, but the appeal of God is certainly an appeal for repentance. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil."

The doctrine of repentance in the Scripture has been frequently misunderstood. The chief use of repentance throughout the Word of God, as every informed student of Holy Writ will quickly admit, is in connection with those who have believed in our Lord and Saviour Jesus Christ. In other words, God's chief appeal for repentance is an appeal to those who are already His. This in itself, is a terrible confession of weakness and disloyalty that the people of God should drift into such a condition of life that it becomes necessary for God to turn to them and appeal to them to repent, to change their minds, to change their ways, to change their lives, to turn away from sin. But this is the case. When the loving Father discovers sin in the lives of those who are His own, He is plunged into sorrow. His one cry is for them to change. His one appeal is for them to turn away from their iniquity. In James He says, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4:8-10). The words are addressed to those who are His own but who have drifted away. In I John 1:9, He says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the repentance which God is seeking in the hearts of His people, people who have drifted, people who have forgotten their God, people who have failed to offer to Him the worship which will satisfy and gratify His loving heart. It will be a blessed hour in the history of the nation of Israel when they shall come to the place of utter, absolute and unqualified repentance. And it is a blessed hour in the life of the individual soul when, it cries out with Job, "Behold I am vile; what shall I answer Thee? I will lay mine hand upon my mouth" (Job 40:4). "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6).

III. GOD CALLS FOR OBEDIENCE

There are those to whom the word "obedience" has become an offense. But that is only because they have allowed themselves to become influenced by the communistic atmosphere of the magazines and newspapers of the hour in which we live. The spirit of communism is the spirit of self-determination, self-expression and rebellion against authority. But the Spirit of God is ever leading men onward and upward to a fuller, deeper, and more complete obedience to the will and the Word of the living God.

When Isaiah spoke to Israel he said, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red crimson, they shall be as wool" (Isaiah 1:18). These words are a glorious and marvelous hint of the salvation which God has prepared through Jesus Christ our Lord. He does not elucidate it until he comes to the fifty-third chapter of this wonderful book of Isaiah, and there we find the truth of the substitutionary work of our Lord. But here we are let into the secret that our sins, though scarlet, shall be made as white as snow by the operation of a thrilling and marvelous miracle of divine grace.

The next words in verses nineteen and twenty carry us on to that which God covets to discover in the lives of those who have accepted this wonderful grace, whereby their sins, though scarlet, have been made as white as snow, whereby their iniquities, though red like crimson, have been made as wool. When a man accepts the provisions of grace that have been made by God, God fully gives to that man the Standing which is involved in His covenant of grace. The man becomes a saved man. There is no power in earth, heaven or hell that can take his salvation away from him. But immediately God turns to that man with an expectancy of obedience. "If ye will be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:19-20).

Both Old and New Testaments teach the doctrine of Standing and State. Standing is accomplished through the finished work of Jesus Christ our Lord. State is accomplished in the life of the man who has accepted the gift of a perfect Standing, yielding his life to God and letting God work out His purposes through that life. When the purposes of God are operative in a life, the man becomes obedient. "If ye be willing and obedient, ye shall eat the good of the land."

The Holy Spirit's accent upon obedience throughout the Scripture is never failing. In John 13:17 the Saviour Himself says, "If ye know these things, happy are ye if ye do them." God wants a life of consistency. Or again, Paul says in Philippians 2:12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." It is in I Samuel that the familiar passage appears, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22). And what a blessed word of commendation that is, which the apostle Paul gives to the Romans when he says, "Ye have obeyed from the heart that form of doctrine which was delivered you" (Romans 6:17).

May God grant that we shall be able to say with Paul, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the

high calling of God in Christ Jesus" (Phil. 3:13-14). "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6).

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The newspapers a few years ago recorded the following as occuring in Cincinnati: "Doctor, do you ever do anything for charity? I am an awfully poor woman and have heart trouble. Won't you please examine my heart with the X-rays free of cost?" This plea was made by a poorly-dressed woman to Dr. George Herrmann yesterday. "Yes, I will examine you," said the doctor. "But, doctor, I do not wish to take off my waist—you can make the examination without taking it off, can't you?" "It would be better to take it off, but leave it on if you insist," was the reply.

The X-ray machine began to crackle and the physician gazed at her heart. Happening to look a bit lower he was surprised to discover three twenty-dollar gold pieces hidden in a chamois bag under the woman's garment. "How is my heart, Doctor?" "Your heart is pretty bad," he vociferated. "You lied when you said you were poor. Take that money out of your waist and pay me five dollars." The woman nearly collapsed, but paid the five dollars. Altogether she had about a hundred dollars. "The Lord looketh on the heart." —Christian Workers' Magazine

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is it possible for an unbeliever to perform any good works? (Prov. 15:8; 21:4; Matt. 7:21-23; Rom. 3:10-11; Rom. 8:8)

2. Why does God refuse to accept human "good works"—kind deeds and even religious duties? (John 3:18; Acts 4:12; Gal. 2:21; Heb. 9:12, 22b; I Pet. 1:18-19)

3. What is the ground of a soul's acceptance before God? (John 3:16; 6:28-29; Acts 16:31; Eph. 2:8-9)

4. What does God call human "good works" which leave out the death of Christ for man's sins? (Isa. 64:6; Heb. 9:14)

5. What will God do with the sins of His nation Israel? (Isa. 43:22, 25; 44:21-22)

6. Does God promise restoration to His sinning nation, Israel? (Isa. 1:25-26; 35:10; 43:1; 49:5-6; 54:7-8; 66:20; Jer. 3:14, 21-22; Hos. 14:4-5)

7. When a Christian backslides, does he lose his salvation? (John 5:24; Rom. 8:38-39; I Cor. 3:11-15)

8. When a Christian backslides, does God always restore? (Luke 15:4; John 6:37; 10:28-29)

9. What does God promise to souls who are obedient? (Deut. 5:29; 6:24; 11:27; Isa. 1:19)

10. Does rebellion against God or against human laws deserve punishment? (I Sam. 15:23; Isa. 1:20; Rom. 13:1-4)

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Third Quarter, Lesson 13 **Sunday, September 23, 1934**

ISAIAH COUNSELS RULERS

Lesson Text: Isaiah 31:1-9; 37:8-20; 37:35-37
Devotional Reading: Psalm 21:1-7

Golden Text:

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isaiah 26:3).

The student will immediately observe that we have made a slight change in the lesson text chosen by the International Committee. This was done because it seemed to open the door for a little bit more comprehensive handling of the question of divine protection, than the originally chosen text gave opportunity for. We will seek to handle the Scripture as indicated above from four standpoints: (1) The Prophecy of Divine Protection (Isa. 31:1-9); (2) The Need of Divine Protection (Isaiah 37:8-13); (3) The Cry for Divine Protection (Isaiah 37:14-20); and (4) The Manifestation of Divine Protection (Isaiah 37:35-37).

I. THE PROPHECY OF DIVINE PROTECTION

The armies of Assyria under the leadership of Sennacherib are making terrible inroads in the neighborhood of Palestine. Almost every day brings Sennacherib and his armies flushed with victory, nearer and nearer to the capital city in which King Hezekiah is reigning. The city is Jerusalem. Israel and her King find themselves looking toward Egypt for protection, for an alliance which will save them from the hand of the bloodthirsty Assyrian, Sennacherib. With this very difficult situation coming to its head Isaiah utters the words of Isaiah 31, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" (Isaiah 31:1). The call is a call for renewed dependence on the power of Him Who is always able. There is a gentle touch of sarcasm in the words of verse three, "Now the Egyptians are men and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." Isaiah was certainly not mincing words. He was making it very clear to Judah and to her king that there was to be no dependence upon Egypt to deliver Judah from the hand of Sennacherib.

And now that the word of warning against leaning on Egypt has been uttered, the next verses are words of promise, "For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof" (Isaiah 31:4). What a gracious promise of protection! And how encouraging for us as Christians to remember that Israel, the nation, is God's photograph of the individual believing soul. And just as surely and just as truly as God protected His people Israel, just so surely will He protect each individual believer in this day and hour, no matter what the testing, no matter what the problem, no matter how the adversary may or has assailed. The Christian may lean with assurance upon the mighty arm of God.

In the next verse He continues His promise, "As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it. Turn ye unto Him from Whom the children of Israel have deeply revolted" (Isaiah 31:5-6).

In the next few verses God's prophecy takes an even more definite turn with reference to the particular exigency in which Hezekiah and his people find themselves. "For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrians fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem" (Isaiah 31:7-9). It is a prophecy that the Assyrians shall assail the city of Jerusalem and that the sword of God,

by a mighty miracle, shall bring about the defeat of the Assyrians and the victory of the people of the city of Jerusalem.

When God utters a prophecy, the fulfilment is guaranteed. God cannot lie. How the Bible teems with prophecies that God uttered and which were marvelously and gloriously fulfilled. The prophecy is given predicting the rebuilding of the city of Jericho. The prophecy was fulfilled. Elijah predicted a terrible drought. The prophecy was fulfilled. The fact that Benhadad's army was going to be destroyed was predicted and fulfilled. Elijah's translation was predicted and fulfilled. The death of Jezebel and an indication of its circumstances of awful tragedy was predicted and fulfilled. The four generations of Jehu who were to sit upon the throne of Israel were predicted and fulfilled. As every student of the Word of God knows, a great host of the minute details of the life of Jesus were predicted and fulfilled. God's Word is true. It is absolutely true. It is an insult to say that it contains the Word of God. Faith cries out, "It IS the Word of God." The Bible is the one book that dares rest its claims upon fulfilled prophecy.

II. THE NEED OF DIVINE PROTECTION

News of the approach of the Assyrian army had been filtering into Jerusalem for a number of weeks, but when the crisis developed, it developed very rapidly. Rabshakeh who had approached Jerusalem for a short time, returned to his royal master, Sennacherib, near Libnah, for he had heard that he was departed from Lachish. And the king of Assyria sent quick word back to Hezekiah saying, "Let not thy God, in whom thou trustest, deceive thee, saying, 'Jerusalem shall not be given into the hand of the king of Assyria.' Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?" (Isaiah 37:10-11). No message could have been more insulting. The crisis had arrived. The threat could not be misunderstood. It was the determination of Sennacherib to overthrow Jerusalem, take it captive, make its citizens his vassals. What a terrible need it was and how quickly it had come upon them.

The believer today many times finds himself confronted by a terrific need. The enemy has come in like a flood. The difficulties have arisen about him like mighty mountain chains. He finds that in spite of the fact that he is seeking to walk with God, that he is misrepresented, misunderstood, vilified and contemptuously spoken of. As truly as Hezekiah of old with his people about him found himself to be in terrible need because of the attack of the enemy, so believers today frequently find themselves to be in awful need because of some subtle attack of the enemy. The attacks may come through the personal onslaught of the devil himself, the atttcks may come through the subtlety of worldly appeal, the attacks may come through the machinations and deceptions of the old nature, or the attacks may come through demoniac onslaught. But no matter from what source the attack may strike upon the life of the believer, or how great may be the need that is developed thereby, as Israel of old had had mighty prophecies and wonderful promises to lean back upon, so the believer of this day and hour has the promises of God, rich, strong, sure and utterly reliable, upon which to depend in his hour of need.

III. THE CRY FOR DIVINE PROTECTION

When Hezekiah received the arrogant message of boasting and threat from Sennacherib, he went up into the house of the Lord and spread that wicked letter before the Lord. "And Hezekiah prayed unto the Lord, saying, O Lord of Hosts, God of Israel, that dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth. Incline Thine ear, O Lord, and hear; open Thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only" (Isaiah 37:15-20).

Listen to the definiteness of the prayer, "Oh Lord, save us from his hand." Friend, Hezekiah did not do any beating about the bush. He did not hint at what he wanted, but having told the Lord God exactly what the difficulty was, he asked for a specific thing. "Save us. Deliver us. Do not let us become captives to this king." Hezekiah puts his dependence in the God of all grace. The man who depended upon God in that day was looked upon as a fool. And the man who depends upon God today is looked upon as a fool. But the fact of the matter is, that that man who leans upon God in any day or any hour or any age, is the man who is wise.

The Bible abounds in promises that God will answer prayer. Psalm 9:12 says, "He forgetteth not the cry of the humble." Proverbs 10:24 says, "The desire of the righteous shall be granted." Psalm 91:15 gives the prayer promise that a man shall call upon God and God will answer him. God will be with him in trouble and will deliver him and honor him. Isaiah 58:9 says, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." Zechariah 13:9 says, "They shall call on My Name, and I will hear them." And when we come to the New Testament the same blessed privilege is set before us. True, in slightly different language, but none the less the same great truth. In Ephesians 2:18 we are given the delightful information that through Him, that is, through our blessed Lord, we have access by one Spirit unto the Father. And in Ephesians 3:20 our Lord is referred to as the One Who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." And Hebrews 4:16 contains the familiar promise, "Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

IV. THE MANIFESTATION OF DIVINE PROTECTION

It is always silly for mere man to threaten God. When Sennacherib said he was going to overthrow the city of Jerusalem, he did not know what he was talking about. God says in verse 35, "I will defend this city to save it for Mine own and for My servant David's sake" (Isaiah 37:35). God did not wait for Sennacherib to have even one blow at the city of Jerusalem. The next verse tells the story. "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned and dwelt in Nineveh" (Isaiah 37:35-37). The blow had fallen like a bolt out of a clear sky, the mighty power of God had put an end to the glory, the beauty, and the victory of the army of Assyria. God had promised divine protection, the need for divine protection had come and God's servant Hezekiah had cried aloud for the divine protection, and God gave the protection in answer to prayer and in fulfillment of His promise. Hezekiah's God still lives today, still moves today, and is still ready to answer the cry of any man who will depend upon Him.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Ps. 27:13). I talked with a man who for years was one of the big business men in New York City, and he said, "I went to bed one night two years ago worth a million and a half. I felt that I was ready to retire, for I was over sixty years of age, and had plenty to carry me through. And then I had quite a little sum coming from stocks, which I could use in the Lord's work." He was a generous man, and liked

to give to the Lord. But that man went to bed worth a million and a half, and woke the next morning worth nothing. He found everything swept away, everything he had been piling up. As he told me of this, he said, "If I hadn't known the Lord, I would have gone up to the top floor of the office building, the twenty-sixth floor, and I would have jumped out the window. Four other brokers did that very thing the day things collapsed here." So there it is—"If I had not believed, I would have committed suicide."

I was talking to a woman some time ago. She had said goodby to her husband and child one morning, and they went away in an automobile. A few hours later came the message of the terrible crash in which both were killed. And she said to me, "Oh, my brother, if it had not been for the Lord I would have gone mad; I would have lost my senses!" And here it is again: "I would have gone insane, if I had not believed." You see this verse will fit everybody, every circumstance, every condition.

—H. A. Ironside

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is God's attitude toward His people seeking worldly alliances? (Isa. 30:1-3; 31:1-3; Rom. 12:2; II Cor. 5:14-17; Eph. 5:11)

2. Why does God permit testing to come to the Christian? (II Cor. 4:15; 4:17; 12:7; 12:10)

3. Does God always promise to remove the particular trial under which the Christian suffers? (I Cor. 10:13; II Cor. 12:8-9)

4. How should we meet trials and testings? (I Cor. 13:7; II Cor. 12:10; Eph. 6:16; I Pet. 1:7-8; Jas. 1:2)

5. Does a Christian receive special heavenly rewards for meeting testings victoriously? (II Tim. 2:12; I Pet. 1:7; Heb. 11:26)

6. What blessings are promised those who fully trust the Saviour? (Ps. 32:10; 34:8; 112:7; 115:9; Prov. 16:20; 29:25; 30:5; Isa. 26:4; Jer. 17:7)

7. Should we pray definitely and specifically concerning every experience in life? (I Sam. 1:27; Job 42:10; Dan. 9:16-19; Phil. 4:6-7; Col. 1:9-10; Heb. 4:16)

8. What is God's promise to His people in the midst of trial? (Ps. 119:165; Isa. 26:3; John 14:27; 16:33; Phil. 4:6-7)

9. How should we meet the reproaches and taunts of wicked men? (II Kings 19:4, 16; Ps. 31:13-14; 44:16-17; II Cor. 12:10; I Pet. 2:23)

10. Should Christians expect the world's reproach for a consistent life? (I Tim. 4:10; II Tim. 3:12; I Pet. 2:19-21; 4:14-16; Heb. 11:24-27)

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Third Quarter, Lesson 14 **Sunday, September 30, 1934**

REVIEW

Devotional Reading: Hebrews 11:32-40

Golden Text:

"Thy Kingdom is an everlasting kingdom" (Ps. 145:13).

I
AHIJAH AND THE DIVIDED KINGDOM
Lesson Text: I Kings 11:26—14:31
Golden Text: Prov. 16:18

II
ASA RELIES ON GOD
Lesson Text: II Chronicles, chapters 14-16
Golden Text: Hebrews 13:6

III
GOD CARES FOR ELIJAH
Lesson Text: I Kings 17:1-24; 19:1-8
Golden Text: Matthew 6:32

IV
ELIJAH HEARS GOD'S VOICE
Lesson Text: I Kings 19:9-21
Golden Text: I Sam. 3:9

V
MICAIAH SPEAKS THE TRUTH
Lesson Text: I Kings 22
Golden Text: I Kings 22:14

VI
ELISHA HELPS THE NEEDY
Lesson Text: II Kings 4:1-44
Golden Text: Matthew 25:40

VII
AMOS PLEADS FOR JUSTICE
Lesson Text: Amos, chapters 5 & 7
Golden Text: Romans 13:10

VIII
AMOS DENOUNCES SELF-INDULGENCE
(Temperance Lesson)
Lesson Text: Amos 6:1-7, 11-14
Golden Text: Amos 5:14

IX
HOSEA PREACHES GOD'S LOVE
Lesson Text: Hosea, chapters 6, 11, 14
Golden Text: John 3:16

X
MICAH CHAMPIONS THE OPPRESSED
Lesson Text: Micah, chapters 2, 4 and 6
Golden Text: Micah 6:8

XI
HEZEKIAH LEADS HIS PEOPLE BACK TO GOD
Lesson Text: II Chronicles, chapter 30
Golden Text: II Chronicles 30:9

XII
ISAIAH CONTRASTS FALSE AND TRUE WORSHIP
Lesson Text: Isaiah 1:1-31
Golden Text: Psalm 24:3-4

XIII
ISAIAH COUNSELS RULERS
Lesson Text: Isaiah, chapters 7, 31, 36 and 37
Golden Text: Isaiah 26:3

BOOK STUDY REVIEW

The lessons of the quarter are taken from seven Old Testament Books. Select seven members of the class to give three-minute discussions, one on each book, giving historical setting and general message of the book. This type of study when well conducted is particularly valuable in giving a comprehensive review of the period. A good review for adults.

UNNAMED CHARACTERS REVIEW

The teacher writes on slips of paper the names of incidents which have occurred in the lessons of this quarter. One incident on each slip. These are given to selected individuals before Review Sunday so that each person may be prepared. They are requested to become thoroughly familiar with the incident before coming to class so they can tell it easily. Then when the incident is told in class, it is told with all names of characters and places left out. The other members of the class are to locate the incident and furnish the omitted names. Splendid review for boys and girls.

PERSONAL MESSAGE REVIEW

Select members of the class to whom a lesson from the quarter is assigned. Instruct each person to whom a lesson has been assigned to prepare a short study on the outstanding devotional or personal message of that lesson. It must always be remembered that the success of this kind of review lesson depends very largely on how interestingly the teacher "fills in" between the talks made by the members of the class.

SPECIAL SUBJECTS

This is a method of review in which the teacher retains the entire review period, delivering a message on some subject suggested by the group of lessons just finished. Here are a few samples:

1. The Certainty of Answered Prayer
2. Lessons from Israel's Backsliding
3. Foregleams of the Coming Kingdom
4. The Yielded Life

Do not let Review Sunday become dull to your class. A little prayerful preparation will make Review Sunday a day of special blessing.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Down in Devonshire, relates Rev. Charles Inglis, there was an old farmer whose homestead had belonged to the family for three generations. At last the old man had come on what he called evil times, and he had to be sold out. The auction took place. Everything was sold. The old man came back into the farm kitchen when the auction was past. He sat down on an old box and looked around at the empty farmhouse. As he looked around he said, "Thank God, there is one thing they have not sold. The auctioneer has overlooked it—the most precious thing of all." There was a little card with silver lettering that hung over the mantelpiece, "Thou Remainest." The furniture and the implements were gone, but, "Thou Remainest." —London Christian Herald

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Should the sin of pride be regarded lightly by the Christian? (Psa. 101:5; Prov. 13:10; 16:18; Ezek. 28:14-17; Dan. 4:30-32; Phil. 2:3)

2. What characteristics of Asa are greatly needed in Christians of today? (II Chron. 14:2-4, 11; II Chron. 15:8)

3. What great miracle will occur relative to Elijah in the Great Tribulation? (Mal. 4:5; Matt. 24:14; Rev. 11:3, 6)

4. How can we hear God's voice and learn His will? (Psa. 119:11, 105; Rom. 10:17; 12:1-2; Eph. 6:17; I Thess. 2:13; Jas. 1:22)

5. What is God's attitude toward all unholy alliances and all false teachings? (Psa. 1:1; 119:104; Isa. 8:19-22; Jer. 14:14-16; Matt. 7:15; Rom. 12:2; I Cor. 6:15-17; II Cor. 11:14-15; II Tim. 2:16-17; II Peter 2:1-3; Jude 11-13)

6. What is God's plan for His ministers in the present age in bringing blessing to others? I Tim. 4:6.12; II Tim. 2:1-3; 4:2, 5; Gal. 2:2, 6; I Tim. 1:3-6; 4:16; Rom. 12:1-2)

7. What are some of the Scripture statements about the character and work of God? Gen. 1:1; Deut. 32:4; Job 33:4; Isa. 9:17; Mal. 3:6; John 3:16; 3:36; 17:2; Rom. 1:18)

8. What is God's attitude toward all self-indulgence? (Prov. 20:1; Hos. 4:11; Rom. 6:12-13; 12:2; 13:13; Eph. 5:18; I Pet. 2:11; 4:3-5)

9. Is God's love and care for Israel in the past a picture of His future purpose and blessing for Israel? Deut. 1:31; 7:7; 32:10; Jer. 2:2; 31:31-33; Ezek. 11:17; Joel 3:20-21; Mic. 4:6-8; Zech. 10:6-12)

10. What is God's purpose in chastening His people? (Deut. 8:2-3; Prov. 3:11-12; Heb. 12:10-11; Rev. 3:19)

11. Is there any hope for a backslider to return to the place of blessing he enjoyed before? (Gen. 27:36 with Gen. 32:28, 30; Psa. 51:12-13; Isa. 44:22-23; Jer.3:14-19; Hos. 14:4; II Cor. 6:17-18; Gal. 6:1)

12. Why does God refuse to accept human works and religious observances which leave out the death of Christ? (Gen. 4:3-4; Isa. 64:6; John 3:16; Acts 4:12; Gal. 2:16, 21; Heb. 9:12, 14; 9:22b; I Pet. 1:18-19)

13. Should Christians expect the world's reproach for a consistent and godly life? (I Tim. 4:10; II Tim. 3:12; Heb. 11:24-27; I Pet. 2:19-21; 4:14-16)

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Fourth Quarter, Lesson 1 **Sunday, October 7, 1934**

FELLOWSHIP WITH CHRIST

Lesson Text: John 15
Devotional Reading: Matt. 4:18-25

Golden Text:

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John 15:4).

The beautiful parable, uttered by the Lord, concerning the Vine and the branches is so full of valuable teaching, and so frequently misunderstood, that we have felt the need of giving it more space than is usually given the Sunday-school lesson. Hence, "The Vine and the Branches" will be discussed by the Editor as an article in the September number (The Grace Number) of "Grace and Truth." We trust it will be in time for Sunday-school teachers everywhere to use it on the date assigned by the International Committee—October 7, 1934.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A missionary who was learning the language of the country to which he had been sent, one day asked his native teacher to tell him a story, in order to see whether he could understand it. After thinking a moment, the man said, "I will tell you of the great Shah Abbas, who reigned in olden time so magnificently in Persia. This sovereign loved to mingle with his people in disguise, to know them more perfectly. One day, dressed as a poor man, he descended a long flight of steps, dark and damp, to the tiny cellar beneath one of the public baths, where the fireman, seated on ashes, was tending the furnace. The king sat down beside him and they began to talk. Presently, it being meal time, the fireman produced some coarse black bread and a jug of water, and they ate and drank. The Shah went away, but returned again and again, his heart full of sympathy for the lonely man. He questioned him of his life, and to him the man opened his whole heart, and loved this friend, so kind, so wise, yet so poor like himself. At last the Emperor told him who he was, to see what he would ask for; but the fireman sat silent, gazing on him with love and wonder.

Then the king said, 'Have you not understood, or do you not believe me? Do you not know that I can make you rich and noble, can appoint you a great ruler? Have you nothing to ask of me?' The man replied gently, 'Yes, my lord, I understand; I believe. But what is this you have done, to leave your palace and your glory to sit with me in this dark place, to partake of my coarse fare, to listen to my thoughts, to care whether my heart is glad or sorry? You can now give nothing greater or more

precious. On others you may bestow rich presents, but to me you have given yourself: it only remains to pray that you never withdraw the gift of your friendship.' "

The narrator paused, and the missionary looked at the dark, careworn face of the Christian Moslem, wondering what meaning the story held for him. Presently he continued: "Missionary, I am old and poor. I have lost all for Christ's sake. At times . . . . my mind is full of doubt and darkness. Then I remember my wretched state, dark and lost in sin, in the days of my youth; and how, when I knew not and cared not for God, He chose and called me and drew me, and made Himself my everlasting portion, and how Jesus humbled Himself for me. Then I say, 'Let my Lord only not withdraw His presence from my poor heart—from the lowly dwelling which is all I have to offer Him.' Once I asked of Him money and rich gifts; now I only want Himself."

—From "Letters to Light-keepers" Quoted in "The Dawn"

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Fourth Quarter, Lesson 2 **Sunday, October 14, 1934**

THE CHRISTIAN AND HIS BIBLE

Lesson Text: Acts 8:26-39
Devotional Reading: Ps. 119:41-48

Golden Text:

"O how love I Thy Law! it is my meditation all the day" (Psalm 119:97).

The International Sunday School Lesson Committee has chosen for us for this quarter, a group of lessons bearing on various phases of the Christian life. Today's lesson accents Bible study. It is utterly impossible to overestimate or overstate the importance of the study of the Word of God in the development of the individual Christian life.

The early Christians knew their Bible. When the early preachers preached, they preached the Bible. They did not discuss current political issues. They did not discuss recent novels. They did not discuss the latest views on psychology. They did not discuss movies. But when the early preachers preached, they not only started with the Bible, but their entire message was literally saturated with the Bible. One does not have to give the sermons of Paul or of Peter or of Philip more than one perusal to discover that their thinking and their outlook on life, and the burden of their message finds both its center and circumference in the revealed Word of the living God. The Bible was all they regarded themselves as having; the Bible was all they wanted, and they looked upon the Bible as being absolutely sufficient to meet the needs of their hearers. They lived Bible; they talked Bible. And when they preached, they preached Bible. It would be rather a healthy change if we could get something of that spirit back into a certain cross section of the ministry of the present hour.

In today's lesson we see a very beautiful incident in which the Bible becomes the center and the climax. We will discuss the lesson under three headings: (1) A Call (Acts 8:26-29); (2) A Contact (Acts 8:30-35); (3) A Conversion (Acts 8:36-39).

I. A CALL

Deacon Philip has been holding an evangelistic campaign in Samaria. Deacon Philip has met with such success in his evangelistic work that he has become known among Christians today as "Philip the Evangelist." In his Samaria meeting, Philip has had a most remarkable conversion. A man named Simon the sorcerer, whose questionable conduct and mercenary outlook on life produced a situation of no little interest in the verses of Acts eight immediately preceding the lesson. It was when these meetings in Samaria were apparently at their height that God gave to Philip a special call to service. Verse 26 says, "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This is a distance of some sixty or seventy miles from Samaria where the meetings were going on. But Philip was a man of utter devotion to God, and the record of the next verse is, "And he arose and went." It is a beautiful example of obedience to God.

"And behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship" (Acts 8:27). Since he had come to Jerusalem to worship, it shows that he had become a proselyte of the Jewish religion. Evidently while there he had heard something of Christianity. At any rate, as he was returning home, he was sitting in his chariot and was reading Isaiah the prophet. And "the Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8:29).

The doctrine of Calling in Scripture is one of the doctrines over which men have become confused, but this confusion need never have arisen if students had recognized that Calling is one of the great truths which come under that one of the Eighteen Principles of divine Revelation which we call the "Three-fold Principle."

Under the Three-fold Principle we see God's triple dealing with man set forth: Justification, Transformation, and Glorification. Hence, when the individual believer of the present hour is considered under the Three-fold Principle of the Word of God, we see that the past, the present and the future of the believer, as to his Christian experience, come into view. This is exactly the case in the doctrine of Calling when Calling is scripturally understood. The past, the present, and the future of the believer is presented in remarkable fashion.

There is one group of passages concerning Calling which has direct reference to salvation. This group deals with the finished fact in the believer's experience. Such a passage as Galatians 1:6 is an example, where we are "called into the grace of Christ." Or I Peter 2:9 where the believer is said to be "called out of darkness into light." In these passages Calling evidently refers to salvation. It is that phase of Calling which is past.

There is another group of passages in which the word "Calling" is self-evidently referring to the different phases of the Christian life in its day by day expression. Passages in which Calling is thus used to particularly emphasize life and service far exceed every other use of the word "Calling" in the New Testament. This predominence of Calling passages referring to service is so pronounced that one might almost say that the New Testament doctrine of Calling is a doctrine of works. I Corinthians 7:15 is one of these passages. It reads, "God hath called us to a life of peace," (as it is rendered by one of the translators), showing specifically that the Calling is to the particular character of life that God would have us to lead. Acts 16:10 is another passage which shows that the word "Calling" has particularly to do with the service and the work of the believer. "The Lord had called us for to preach the Gospel." And in I Corinthians 7:20, "Let every man abide in the same calling wherein he was called." And in verse 24, "Brethren, let every man, wherein he is called, therein abide with God." Here the word "Calling" is used in the far-reaching sense of the believer's life work. What a blessed thing it is to know that God does have a life work for each one of His children. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). This phase of Calling speaks of the present.

The third group of passages relative to the believer's Calling carries us by faith into the glorious future which God has prepared for us. I Peter 5:10 speaks of being called to glory after we have suffered a while. I Thessalonians 2:12 tells us of being called into the Kingdom and glory of God. II Thessalonians 2:14, "called" to obtain the glory."

Thus we see that the scriptural elucidation of the doctrine of Calling can be easily obtained by studying carefully the context of passages in which the word "Calling" appears. When that is done we discover that Calling is one of the great doctrines which belongs under the Threefold Principle, that it speaks to us of the mighty past which has been wrought by God in calling when He called us into salvation, the glorious present in which He is dealing with us and calls us out to a life of service for Him, and last of all points us to the wonder and the marvel of the fact that we are called to glory forever in the future.

In the incident before us, although the word "Calling" does not actually appear, Philip is called by God to a specific service, a particular service, which is in full harmony with the life work to which God had called him. It is one of the many examples whieh demonstrate that in the Word of God, Calling is primarily to work, to service, to deeds that are harmonious with the purpose and will of God.

II. A CONTACT

Philip responded to the call and it resulted in a contact. And what a contact it was. Philip ran up to him and heard him reading Isaiah the prophet and said to him, "Understandest thou what thou readest?" The answer of the Ethiopian eunuch was prompt. "How can I, except some man should guide me?" His very reply shows that he was ripe and ready to be dealt with on the things of God. And he besought Philip to come up and sit with him.

Now the passage of Scripture which he was reading was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth" (Acts 8:32-33).

And the question of the eunuch to Philip concerning this passage goes straight to the center of the circle. "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" The passage which the Ethiopian eunuch has been reading is one of the countless examples of the Christo-Centric Principle in God's Word. The Christo-Centric Principle is that principle of divine revelation whereby God shows that the mind of Deity is eternally centered in Jesus, that all angelic thought and ministry are centered in Jesus, that all satanic and demoniac hatred and subtilty are directed at Jesus, that all human hopes are and human occupation should be centered in Jesus, that the whole material universe is held together by Jesus, and that the entire written Word is centered in Jesus. From Genesis to Revelation the Bible is indeed centered upon our Lord and Saviour Jesus Christ, the Son of the living God, and the Redeemer of the sin-cursed race. Whether it be the writings of Moses at the beginning of the Old Testament, or the book of the Revelation by John at the end of the New Testament, whether it be one of the prophets or one of the Gospels, it matters not where you may turn in God's Word, Jesus Christ, God's Son, the One Who shed His blood for sinful man, is the center of divine Revelation.

The particular passage which the Ethiopian eunuch had been reading is an especially clear example of the fact that revelation concerning the coming Messiah, our blessed Christ, was the dominant note of the ancient prophet. Consequently the next statement becomes singularly appropriate and an indication of the fact that Philip was so well versed in the Scripture that he knew without a moment's hesitancy that here was an example of the Old Testament passages pointing to the Lord Jesus. "And Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus" (Acts 8:25). It was exactly what the Ethiopian eunuch needed. It was exactly what his heart was hungry for. Indeed, it is exactly what every man is in need of, whether he has responded to the drawing work of God and become hungry for Truth or not. And Philip preached Jesus to the eunuch.

III. A CONVERSION

And the preaching worked. The eunuch was soundly converted. They came to a body of water and the eunuch said, "See, here is water; what doth hinder me to be baptized?" (Acts 8:36). "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:38-39).

The record is very simple. It shows that after Philip had finished emersing the eunuch, that the Spirit of God had another job for Philip at another place, so he was caught away to the other service.

An effort has been made to make it appear that in some way or other the eunuch was joining the ehureh. This is so utterly absurd that it does not need to be spoken against. There was no church to join there in the desert of Gaza; and the eunuch was headed for Ethiopia, and there was no church down there to be joined. If Philip had been gathering church members there would have been something in the Scripture to indicate that that was his task and aim, but there is not the least indication of any sort. On the contrary, the Ethiopian eunueh had believed in Jesus. He knew that Philip would not be proceeding with him all the way to Ethiopia and he eame to a place where baptism could easily be performed because there was sufficient water. Philip performed the emersing.

It is a striking example of a believer being baptized without joining the church, and instantly suggests its companion truth by inference that it is scripturally permissible for a believer to join the church without being baptized.

It is sad indeed that we are compelled to witness today such an unnessary ecclesiastical struggle over the subjeet of baptism. One extreme group demands that baptism shall be recognized as the door to church membership. This position is absolutely without biblical warrant. Another group swings to the other extreme and deelares that baptism does not belong in this dispensation at all. This latter position is equally destitute of biblical proof. It is an encouraging indication of the spiritual development of Christians in this age that there are now large numbers of believers everywhere who recognize that baptism is a beautiful ceremonial testimony of the Christian's oneness with Christ in death and resurrection, whieh testimony the Scriptures endorse but do not demand. Hence the time of baptism becomes a matter of the spiritual growth and decision of the individual believer.

Thus our lesson presents, first, a unique illustration of the divine call to service—God called Philip to minister to the Ethiopian; second, we behold a delightful contact when Philip climbs into the chariot and preaches Jesus to the Ethiopian; and third, a thrilling old fashioned conversion when the Ethiopian willingly responds to the message and submits to baptism. May God use this stimulating lesson to arouse many believers to go forward with new zeal in the meeting of their responsibility of winning men to Christ, and of being fully willing to obey God no matter what circumstances may appear to draw them in the opposite direction. "To obey is better than sacrifice."

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Some time ago one of my church women came into my office at the church and handed me a package neatly wrapped and tied, and asked me if I could make use of its con-

tents. I cut the string and found a beautiful family Bible, gold embossed leather and gilt edged leaves. I said, "Why are you bringing this to me?" She answered, "I came out of the flat this morning on my way to market and I saw something big sticking out of the ash-can that was awaiting the coming of the garbage car, and I went over and found this Bible. I rubbed it off as best I could, and went back to the janitor and remonstrated with him, and he said that the family on the top floor had moved away yesterday and sent down the refuse they did not want to take with them, and among it was the Bible. So I wrapped it up and brought it to you, and I thought you could make use of it." I said, "I will find some home-mission church that will be glad to make use of it as a pulpit Bible." I looked at it, however, before I put it away, and found the leaves were all moulded and mildewed; and I found the people had cut out the pages between the Old and New Testaments. They kept the family record, but threw the family Bible away.

The next summer we put a memorial pulpit in the church and when we came to use it we put the old pulpit Bible on it and it would not fit; it was too big. I sent upstairs for that Bible and it would not fit; then for one downstairs and that would not fit; and then finally I thought of my ash-can Bible, and it was exactly a fit. When we dedicated the pulpit, I said, "Here is a memorial pulpit to a man and woman who spent fifty years in this community, living in the light of God's Word beautiful Christian lives, a benediction to the neighborhood; and here on the pulpit is a memorial Bible—a memorial to a family who used their Bible less and less, and when they came to move away threw it out, as if in their judgment it were a thing of no account."

Men may throw the Bible away and bemean it, but God will renew it and give it a place of devotion and command. But that is not the chief lesson to me. Where is your Bible? Is it growing into disuse, or is it growing into control and sway in your life? What I want to ask every evangelist who has patiently listened to me, every minister of the Gospel here today, and every Christian, and the student yonder—where is your Bible? Is it in the first place in your life and ministry? If it is, you are bound to be a good minister of Jesus Christ.

—John Balcom Shaw

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is God's command to His people concerning the Scriptures? (John 5:39; II Tim. 2:15)

2. Is it possible for us to be faithful Christians without a knowledge of the Scriptures? (Ps. 119:9, 11, 15, 105)

3. Why is it impossible for an unbeliever to understand the Bible? (I Cor. 2:14; Mark 4:11)

4. Does God guarantee to get His truth to every willing soul? (John 7:17; Examples—Acts 8:26-35; 10:17-22)

5. Is every believer called to a life task? Rom. 12:2b; I Cor. 7:20, 24; 12:14-24; Eph. 2:10)

6. How can a believer learn God's plan for his life? (Isa. 6:8; Rom. 12:1-2)

7. Does God equip every believer with spiritual gifts for His service? (Rom. 12:4-6; I Cor. 12:1-4, 11; 14:1; II Pet. 1:3-8)

8. Does God place responsibility upon a life without giving strength to perform it? (Josh. 1:5, 9; Matt. 28:20; II Cor. 8:11-12; 9:8; Phil. 4:13)

9. What is the result when a believer follows the Saviour? (Matt. 4:19)

10. What does the Scripture teach concerning Christ as the center of all of God's thought and plan through the ages? (John 1:1-4; 21:25; Phil. 2:6-10; Col. 1:16-19; Rev. 5:13-14)

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Fourth Quarter, Lesson 3 **Sunday, October 21, 1934**

THE CHRISTIAN AND PRAYER

Lesson Text: Matt. 6:5-15
Devotional Reading: John 17:17-26

Golden Text:

"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12).

It was Shakespeare who said, "Oh happy vantage of a kneeling knee." And Cowper who has told us in happy rhyme, "And Satan trembles when he sees the weakest saint upon his knees." These are but human expressions of the mighty truth uttered by our Lord and Saviour Jesus Christ in Luke 18:1 when He says, "Men ought always to pray, and not to faint." Hodge was not exaggerating when he said, "Prayer should be the breath of our breathing, the thought of our thinking, the soul of our feeling, the life of our living, the sound of our hearing, the growth of our growing. Prayer in its magnitude is length without end, width without bound, height without top, depth without bottom, illimitable in its breadth, exhaustless in its height, fathomless in its depth, and infinite in extension." No wonder Paul cried out to the believers of this dispensation, "Pray without ceasing."

Our lesson for today is a lesson on prayer taken from the sermon on the mount. We will discuss it from three standpoints: (1) Secret Prayer (Matt. 6:5-6); (2) Definite Prayer (Matt. 6:7-8); (3) Sample Prayer (Matt. 6:9-15).

I. SECRET PRAYER

All human tendency is in the direction of the showy, the glamorous, the spectacular. But when our Lord and Saviour Jesus Christ discusses the subject of prayer, He tears away the mask of human hypocrisy and calls His followers to a type of prayer which Satan fights with changeless antagonism—secret prayer.

The Saviour says, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret will reward thee openly" (Matt. 6:5-6). The Saviour places the accent on prayer that isn't advertised. He does not denounce public prayer when it is appropriate and sincere. He does not rebuke His followers for praying together in groups if they feel that that is going to be the thing that will strengthen their lives. But He does place the seal of His special endorsement upon secret prayer. The language is ineseapable: "Enter thy closet." "Shut the door." "Pray to the Father." "In secret." Here is a place where God's people have lost out. They have failed to observe the accent which the Saviour Himself places upon a thing which He desires us to do.

When the Saviour called His own to secret prayer, He called them to communion, to fellowship, and to power. But, alas, the avenue which He hath disclosed to His people is either ignored, or forgotten, or deliberately sidestepped. For the political situation of this present hour, God offers no solution except the second coming of our Lord and Saviour Jesus Christ. But for the personal difficulties and problems of the present hour, our Lord offers to us the boundless privilege and the infinite power of secret prayer.

Back in the Old Testament days the Spirit of God did not fail the people of Israel, but let them see even then

the blessedness of secret prayer, for He says to them in Isaiah 26:20, "Come, My people, enter thou into thy chambers, and shut thy doors about thee." And that the old prophets knew the blessedness of secret prayer is indicated in II Kings 4:33 when Elisha "went in . . . . and shut the door upon them twain, and prayed unto the Lord." And how exceedingly personal and practical the truth of secret prayer becomes when we see our blessed Saviour Himself separating Himself from the multitudes that throng about Him, and deliberately seeking the privilege which He has endorsed in the passage which is before us in Matt. 6:6. The record of His doing the very thing which He has advised is found in Matt. 14:23 when it says, "When He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone."

In this awful hour when the church of Jesus Christ is plunging itself headlong into worldliness of every sort, kind, and variety; in this hour when Christian homes are piled high with modern novels of a most questionable sort: in this hour when the pianos in Christian homes are stacked with worldly music, the words of which are calculated to bring the blush of shame to the cheek of innocence; in this hour when the individual Christian and the nation alike seem to have utterly forgotten that there is a God, there is only one way to steady the life of the individual believer in Christ Jesus. That one way is the way which is before us in the words of Christ today: "Enter thy closet." "Shut thy door." "Pray to the Father." "In secret." That nation is doomed whose citizens lose sight of the value, the power, the blessing, the strength, and the discipline of secret prayer.

II. DEFINITE PRAYER

One of the greatest truths of the Scripture is that God answers prayer. It is true that His answers are not always exactly what we want, but His answers are definite and specific. And He expects our asking to be just as definite and just as specific. And so Jesus gives definite instruction concerning prayer. "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking" (Matt. 6:7). What a striking example of this we find in I Kings 18:26 when it says they "called on the name of Baal from morning even until noon, saying, O Baal, hear us." It was five or six hours of vain repetition, with a grand total result of exactly nothing. And Jesus goes on, "Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him" (Matt. 6:8). He is encouraging the believer to definiteness in petition.

The Word of God is filled with striking examples of the accuracy of our Lord's instruction on this point.

When Nebuchadnezzar was filled with trepidation because of his astounding dream and he called on Daniel to give him the meaning of the dream, Daniel turned to God in prayer. His prayer was definite. In fact, it meant Daniel's life. Daniel received from God the direct answer. God not only showed him the interpretation of the dream, but He showed him the dream itself.

When the sin of God's people Israel has become so terrible that God comes upon them in a seventy year judgment, the people of Israel cry unto God from a far away land, in the place of bondage. God hears their cry. Their prayer is definite, and God's answer is definite. He restores them from their captivity.

When the wicked king, Sennacharib marches against the city of Jerusalem, the need is so terrible that the heart of Hezekiah, king of Judah, is well nigh broken. He comes to God in prayer. His request is definite. God hears and answers prayer.

When the enemies of God's people attack the nation when Jehoshaphat is king, Jehoshaphat asks for the blessing of God and for victory. God hears his definite prayer and answers.

Peter asks that Tabitha be restored. She is restored in answer to prayer.

The disciples cried unto God for the liberation of Peter from jail, and he was liberated.

The Word of God encourages the believer to a definiteness in prayer that is absolutely satisfying from every angle. In fact, the Christian life begins to live. It has vitality and substance when the believer awakens to the fact that God hears and answers prayer.

III. SAMPLE PRAYER

The prayer which the Saviour gives in the next several verses was never intended to be used as it has been used as a ritualistic form. The prayer was intended by the Saviour to set forth the manner of prayer (He says so in verse nine) instead of the exact words that are to be used. In commenting upon the opening words, "Our Father," one writer says, "These words teach the brotherhood of man." If there is anything that these words do not teach, it is exactly that. For this prayer is not a prayer to be uttered by everybody, but a prayer to be uttered by those who have placed their faith in the Lord.

The general message of the prayer is indicated by the quick, easy clauses which are given. Because this prayer shows the manner of prayer we will find a hint of that which should be the general content of any prayer.

Jesus said, "Hallowed be Thy Name," showing that prayer should contain the element of worship.

He said, "Thy kingdom come," showing that all faith-filled prayer will have the forward look and the faith look toward the hour when victory shall be manifested upon the face of the earth in the personal reign of our Lord and Saviour Jesus Christ.

He said, "Give us this day our daily bread," showing that one of the normal features of prayer is to present to God the daily need, whatever it may be.

He said, "Forgive us our debts, as we forgive our debtors," showing that another normal thing for prayer to do is to handle the sin question in a definite fashion before God. We learn elsewhere that the basis of forgiveness of sin is the finished work of Christ on Calvary.

He said, "Lead us not into temptation," showing that Christians have a right to expect that the testings that come upon them shall not be of such a character as to defeat them, but rather that they may anticipate that God shall deliver them from evil.

Furthermore the relationships which God bears to His own are revealed. In the first portion of the prayer God is revealed as Father.

When the Saviour said, "Hallowed be Thy name," He is revealed as Lord.

When He said, "Thy Kingdom come," He is revealed as King.

When He said, "Thy will be done on earth as it is in heaven," He is revealed as Master.

When He said, "Give us this day our daily bread, we find Him set before us as the Benefactor.

But when He said, "Forgive us our debts, as we forgive our debtors," He is set before us as Saviour.

When He said, "Lead us not into temptation," God is revealed at our side.

When He said, "Deliver us from evil," the Lord stepped into His proper position, a Deliverer to His people.

It is a sample prayer rather than a form prayer.

Thus our Lord and Saviour opens up before us (1) the tremendous importance of secret prayer, shows us (2) the Biblical advisability of definite prayer, and then (3) gives us an inspired sample.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Among the souvenirs which a man brought back from Europe was a match box for his wife. It was phosphorescent on the outside, and expected to glow in the dark.

So when he presented it to his wife, on his return home, he turned out the light; but all was dark. "What is the joke?" asked the wife. "It ought to do what it doesn't." said the man. How like folks sometimes! He concluded that he had been cheated.

When his wife looked it over the next day, she observed some fine lettering in French. Taking it to someone who could read the language, she learned that the translation was: "If you want me to shine at night, keep me in the sunlight through the day." So she put it out in the sunshine. That night, after dinner, she brought out the box, turned out the light, and there was a brilliant glow. "How was it done?" asked her husband. "I found the secret," she told him.

If you are going to shine in dark places, you have got to stay in the sunlight—you have got to stay where the sunlight of God strikes you!

—"New Century Teacher"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does God place special emphasis on secret prayer? (II Kings 4:33; Isa. 26:20; Matt. 6:5-6; 14:23; Luke 5:16)

2. What is God's attitude toward any soul who comes to Him? (Isa. 5:1-2; Matt. 11:28; Mark 10:14; John 6:37; Rev. 22:17)

3. Does the believer have unrestricted access to the very presence of God? (Rom. 5:2; Eph. 2:18; 3:12; Heb. 10:19-22)

4. What should be our attitude in approaching God in prayer? (Phil. 4:6; Heb. 4:16; 11:6)

5. Are worship and gratitude important elements of prayer? (Psa. 8; 9:1-2; 63:1-3; 92:1; 95:1-6; Eph. 5:20; Phil. 4:6)

6. What does the Bible teach about the prayers of the heathen? (I Kings 18:26, 29; Matt. 6:7)

7. What prayer of the unbeliever does God hear and answer? (Luke 18:13-14)

8. Is God concerned about the temporal needs of His children? (Matt. 6:30-33; 7:11; Luke 12:28)

9. Does the Scripture teach the importance of praying for the spiritual growth of ourselves and others? (Eph. 3:14-19; Phil. 1:8-11; Col. 1:9-11; 2:1-2)

10. Do we have unmistakable proof that God answers prayer? (Psa. 40:1; 116:1-2; Jer. 33:3; Matt. 7:7-8; John 14:13; Acts 10:31; I John 5:14-15)

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Fourth Quarter, Lesson 4 **Sunday, October 28, 1934**

THE CHRISTIAN STANDARD OF LIFE

Devotional Reading: Col. 3:12-13
Lesson Text: Eph. 4:17-27
Assigned: Eph. 5:15-21

Golden Text:
"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

Because the apostle Paul was the one who was called of God and raised up especially to give forth the message for the dispensation in which we live, we are always glad when the International Lesson Committee selects a lesson from the writings of the apostle Paul for the consideration of our Sunday-school classes. Inasmuch as the Christian standards of life seem to be on such a heart-breaking down grade during these days, it is a joy indeed to have for our Sunday-school lesson topic, "Christian standards."

Using the two texts selected by the committee, we will discuss this lesson under three headings: (1) The Christian standard as to the old man (Eph. 4:17-22); (2) The Christian standard as to the new man (Eph. 4:23-27); (3) The Christian standard in the realm of the daily walk (Eph. 5:15-21).

I. THE CHRISTIAN STANDARD OF THE OLD MAN

The Bible contains a distinct psychology of its own. Biblical psychology is radically different from the modern psychology so popular and so much discussed in this present day. It goes without saying that in every point where modern psychology differs from Biblical psychology it is wrong. "All Scripture is given by inspiration of God" (II Tim. 3:16), consequently all Biblical psychology is given by inspiration of God and is the only psychology which is reliable. In making this statement we are in no wise saying that the Bible is a text-book of psychology, but we are unhesitatingly declaring that wherever the Bible discusses the subject of psychology, its statements are accurate and its authority is final. And the only true way to produce a text-book on psychology is to bring together the declarations of the inspired Word of the living God and systematize those declarations into God's teaching on psychology.

This section of the book of Ephesians presents to us that information which is the very key to Biblical psychology. We find that the passage introduces three functioning entities as being resident in the personality of man. They are so spoken of in the passage as to reveal to us that they move and act and think very much like three distinct and separate personalities. They are:

First, the Soul. The soul is seen in verse 22 where the apostle Paul says, "That YE put off concerning the former conversation," or verse 20, "YE have not so learned." The "ye's" of these verses represent that to which the apostle Paul is addressing his letter. It is the man himself, the ego. The language plainly shows that this element in the man is the element which has the power to decide, and is consequently held responsible.

Second, the Old Nature. This is the element which is represented in verse 22 in the words "put off the OLD MAN, which is corrupt according to the deceitful lusts." This is the Adamic nature. It is indescribably evil. It is changelessly vile. It is incorrigibly corrupt. In another place Paul says positively that "it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

Third, the New Nature. This is the element spoken of by Paul in verse 24, "Put on the NEW MAN, which after God is created in righteousness and true holiness." This is the divine nature. Peter says in referring to our new birth, we are made "partakers of the divine nature" (II Peter 1:4). Consequently no man possesses this divine nature or the new nature until he accepts Jesus Christ as his personal Saviour. The new nature is holy, good, pure. It is created in righteousness and true holiness.

Hence we see that the Biblical analysis of the individual man presents him from a three-fold standpoint. The individual believing man is a soul, an old nature, and a new nature.

In the section which is before us, running from verse 17 to verse 22, the Spirit of God presents to us some of the evil fruit produced in the life by the influence of the old nature and concludes by telling us specifically that this is that which must be put off.

In verse 17 one of the activities of the old man clearly defined is the vanity of the mind. The result of this sin is the "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Verse 18). When the mind becomes loaded with vanity because of its vast accomplishments, you have the typical result of Modernism today. The next verse, verse 19, gives the practical result in modern life: "Who being past feeling have given themselves over unto lasciviousness, to work all

uncleanness and greediness." Having in a few master strokes described this awful result of old nature activity, the apostle now turns to the believers and says, "But YE have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus" (Eph. 4:20-21). Then comes the instruction. It is the standard which God gives us as to the old man. "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22).

Many would be perplexed as to how to put off the old man. Desiring to obey the command, they may have difficulty in knowing as to how that obedience is to be accomplished. But the Holy Spirit has given us specific instruction as to how to put off the old man in Rom. 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin (sin is here used as one of the names of the old man), but alive unto God through Jesus Christ our Lord." The inspired method of putting off the old man is for the believer to reckon himself dead indeed unto the old nature—in other words, ignore, be utterly unresponsive—through Jesus Christ our Lord.

II. THE CHRISTIAN STANDARD AS TO THE NEW MAN

The instruction concerning the new man is a complete and satisfactory counter-balancing of the instruction concerning the old man. Verse 23 says, "And be renewed in the spirit of your mind." Inasmuch as the major result of yielding to the old man is set forth as plunging into the "vanity of the mind," that must be met by putting off the old man according to biblical instruction, so when the man would turn to that which is affirmative and righteous and godly, he must be "renewed in the spirit of his mind." And then the instruction, "And that ye put on the new man, which after God is created in righteousness and true holiness" (verse 24).

Immediately the inquiry may come—just as definitely as in connection with, "How shall I put off the old man?"—"How shall I put on the new?" The answer is given in the same passage in Rom. 6:11. Not only are we instructed that we should reckon ourselves to be "dead indeed unto sin" through Jesus Christ our Lord, but we are also instructed to take the attitude of being "alive unto God." We are to reckon ourselves "dead indeed unto sin." We are to reckon ourselves "alive unto God." And both reckonings are to be "through Jesus Christ our Lord."

It is of vital import that we should recognize that the Scripture does not say the thing that is so frequently said by Bible teachers today, "Reckon the old man dead." The Bible does not give us any such instruction. But we are told (recognize the "we" and the "ye" stand for the soul), we are told to reckon ourselves (that is the soul itself) dead unto sin (that is the old man). We are to reckon ourselves dead and unresponsive to old nature onslaughts, to old nature attacks, to old nature testings. And we are to take the attitude that is definitely taught throughout the Scripture, the attitude of occupation in Christ, the attitude of occupation in Him Who loved us and gave Himself for us. The words used are "alive unto God through Jesus Christ our Lord." This is the only attitude which brings about victory in the life. This is the only attitude whereby the believer may maintain the Christian standards which are taught in the New Testament to believers.

III. THE CHRISTIAN STANDARD IN THE REALM OF THE DAILY WALK

The Lesson Committee carries us over into the fifth chapter for this portion of our lesson. Verse 15 calls us to a circumspect walk. If there is any word in our entire language which does not describe the present day, it is the word "circumspect." No matter from what angle you may study modern life, it is as destitute of that which is conveyed to our minds by the word "circumspect" as it is possible to be.

Having called us to a circumspect walk, the next several verses give us some points which will be characteristic of the walk of the circumspect Christian.

Verse 16 brings up the task question: How shall I use my time? I am told to redeem it, because the days are evil. The modern slant on the question is a forty-hour work week, sleep as little as possible, and spend the rest of the time in riotous living. Even Christians are leaning toward the modern excessive idea of recreation. The old-fashioned notion of improving every hour of one's time, avoiding waste, bringing about discipline and development of the life, is becoming astoundingly unpopular.

Verse 17 brings up the will of God question. Many Christians today think little or nothing of whether they are in the will of God. The verse bids us, "Be . . . . not unwise, but understanding what the will of the Lord is." Some understand what the will of the Lord for them is, and decline to walk in it. Some are indifferent, not caring whether they are in the will of God or not.

Verse 18 brings up the liquor question. We are commanded, "Be not drunk with wine, wherein is excess." From Genesis to Revelation when the entire testimony of God on the subject of liquor is brought together, we find that the Bible absolutely rejects and repudiates the use of liquor as a beverage, but does permit the use of liquor medicinally. But when liquor is being used for a medicine, or anything else for that matter, it is not necessary for it to flow like a river.

Verse 19 brings up the spiritual exercise question and commands us to speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord. The tendency of today is to forsake the assembling of ourselves together, and if any singing is to be done, it will be turned over to somebody who is paid a good salary to praise God for us by proxy. But the command of the Spirit brings us all together and tells us to sing psalms and hymns and spiritual songs, to make melody in our hearts unto God.

Verse 20 brings up the occupation question: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." The believer is instructed, with the word "always" carefully and clearly introduced by the Holy Spirit, to be in a continual attitude of thanks to God in the name of the Lord Jesus. Occupation in Christ is the key to Christian victory.

Verse 21 brings up the humility question. One modern writer declares to us that you cannot develop humility and develop personality at the same time. If that is the case, then it is a good idea not to develop personality. The Spirit of God in our passage says, "Submitting yourselves one to another in the fear of God."

May God bring us back to the old-fashioned standards which are in danger of being forgotten.

May God bring us back to the Christian standard as to the old man, wherein we deliberately and constantly, by a decision of the soul, put off the old man; and to the Christian standard as to the new man, which after God is created in righteousness and true holiness.

And may the Lord bring us back, bring us back with broken heart and repentant soul, to the Christian standard in the realm of the daily walk, to the Christian standard of the proper use of time, to the Christian standard as to the divine will in the life, to the Christian standard of the liquor question, to the Christian standard on spiritual exercise, to the Christian standard on occupation in Christ, and to the Christian standard on a life of brokenness, lowliness and humility before God and man.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

I remember once visiting the Marsden lighthouse. The keeper had shown us the great headlight, which flashes across the German Ocean for more than thirty miles. After

hearing an explanation of its workings, we descended to a lower apartment, where the keeper asked me to look through a hole in the wall and observe a crest on the wave, some miles distant. "There," said he, "is a sunken rock on which many a poor fellow found a watery grave. Now we send a steady stream of light across that spot, and there has not been a single wreck there for many years."

The chamber in which we stood appeared to be empty; there was no apparatus of any kind to produce the light of which he spoke, and I inquired, "Where is the light?" "Oh," said he with surprise; and pointing up, "the light all comes down from above." I felt grateful for the remark, and realized how true it is in spiritual things. But yet I could not understand how the light from above found its way out of this square hole in the masonry. Venturing to inquire again how it operated, he called my attention to several enormous slabs of beautiful crystal arranged as a great reflector at the back of the apartment. "Look," said he, pointing to the crystal, "all we have to do down here is to keep the crystal clean."

"Thank you," I replied, "I have learned my lesson at Marsden." I bade him good afternoon, but have never forgotten his words, "All we have to do down here is to keep the crystal clean."

—"The Dawn"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does God expect the Christian to be different from the world? (Eph. 4:17; Tit. 2:14; I Pet. 2:9)

2. How do we know that God calls every Christian into the separated and yielded life? (Rom. 12:1-2; 6:12-13)

3. Does every Christian possess a new and divine nature? (II Cor. 5:17; II Pet. 1:4)

4. How do we know that an unbeliever has no divine nature? (Rom. 3:9-19; 8:8)

5. Is there any possible virtue in the old nature's deeds? (Rom. 8:7; Eph. 4:22)

6. Can sin reign in the life of a Christian when he reckons himself "alive unto God"? (Rom. 6:11-14)

7. Does the Bible teach "occupation" in Jesus as the way of victory for a life? (Ps. 34:5; Isa. 26:3; Heb. 12:2-3)

8. Is it possible for Christian young people to have a "good time" apart from worldly pleasures? (Ps. 36:8; John 15:11; 17:13; Rom. 14:17; 15:13; Eph. 5:19-20; I Pet. 1:8)

9. What effect has sinful pleasure upon the soul? (Rom. 6:23; I Tim. 5:6)

10. Is it possible for a believer to walk in the will of God? (John 7:17; Rom. 12:1-2; Eph. 5:17; 6:6; Phil. 2:13; Col. 1:9-10; 4:12)

WHY DISPENSATIONAL TRUTH HAS BEEN SPECIALLY ASSAILED BY SATAN

(Continued from page 236)

the Holy Spirit, take their place in the category of those who through ignorance or selfishness choose to disregard Dispensational distinctions. May our own beliefs and teaching always harmonize with the Word of God.

The other answer to the question before us is: SATAN HATES GOD'S PEOPLE. DISPENSATIONAL TRUTH UNFOLDS THE TEACHING OF THE WORD TO THE CHRISTIAN IN A CLEAR SATISFYING WAY WITH THE INDIVIDUALISTIC VIEWPOINT.

The Devil always has hated God and this hate finds its manifestation in disdain for those whom God loves. The Devil knows full well that he cannot take the believer's salvation away from him. The reason he knows this is because the teaching is so clear in the Scripture, and the Devil has access to the Bible. Therefore, since he cannot harm Christians from that angle, he wants to test them to the extent of their backsliding and whenever possible keep them in darkness on the great doctrines of the Bible.

It is not an uncommon thing to hear Christians say that they cannot understand the Bible. They make the assertion that the Bible is too deep for them. The writer once heard a pastor of a church say that the book of the Revelation was too complicated for anyone this side of glory to understand. Needless to say, this man did not believe in dispensationalism and we are sorry to say that further than this, he often spoke against dispensational truth. Others throw up their hands in disgust and become critical of the Word because they can't understand and explain its contents.

It is in the meeting of this need that we feel the truth of Dispensationalism is such a God-send. True enough, the teaching is no new thing because it is as old as the Bible, but particular emphasis has been laid on it in the last several years. It is this emphasis that has stirred up Satan on this subject. Because of the wide scope of the Bible it is not unreasonable that instruction and teaching for widely varied periods of time is different. To try to force such teaching to apply to every age is folly. God in His character and attributes never changes, but God does change in His governmental dealings with men. An instance of this is the injunction concerning food given to Adam in the first dispensation and to Noah in the third dispensation. To Adam we find this command: "Behold; I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; TO YOU IT SHALL BE FOR MEAT" (Gen. 1:29). And also, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Gen. 3:17). But to Noah God gives the following additional permission, "Every moving thing that liveth shall be meat for you" (Gen. 9:3). To one God gave permission only to eat of the fruit of the ground, to the other He enlarged that order to include animals. Those who disregard dispensational distinctions would have to throw up their hands in despair in attempting to answer the accusation that this was a contradiction. The answer is easy. These two men, although only a few verses apart in the Bible, lived years apart and in entirely different dispensations. God deals with men differently in different ages as He sees fit. This point is further proven in such doctrines as Capital Punishment, Divine Healing, and in instructions to ministers.

Dispensational truth is indeed the key that unlocks the Scriptures and properly pigeon-holes the teaching of the Word.

That which was vague becomes clear; the uninteresting is given new life; and the difficult to understand is made astonishingly comprehensive. The "key" works. Won't you try it?

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STUDIES IN ROMANS

(Continued from page 235)

inescapably proven by such a character as Solomon, who, during the godly portion of his career, was a type of our Lord Jesus Christ and of His Kingdom glory, but in another portion of his career he is a type of the Antichrist and of his kingdom. When God uses the same man to be a type of Christ and of the Antichrist, it is self-evident that He is not allowing the typical significance of that man to be an index of his salvation. But in the type Ishmael represented the flesh and he was set aside.

The second vessel was Isaac. Isaac was a child of promise, and in Galatians 4:29 he is said to be born "after

the spirit," thus the apostle brings to us one of the beautiful adumbrations of Old Testament history, giving an impressive illustration of two vessels made from the same lump—the Abrahamic lump—one to honour, and the other to dishonour. And He shows us that God's purpose according to election stood. The first vessel, Ishmael, was set aside, and the second vessel, Isaac, was established, without the personal salvation of either one being affected by the typical place which they held in the illustration.

THE second illustrative type lump is the Isaac lump. The Isaac lump is a glowing type unfoldment of the truth about election. It tells the same story as the Abrahamic lump. In the type we find two vessels, Esau and Jacob. Esau is the elder—the first; Jacob is the younger—the second. Now that the purpose of God according to election might stand, it was said unto her,

> The elder shall serve the younger.

But the statement in this connection which has been so maligned and so misconstrued, is found in verse thirteen:

> As it is written, Jacob have I loved, but Esau have I hated.

The difficulty in this passage is completely done away when we discover when and by whom it was said. The passage occurs in the last book of the Old Testament. It is not referring to the men but to the nations which sprang out of their loins. It is pointing out the fact that since Esau and his descendants stand for the flesh, God hates the whole nation of Edom. And since the nation Israel stands for the Spirit, God loves the whole nation for what they represent. This is exactly what God is teaching in Romans 9:13 when He says, "Jacob have I loved, but Esau have I hated." As to the individual salvation of any Edomite or any Israelite, the pathway is the same for every soul,

> Believe on the Lord Jesus Christ and thou shalt be saved.

Thus we have seen another of Paul's illustrative lumps.

In the Abrahamic type lump, were two vessels, one to dishonour, one to honour—one who stood for the flesh, one who stood for the new man. God's purpose—God's definite will according to election stood; He set aside the first and established the second.

And in the apostle Paul's second type lump, the Isaac lump, we find two vessels, one standing for the flesh, the other for the Spirit—one standing for carnality, the other for spirituality. God's purpose according to election stood; He set aside the first and established the second.

AND now we come to the third type lump, the Egyptian lump. Concerning this lump, God says in verses 15-18:

> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
>
> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
>
> For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My Name might be declared throughout all the earth.
>
> Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

And now we find that God has moved from the type of Isaac and his two sons to Egypt, where, speaking to Moses He says,

> I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

It is glorious to recognize how clearly Paul sets forth the full sovereignty of God in salvation.

> For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My Name might be declared throughout all the earth.
>
> Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

Notice the two characters that are brought together—the same two characters which come together in the Old Testament narrative, Moses and Pharaoh, in Egypt. It is of these two men that He says,

> Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

Within the Egyptian lump we observe that once more the Holy Spirit presents two vessels, Pharaoh and Moses. Pharaoh stands for the flesh, the things of sin. Moses stands for the things of the Spirit. Pharaoh is the greater, Moses is the lesser. Pharaoh is the first, Moses is the second. And once again the purpose of God according to election stands. Moses is the victor, Pharaoh is defeated.

THIS brings us to Paul's application this truth to believers in Christ, discussed in verse 19-33:

> Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?
>
> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?
>
> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
>
> What if God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath, fitted to destruction:
>
> And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory,
>
> Even us, whom He hath called, not of the Jews only, but also of the Gentiles?
>
> As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved.
>
> And it shall come to pass, that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the living God.
>
> Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
>
> For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.
>
> And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
>
> What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
>
> But Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness.
>
> Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that Stumblingstone;
>
> As it is written, Behold, I lay in Sion a Stumblingstone and Rock of offence: and whosoever believeth on Him shall not be ashamed.

Here is set forth the individual lump. This is not a type lump, as in the case of the other three. This is the application of the truth about election to the individua who has believed on Christ Paul is bringing out the sad fact that man is constantly resisting God and disputing against the wisdom of God's deeds. Paul says,

> O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?

And the Apostle answers his own question by presenting another question.

> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

The inescapable answer is, "Yes!"

Within the individual lump which is being discussed, Paul now reveals that there are two vessels—one to dishonour—the flesh, the old man; another to honour—the spirit, the new man. The two vessels are of the same lump, not two different lumps, one saved and another lost. Nowhere in Scripture does God claim the right arbitrarily to damn or to save a soul, anymore than He does to lie, or to steal, or to commit adultery, and He will not do the one any more than He will the other. Consistent with the teaching of God's Word on the three type lumps, within the Christian soul are two vessels, the flesh and the spirit—the old man and the new man—the new man to honour, and the old to dishonour. And God's purpose according to election must stand in the individual lump as in the type lump. The first nature, the old man, is set aside, and the second is established.

In the remaining verses of this chapter Paul is bringing out in emphatic fashion that whosoever believeth on the Lord Jesus Christ shall not be ashamed. In the "whosoever" he is not arbitrarily eliminating some from not being ashamed. O what a blessed fact it is to know that God has not arbitrarily eliminated anybody! God says "whosoever." The "whosoever," thank God, is not a divine fiasco: it is bonafide.

Paul's handling of the truth is unique. He first brings out that God endured with much longsuffering the vessels of wrath fitted to destruction, or as otherwise translated the vessels made up for destruction. This does not refer to what God has made, for God has not made anything, or anybody, for destruction. The Devil is now headed for destruction but God did not make even him for destruction. The only things made up for destruction are the things which the Devil has made. And so in the believer, the vessel made up for destruction is the old nature. The old natures of men are the vessels of wrath fitted to destruction.

Paul next shows that God shall make known the riches of His glory unto the vessels of mercy, the new natures of the saved, the personal indwelling of Jesus Christ Himself. From before the foundation of the world Jesus Christ has been in the bosom of the Father, looking forward to, and preparing for the manifestation of His glory; hence it is not a mere play on words to say that the new man is Christ in me "the hope of glory." And Paul is not exaggerating when he says, "which God hath before prepared unto glory."

And he makes it certain that he is speaking only of believers when he says, "Even us," and includes both Jews and Gentiles who have believed in the Lord Jesus Christ.

Thus we have seen, all too briefly for so important a theme, the three type lumps and the individual lump setting forth the truth about election. The difficulty which has surrounded this truth in the past has been the blind acceptance of man's unreliable definition of election instead of accepting God's absolutely reliable definition.

Man's definition is, "Election is God choosing who shall be saved and who shall be damned."

But God's definition is, "Election is the setting aside of the first and establishing the second."

And since the first always stands connected with the flesh and the second with the spirit, God's purpose according to election becomes delightfully clear. He purposes the setting aside of everything pertaining to the flesh, everything which has ought to do with carnality, and the establishing of everything which pertains to the spirit—the utter routing of the forces of evil, and the thrilling victory of Christ and the Spirit. God's purpose according to election is the overthrowing of sin and the enthroning of His Son. This is God's choice, and God shall one day bring it surely, and completely, and universally to pass. Nowhere in Scripture is election connected with the salvation or damnation of the human soul. And nowhere is God charged with inhumanly or arbitrarily selecting some for bliss and some for torment. Such an idea is the product of a diseased imagination. God is not a brute or an ogre. He deals with this race in immeasurable grace. For God to say "whosoever" and then to brush aside a second group would make God infinitely dishonest and infinitely immoral.

"But," some earnest objector may say, "Do not verses 15 and 18 contradict what you are saying?"

> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
>
> Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

Instantly the question which comes racing into the heart is, "Is there any hint as to whom God wills to have mercy on?" The answer is, "Yes!" The passage is very near at hand; in fact is located in "The Righteousness of God Not Believed" portion of the book of Romans in which the Scripture for this study is found. This verse is Romans 11:32:

> God hath concluded them all in unbelief, that He might have mercy upon all.

God is referring to the whole human race when He says, "that He might have mercy upon all." There stands the answer! God's thought is to have mercy on all. God's plan in Christ Jesus includes all men. Hence the Scriptures say, "He tasted death for every man." Yes, He hath mercy on whom He will have mercy, and He tells us that He wills to have mercy on all. But the Scripture also says, "whom He will He hardeneth." And Pharaoh becomes a clear example of this. God hardens those who persistently harden themselves against Him as Pharaoh did.

IN CONCLUSION, I wish to call to your attention the question of verse 19:

> Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?

There are those who say that none can resist God's will, but the very thought of this passage is that everybody, both Jews and Gentiles, are resisting God's will, and that is why He is finding fault. He is finding fault with mankind because He finds on every hand mankind resisting His will. The Jews have done so, for He accuses them in verses 31 and 32, saying of Israel,

> But Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness.
>
> Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that Stumblingstone.

And the Gentiles have resisted God's will for He says to them in Romans 11:30:

> Ye in times past have not believed God.

And in 11:31:

> So have these also not believed.

O reader! if you have not yet believed, if you have not yet accepted the blessed Lord Jesus, if you have not believed God's promise of life through faith in Him, believe now, and thou shalt be saved.

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PRESENT DAY DISPENSATIONALISTS

(Continued from page 231)

or sign connected with them, as also in the human parties contracting. To UNDERSTAND THESE FEATURES IS ESSENTIAL to the perception both of God's faithfulness and of man's faithlessness and failure" (page 397). So we find that Dr. Pierson, one of the consulting editors of the Scofield Reference Bible, a revered and honored Bible teacher, takes his place among the dispensationalists.

DR. I. M. Haldeman, Pastor of the First Baptist Church of New York City for many years, who passed on to his eternal reward in 1933, a keen student of the Bible and an able expounder, was quite dogmatic in emphasizing the importance of dispensational truth. He wrote a great deal about the subject, but some statements in his "How to Study the Bible," on page seven in the section headed "Dispensational Truth," are exceptionally pointed. "No matter what may be the equipment of the Christian, no matter what intellectual, moral, or spiritual endowment he may have, unless he understands dispensational truth he will never fully lay hold of Bible doctrine; while many of the wondrous testimonies of the Word will be unto him but as the tangled threads in an endless labyrinth . . . . To confound these dispensations, to take the principle of action revealed in one and apply it indiscriminately to another, to ignore the classes of persons and the peculiar aim of each dispensation is to produce confusion, contradiction, and lay the foundation for that disharmony which reigns all too manifestly today among Christian expositors." Dr. Haldeman's stand must bear weight with Christians who are seeking to know the truth on this important question.

SIR Robert Anderson, self-titled "Anglicised Irishman of Scottish extraction," of whom J. Stuart Holden says, "The stalwart defender of the Faith, the clear expositor, the zealous champion of Christian causes, the keen controversialist . . . . no man ever lived who had so many opponents and so few enemies," unquestionably earns for himself the title "Dispensationalist" by his masterly and forceful expositions of Daniel in "The Coming Prince." His convincing discussion of the seventy weeks of Daniel is perhaps the best that has ever been produced. He shows that the seventy weeks are seventy weeks of years, the first sixty-nine of them, or four hundred and eighty-three years, ending at the end of a dispensation, (the Law Age),—and that the Church Age then intervenes before the last week of seven years, or the Tribulation, begins.

DR. FORD C. Ottman, author of "The Unfolding of the Ages," makes reference to "the Jewish age," "this present dispensation," "this age," "the great tribulation," and uses other expressions of the same character, indicating his recognition of God's division of time into periods or ages. On page five he says, "Daniel's prophecy goes beyond the captivity and the partial restoration, and beyond the cross to the end of the Jewish age. He knew nothing of the Christian age in which we now are. He speaks of a time still future, and of a period of blessing for Israel which is to be brought about by 'the coming of the Son of man from heaven.'" Thus we find that Dr. Ottman also qualifies as a dispensationalist.

CLARENCE Larkin needs only the title of his book to qualify him for inclusion in this list. The title is "Dispensational Truth, or God's Plan and Purpose in the Ages," and the paper advertising cover has the title, "The Greatest Book on Dispensational Truth in the World." By profession, Mr. Larkin was a mechanical engineer and architect. He entered the ministry at the age of thirty-four, without getting any theological training. Thinking he would no longer need his equipment, he sold all of it but the drawing instruments. As he went on in his study, though he was not at first a pre-millennialist, he soon came to see prophetic truth in its true setting, and before long he was making large charts and giving special lectures on prophetic themes. He soon found that his instruments would be very useful. Upon request the book of charts, "Dispensational Truth," was made and published which Rev. F. W. Farr calls "the most elaborate and exhaustive specimen of Biblical and Dispensational Cartography that has ever been designed."

DR. A. C. Gaebelein is Editor of "Our Hope," a Christian publication which has been greatly blessed of God to thousands upon thousands. With half a century of experience in the Lord's service, a brilliant mind, a zeal for truth, and a deep consecration to God, this champion of truth is worthy of our hearing. He speaks of the dispensational interpretations of certain portions of Scripture. In his book "The Healing Question," page twenty-three, we read, "The dispensational aspect of some of the miracles of our Lord is indicated, especially in the Gospel of Matthew, in the peculiar arrangement." On page twenty-four, "Equally striking is the dispensational aspect of Matthew 9:18-26." On page thirty-three, "In the fourth place the miracles of healing, as well as others, were essential in the beginning of a new dispensation." On page one hundred and thirteen, "But even if a Christian believer would be so foolish as to attempt to keep literally the commandments and statutes given to Israel he would find out that the promise does not hold good in the present dispensation." Gaebelein's teaching has been accepted by many Christians, and his view on the matter is not one to be lightly set aside.

DR. C. I. Scofield, Editor of that master-piece of workmanship, the Scofield Reference Bible, trained for the law, his talents and skill dedicated to the service of Christ, starts the references to dispensationalism on page five of the reference Bible. One of the things that makes his work so valuable to Christian workers is his clear perception of the fact that God deals with man in periods which we call ages or dispensations. This makes the tremendous difference between a flat interpretation, a fanatical interpretation, or a balanced interpretation of Scripture. Scofield makes some statements in his book "Rightly Dividing the Word of Truth," under a chapter entitled "The Seven Dispensations," which will be especially fitting as the concluding quotation of this article, because they briefly summarize the truth of dispensationalism. He says, "The Scriptures divide time, by which is meant the entire period from the creation of Adam to the 'new heaven and the new earth' of Revelation 21:1, into seven unequal periods, called, usually, 'dispensations' (Ephesians 3:2), although these periods are also called 'ages' (Ephesians 2:7), and 'days'—as, 'day of the Lord' etc. These periods are marked off in Scripture by some change in God's method of dealing with mankind, or a portion of mankind, in respect of the two questions of sin and of man's responsibility. Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment—marking his utter failure."

There are many other dispensationalists of the present day, but we have presented just these eight men of recognized leadership that the reader might see how vital and indispensable dispensational truth is to a clear, balanced, intelligent understanding and interpretation of the Word of God. Dispensationalism is not an invention. It is not theorizing. It is not an attempt to twist the Scripture to fit man's ideas. It is the correct interpretation of the Written Word. Since the Bible teaches dispensational truth, it is our privilege and solemn duty to believe it whether other men believe it or not. But for encouragement and help, and that the reader might see that this truth is the concensus of opinion among fundamental Christian leaders, we have presented "Present Day Dispensationalists."

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How Dispensational Truth Brought Blessing to Me

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colossal contradiction in God's Word and the height of inconsistency on the part of God to be changing His dealing with mankind. The only solution to this problem I found, lies in the fact that a dispensational change had taken place. God's dealing with Cain took place at the beginning of the second dispensation after the expulsion of Adam and Eve from the Garden of Eden because of their sin. God's word to Noah took place at the beginning of the third dispensation after His expulsion of the entire race with the exception of Noah and his family, who alone was found righteous in the midst of that terribly wicked generation. God then began a new regime in His dealing with the race and ever since that time

(the beginning of the third dispensation) capital punishment has been God's order for criminals. A dispensational difference in God's dealing with the race is the only solution to the problem.

Another thing that perplexed me considerably as a young Christian was this: In the early Church, divine healing and speaking in tongues, together with the other sign gifts, were quite common, but today it is clearly apparent that the miracle gifts are not functioning, in spite of Pentecostalists, among whom are some well-meaning but blinded Christians who persistently claim that this is still God's order for His people. I was convinced in my own mind that the Pentecostalists were "off on the wrong foot"—but how and why?

The healing program of the early church seemed to be at its height at the time of the fifth chapter of Acts. The record of the fifteenth and sixteenth verses is, "They brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed EVERY ONE." The striking thing about this record is that "every one" who presented himself for healing received it.

This special miraculous power was also exercised by the apostle Paul. While he was at Ephesus he laid hands on those who were baptized in the name of the Lord Jesus and the record is, "The Holy Ghost came upon them: and they spake with tongues, and prophesied" (Acts 19:6). So wonderfully was this miraculous power in evidence in Paul's case that the people took handkerchiefs or aprons that had touched his body and placed them on the bodies of the sick and "the diseases departed from them and the evil spirits went out of them" (Acts 19:12).

Not only the so-called Pentecostalists have tried to duplicate the miracles of Peter and Paul but some very prominent Christian leaders of today have attempted to do the same things, only miserably to fail so far as results are concerned. Why? The answer is quite apparent to the student of the Word of God who recognizes dispensational truth.

Paul's ministry during the early part of the book of Acts was characterized by miracles of healing and other special gifts of the Spirit. When he wrote to the Corinthians well along in his ministry he told them that he prayed thrice for the removal of "a thorn in the flesh." God replied not by removing his infirmity but rather by saying, "My grace is sufficient for thee" (II Cor. 12:9). Then at the very close of his ministry he told Timothy that he left Trophimus at Miletum SICK (II Tim. 4:20).

When I saw that a dispensational change was taking place right in the lifetime of God's specially chosen apostle for this age in which we now live, all my puzzles concerning the signs, wonders, and miracles of this dispensation vanished away, my soul was thoroughly satisfied, and I settled down to God's own Word to me through the self-same apostle Paul who prayed for all believers thus: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit IN THE INNER MAN" (Eph. 3:16). Concerning the OUTWARD MAN he said: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, them am I strong" (II Cor. 12:10).

Dispensational truth keeps the believer where he belongs. It garrisons him mentally and emotionally. It steadies his mind and safeguards him from thinking above that which is written. It stabilizes his emotions and thus prevents him from indulging in fanatical sprees. Study the Bible dispensationally and observe how your puzzles, perplexities, and problems take the wings of the morning.

HOW DISPENSATIONAL TRUTH PROTECTS SOULS FROM PENTECOSTALISM

(Continued from page 229)

are not surprised that God endorsed their preaching with samples of Kingdom miracles. For the healings were samples of the universal healing which will prevail during Christ's millennial Kingdom. The raising of the dead was a pledge that during Christ's reign of a thousand years upon this earth, physical death will be a rare thing. These miracles, signs, and wonders were God's guarantee to Israel that if the nation would accept the King Whom they had crucified, He would return and inaugurate the Golden Age for which the world has been looking through the centuries—Christ's Kingdom.

Strange to say, the nation Israel as a whole persistently rejected the King. Their attitude was, "We will not have this Man to reign over us." And as Israel continued to reject the Gospel of the Kingdom, a transition was taking place. Gradually the Kingdom message to Israel was superseded by the Church message to the Gentiles. This transition may be seen in the book of Acts. In the first seven chapters of Acts we find the preaching to be to the Jews only; in Acts 8-12 we find Peter and others turning from the Jews to the Gentiles; and in the remainder of Acts we find the Gospel carried to all the world. The proclamation of the Kingdom Gospel with the accompanying miracles decreased until finally the destruction of Jerusalem in 70 A.D. brought to an end Israel's opportunity to accept the Kingdom which the apostles and prophets had proffered with such wonderful divine endorsement of signs and wonders. The fall of Jerusalem marked the end of the Foundation or Transition Period.

Ever since that time, the great superstructure period of the Body Age has been in progress. So today we find no apostles or prophets. Today no one can raise the dead. Today we have evangelists, pastors, and teachers whose ministry is not characterized by the "signs of an apostle." Timothy, one of the very first of the evangelists, pastors, and teachers, was not encouraged to seek miraculous, divine healing; on the contrary he was instructed to take medicinal wine for his stomach trouble (I Tim. 5:23). Trophimus also, Paul's assistant, was not healed by Paul; he was left behind, sick, on the island of Miletum, while Paul pressed on without him (II Tim. 4:20). Some Pentecostalist may protest that Trophimus, perhaps, did not have enough faith to be healed. If so, then must we presume that Paul himself had not enough faith when he besought the Lord thrice (II Cor. 12:8, 9) and yet remained unhealed of the ophthalmia (which was in all likelihood his infirmity). Absurd! In the days of genuine miraculous healing, the apostles never were embarrassed by failure to heal, nor forced to find refuge in any excuse about the patient's lack of faith. Much to the contrary, the handkerchiefs and aprons that were carried from the apostle to the sick (Acts 19:12) caused the diseases to depart, and no exceptions are mentioned; perhaps some of the sick were even unbelievers. No, the reason for Pentecostal healing failures is not the individual's lack of faith. The reason is, that we are not living in the Foundation Period of the dispensation.

PENTECOSTALISM'S worst error grows out of ignorance of this dispensational distinction, as related to the baptism of the Holy Spirit. Let us consider three Biblical facts in point.

Since the Transition Period, the baptism of the Holy Spirit occurs at salvation (not subsequent to salvation). Receiving Jesus Christ as our Saviour causes us to become, instantly, members of the Body of Christ—the invisible Church. This is salvation. And according to God's Word, the baptism of the Holy Spirit makes us members of the Body of Christ. "For by one Spirit are we all baptized into

one body (I Cor. 12:13). Therefore salvation and the baptism of the Holy Spirit are coinstantaneous. Pentecostalism denies this, and seeks the experience of "the baptism" subsequently to salvation. The experience thus obtained must of necessity be a counterfeit.

Secondly, since the Transition Period the baptism of the Holy Spirit is devoid of sign manifestations such as speaking in foreign tongues. Inasmuch as we (believers) are ALL baptized by the Spirit (I Cor. 12:13), and inasmuch as we have never (at least the vast majority of us) spoken in tongues nor had any miraculous sign manifestations, we conclude positively that the baptism of the Holy Spirit is not accompanied by these signs. Pentecostalism, again, denies this: Pentecostalists claim that their "baptism" is ALWAYS coincident with an unintelligible gibberish called "tongues." Their "baptism," then, must be spurious.

Thirdly, since the Transition Period, every believer has the Holy Spirit. The first epistle of Corinthians, being addressed to "all that in every place call upon the name of Jesus Christ our Lord," says, "What! Know ye not that your body is the temple of the Holy Ghost which is in you?" (I Cor. 6:19). Surely this states clearly enough, that every believer has the Holy Spirit. But lest there be any misunderstanding, God's Word says that if anyone has not the Spirit, he is not a believer. "Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Whereas Pentecostalism says, "For a believer to live without the Holy Spirit . . . . is to eke out a meager, barren existence" ("This Is That," by Mrs. Aimee S. McPherson, p. 499).

The "Holy Spirit" of Pentecostalism, who enters believers subsequent to their salvation, who always causes them to jabber in tongues, and who is in only some believers, is a counterfeit Holy Ghost, a bogus Comforter, a fraudulent impostor. He is not the Holy Spirit. Who is he?

Dispensational truth gives ear to Paul's warning for the last days of our Body Age, about heeding seducing spirits and demons (I Tim. 4:1). The most seductive and deceptive demons are those who pose as the Holy Spirit, imitating the signs of the apostolic days. The Pentecostalist who ignores dispensational truth by seeking "the Holy Spirit" subsequent to salvation, throws his heart's door wide open to these demons.

WHEN Miss Aimee as a young lady of seventeen (prior to her marriage to Robert Semple and her later marriage to Mr. McPherson, etc.) was warned by her parents against the deceptive spirits in Pentecostalism, she disregarded the warning on the assumption that God would protect her from being deluded. Now to be sure, God has placed in His Word ample protection against the seducing spirits. But how can God protect from demon delusion a soul who is ignorant of His Word? If Miss Aimee had studied the Word instead of persisting in seeking (with a closed Bible) the Pentecostal "baptism," and that contrary to her mother's instructions (thus contrary to Colossians 3:20), doubtless God would have protected her: and as a consequence He would have saved her thousands of followers from the deplorable results of her false teaching. Because if she had studied God's Word, she could have learned the difference between the Foundation Period and the remainder of our dispensation. Every soul who learns this truth will be protected by it from the fanatical errors of Pentecostalism.

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DISPENSATIONALISM VS. INDIVIDUALISM

(Continued from page 228)

was inside the garden, with no curse upon the ground. After the dispensational change came, he was outside the garden and the curse was operating.

Thus we find quickly and easily one of the most important of God's governmental changes in His dealing with man, and learn that the first dispensation, which many students have accurately called the dispensation of Innocence, closes with the expulsion of man from the garden of Eden.

It is at once evident that if I take a passage which is referring to the FIRST DISPENSATION when man was IN the garden and under NO curse, and try to apply it to the SECOND DISPENSATION when man was out of the garden burdened BY THE CURSE, I will but produce confusion unmeasured. This is the popular method employed by the adversary in bringing perplexity and darkness to many, and is the rickety foundation on which countless false religions have been builded.

II. The Change from the Conscience (Second) to the Authority (Third) Dispensation

AFTER the expulsion from the garden, there was no major governmental change until the sin of man became so flagrant in the days of Noah that when God saw the universal uncleanness which brought among the inhabitants of the earth the nephilim, the giant hybrids which were so repugnant to God, He depopulated the earth by means of the flood and the stupendous seismic upheavals attendant thereupon. When the flood abated, another one of God's governmental changes was on. This is made clear by explicit statement.

Cain lived in the second dispensation and was the first murderer. When his wicked deed was finished and God had terribly rebuked him, Cain began to fear that he himself would be killed by his fellow men because of his foul and wicked murder, and he cried out to God, "Every one . . . . shall slay me" (Gen. 4:14). And God took at that very time a clear position on capital punishment. He took a stand against it. The record clearly says,

> The Lord set a mark upon Cain, lest any finding him should kill him (Gen. 4:15).

And the Lord threatened a sevenfold punishment upon any who might harm Cain. This was in the early part of the second dispensation which is the dispensation of Conscience.

God's ruling on capital punishment remained unchanged for some fifteen hundred or more years, and then the flood came, and when Noah and his family stepped out of the ark, AFTER THE FLOOD, and built an altar, God spake to Noah and said,

> Whoso sheddeth man's blood, by man shall his blood be shed (Gen. 9:6).

A governmental change has come! A new dispensation has arrived. And God has changed His position on capital punishment. He spoke to Noah and endorsed it. From that day to this, God has taken no other position on the subject.

There is another subject which has excited much discussion among Bible investigators and some physicians I refer to the subject of VEGETARIANISM. In Gen 2:16 God says,

> Of every tree of the garden thou mayest freely eat.

This was in the first dispensation. So we find that at the beginning God commanded man to confine his eating of foods to a vegetable diet. So that we have positive knowledge of this much: At one time God endorsed an exclusive vegetarian program for the nourishment of the race. But God saw fit to introduce a change on this subject AFTER THE FLOOD, as well as the subject of CAPITAL PUNISHMENT.

Noah and his family have just stepped out of the ark when God says to them,

> Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things (Gen. 9:3).

And again we see the inescapable evidence of the dispensational change which the sovereign God has brought about. For the first two dispensations God had commanded men to be vegetarians, but when the third dispensation opens He sweeps away the prohibition and tells the race to eat meat.

It again becomes clear that if I take some of God's governmental rulings out of the dispensation in which God forbids capital punishment and meat eating, and apply it to an age when He endorses capital punishment and permits the eating of flesh, I would only invite confusion and disaster, and such conduct would also denominate me as a careless student of the Word.

Truly Augustine spoke well when he said, "Distinguish the dispensations and you will understand the Scriptures."

III. The Change from the Authority (Third) to the Law (Fourth) Dispensation

AFTER the governmental change which came immediately after the flood, there was no outstanding change for some years. Man multiplied rapidly. The whole race spoke one language. God commanded the race to scatter. They replied to God's command by concentration. They proceeded to build a city and a tower. Beside this, the sin of the fallen angels had been repeated and the world was again being infested with giants. Up to this time, God's special dealing had been with the entire race. He now confuses the languages of the race, and the nations begin. A new governmental era has opened, and in a very short time God manifests that He is handling the problems of the race from a new dispensational standpoint. The mighty God Who for three dispensations handled the human problems as though the race were one great family, has changed His policy. He now reaches down and calls unto Himself a nation. His nation is the nation of Abraham, the nation of the Hebrews. From that day to this, every spiritual blessing, great or small, which has come upon the old earth, including the blessing of the Bible and the Saviour, has come through God's chosen people Israel. The dispensational change which came after God confused their tongues and brought the nations into being, was one of the most drastic and far-reaching of all the dispensational changes which He has made.

It is peculiarly evident that the student should not take special rulings and promises of God which are made to His nation Israel, His elect, the apple of His eye, and apply them in a general way to the Gentile nations who are not God's elect. God still has blessings unnumbered for all mankind, but those blessings are now confined to delivery through one channel—the channel of Israel. The members of Gentile nations will either accept spiritual blessing from the hand of the hated Jew, or do without the spiritual blessing and suffer all the terrible consequences.

IV. The Change from the Law (Fourth) to the Body (Fifth) Dispensation

APPROXIMATELY two milleniums flit by during which God is dealing with Israel directly, and with the nations through Israel, when One is born Who appears at a juncture of the ages (Heb. 9:26). His name is Jesus, and in harmony wth the statement just quoted, within forty days of His resurrecton God shifts the gears of the ages and a new dispensation begins on the day of Pentecost.

An interesting feature of this dispensational change is that there is a transitional period running from Pentecost to the Fall of Jerusalem in A. D. 70, during which period God still continues to hold out hope to Israel. The transition is not solely Jewish. It is both Church and Jewish. If it were solely Jewish, it would not be a transition. Because it is a transitional period there are certain characteristics of the Law dispensation which are temporarily carried over, such as prophecies, tongues, knowledge (i. e. revelation) and healings. These find definite expression in the book of Acts after God has specifically recorded the beginning of the Body in Acts two.

But despite the fact that these activities belonging to God's government among His people (hence dispensational activities) are permitted to carry over for a while into the new dispensation, they are doomed to discontinuance. Hence we soon find that Paul, who had possessed the gift of healing in large measure, healing even goodly numbers of strange persons and sending handkerchiefs that he had touched to the sick and dying, has lost his power to heal. This is demonstrated by the fact that as the transitional period progresses nearer and nearer to the manifestation of the dispensational change, Paul fails to heal his beloved Epaphroditus. He actually leaves Trophimus his fellow laborer sick at Miletum while he, Paul, finishes his missionary labors. Furthermore he fails to heal himself of his own illness even when he asked the Lord three times to take it away. The Lord denies the prayer and tells Paul that His grace is sufficient for him. Beyond the peradventure of a doubt, the dispensational change has set in. Beside this, Paul says definitely to the Corinthians, "Prophecies . . . . shall fail, tongues . . . . shall cease, knowledge . . . . shall vanish away" (I Cor. 13:8). Paul understood fully that the old dispensation which accented Israel, the Law and the Kingdom, and which was attended by miracles, prophecies, tongues, visions, etc., was dying out. Paul also understood and stated the exact time when the new dispensation, the dispensation of the Body, had actually begun, for he says, "By one Spirit are we all baptized into one body" (I Cor. 12:13). This statement puts the beginning of Spirit baptism and the beginning of the Body on the same day. That day was the day of Pentecost. The teaching that there are several bodies and that the believers of today are members of a body which was formed after the twenty-eighth of Acts, can only be designated as unscriptural, imaginative, spurious, dangerous and wicked. Why did Paul say, "There is one body," if there are several?

Thus we see that the dispensation of the Body begins on Pentecost, and owing to the transitional period carrying on for a few years, the dispensational changes do not put in an appearance until the book of Acts is well under way. But when they do appear, they appear with a vengeance and healings are over, prophecies are ended, tongues are silenced, visions are discontinued, and revelation is closed.

It is specially to be noted that the dispensational changes which are manifested at the close of the Law and the beginning of the Body involve the discontinuance of the miraculous. Consequently Paul comes out in II Corinthians with that peculiarly significant dispensational utterance, "For we walk by faith, not by sight" (II Cor. 5:7). The dispensational change is at hand. The transition is passing out. Healings, prophecies, tongues, revelations, visions—these have done their work and borne their testimony. And now God speaks through the great Apostle and gives the very key note of the faith life in the Body age: "We walk by faith, not by sight."

V. The Change from the Body (Fifth) to the Tribulation (Sixth) Dispensation

THE change from the Body dispensation to the Tribulational age is yet future. We live in the Body age, and the indication from Scripture is that the dispensational change is drawing very near.

When the change takes place, the Church which is His Body will be caught up to meet the Lord in the air, and the responsibility for the proclamation of the Gospel will again fall on Israel. The preaching of divine truth is one of the most important phases of the operation of God's government, hence preaching is a dispensational activity. This being the case, preaching is a subject in which change could occur when a change in dispensation takes place.

We find that a change in God's instruction concerning preaching does take place.

To the preacher of the Body age God says, "Study to show thyself approved unto God" (II Tim. 2:15). The word translated "study" means "cut according to pattern," "stick close to God's plan," "give diligence." All of these meanings presuppose faithful, unremitting labor in Bible study and preparation of messages.

But when Jesus gives personal instruction as to how the preachers of the Great Tribulation shall prepare their message, He says in Matthew 10:19, "Take no thought how or what ye shall speak."

Could change be more outstanding, more self-evident? In the Body dispensation God says to His ministers, "Study," and in the Tribulational dispensation God says to His ministers, "Take no thought." An atheist would say it is a contradiction, and indeed it so appears if one knows nothing of the dispensations. But the knowledge of dispensational truth elucidates Biblical problems that would otherwise be hopeless and brings a glorious depth of confidence in God and His Word to the heart of the Christian.

The understanding of dispensational truth enlarges the spiritual vision, unravels tangles, deepens faith, and strengthens the soul for the problems of life.

VI. The Change from the Tribulation (Sixth) to the Kingdom (Seventh) Dispensation

WHEN Jesus was here upon earth, He told a parable concerning Himself in which He revealed that He was going into a "far country" for a "long time" (Matthew 25:14-19). The "far country" is heaven. The "long time" is the period between His ascension and His Second Coming. In other words, during this Body age and the age of the Tribulation, our Lord is away, He is absent from the earth. Consequently when Paul speaks of the Lord Jesus in Hebrews he says, "We have a great High Priest, that is passed into the heavens" (Heb. 4:14).

On the other hand, the passages which describe the coming kingdom carry the convincing evidence of another startling dispensational change. In many places where the seventh dispensation comes into view, we find the One Who was absent for a long time is no longer absent. He is present. "The Lord reigneth; let the earth rejoice . . . . The hills melted like wax at the presence of the Lord" (Psalm 97:1, 5). In one place we are taught He is absent. In another place we are taught He is present. It is not a contradiction when dispensational truth is recognized. It is an insurmountable contradiction if dispensational truth is rejected.

In the dispensation of the Body and in the dispensation of the Tribulation, He is absent, but in the dispensation of the Kingdom He shall be present. And what a presence that shall be. The wicked shall perish at His presence (Psalm 68:2). The earth shall tremble at His presence (Psalm 114:7). But His presence shall bring blessing for those who are His own, for "The upright shall dwell in Thy presence" (Psalm 140:13), and in that presence find "fulness of joy" (Psalm 16:11). Blessed revelation. Thrice blessed anticipation.

Thus we have rapidly scanned the sweep of Scripture and discovered that God has made amazingly clear the dispensational changes which indicate to us His dispensations. The dispensations of earth's history as presented by the changes we have studied are Innocence, Conscience, Authority, Law, Body, Tribulation, and Kingdom. God's list contains seven dispensations.

A Bible teacher of repute recently said, "Some people say there are seven dispensations and some people say there are four. They are both right. But as for me," said the noted teacher, "I say four because they are easier to remember." We can only gasp our astonishment at such teaching and thank God that by a series of clearly defined and easily discernible changes, He has shown us most satisfyingly His program of the seven dispensations.

(To be continued)

THE END OF WHICH AGE?

(Continued from page 227)

for Paul was the Moses of the present age. The Pauline prophecies have all been fulfilled to the very letter. Hence the instructed Christian is not looking for the fulfilled prophecy but for the blessed and adorable Lord.

The Rapture is the next event of Prophecy in this age. The unfulfilled prophecies of Scripture will occur in the Tribulation after the church is caught up to enjoy the ineffable presence of her Lord.

Lord Jesus come quickly.

DAYS OF YOUTH

(Continued from page 240)

"In the air—how can folks meet in the air?" said Johnny.

"My boy, the One Who made you can do anything."

"Made me," interrupted Johnny, "Mister, I just grew every year a little bigger, and now I am me."

"Yes, Johnny, but you had to start somehow. Do you know son, that God made you and that He loves you?"

"No sir, I don't. Nobody loves me," said Johnny emphatically, for he had been told time and time again by Granny that he didn't belong to anyone but her, and he was sure that she didn't love him.

"But Someone does love you, Johnny. There is One Who loves you enough that He died for you. Long, long ago He loved you, and died for your sins. He hung upon the Cross and there died for you," said Jim as he watched the look of wonderment upon the boy's face.

"For me! I've heard Granny talk about Jesus dying upon a cross, but—did He die for me? Why did He have to do it?"

"He had to do it in order to save you, Johnny," said Jim.

"To save me—from what, Mister?" asked Johnny.

From a place of terrible punishment, from hell."

"Oh! you mean purgatory. It sure takes money to get out of there," said Johnny as he remembered Granny giving money to the priest.

"No, son, not purgatory, but hell, and no money can get you out of there. There is no purgatory and it took the shedding of blood to keep you and me out of hell," said Jim as he sought to teach the simple truth as the Scripture gives it.

"Blood—Oh—blood makes me sick, I hate it," said Johnny as he remembered how the blood had run down his back after Granny had whipped him especially hard one day.

"But Johnny, He loved you so much that He was willing to shed His blood, His life's blood to save you. You are a sinner. He had no sin and so your sin was placed upon Him, and there on the Cross He bled for you, Johnny, that you might be saved." Jim's heart was full as he talked for he believed the Lord had sent him to this boy on this particular day.

"Who is this One, Mister? Where can I find Him? Oh, I forgot you said He died," and a look of disappointment spread over Johnny's face.

"Yes, Johnny, He did die, but since He was more than man He didn't stay dead. He now lives and is in Heaven."

"Oh!" interrupted Johnny, "That is where Holy Mother Mary is, isn't she?"

"Mary is in heaven; she is the mother of this One I have been telling you of, even Jesus. But she is not holy and should never be prayed to. She has no more power than any other saved soul in heaven." Jim was patient at so many interruptions, but was surprised at Johnny's next statement.

"Granny would slap you for saying that," and Johnny's face darkened with fear for his new friend.

"But it is true, son. The Bible teaches it. Jesus has died for you, Johnny. He loves you. He wants you. Don't you want Him? Will you just now take Him as your Saviour?"

"Mister, I don't know how—and Granny would be sick for a month if she knew what you said about the Holy Mother Mary."

"Johnny, let's forget about Mary—if she were here, she would tell you not to think about her, but to think of her Son, the Lord Jesus Christ. He died for you, Johnny. He suffered for you, but He loved you so much that He did it gladly. Will you take Him as your Saviour?"

The boy hung his head; tears filled his eyes. At last with a jerk he squared his tiny shoulders, threw back his tousled head and said, "Yes, Mister Jim, I will, because I—"

"Yes, Johnny, go on," prompted Jim.

"Because I never knew before that He loved ME," and, burying his head in his hands, deep sobs shook his undernourished body.

Understandingly Jim let him cry for a few minutes, then said, "Johnny, did you know that just now when you took Jesus as your Saviour that you became a child of His and now you are bound for heaven? Heaven is your home."

"But what about purgatory where grandfather is? If I don't live right, won't I go there?"

Pulling out his Testament, Jim opened it to John 6:37 and said, "Can you read, son?"

"No sir."

"Then listen while I read out of this Book which is God's Message to us, and gives you the answer to your question. 'Him that cometh to me I will in no wise cast out.'"

"Does God say that?" asked the boy.

"Yes, Johnny, just that," replied Jim.

"He ought ter know what He is talking about. Maybe He knows more 'an Granny, though she knows an awful lot. Then, since what you read is true, then I can't ever go to purgatory, can I? Oh! but Granny sure will be mad when I tell her that I heard God's Word read and that I took Jesus as my Saviour."

"Will you tell her, son," asked his friend.

"Yes, I'll tell her even though she does beat me, and somehow she feels better after she beats me," said the little fellow with a sad look in his eye.

"Johnny, how would you like for me to go with you?" asked his new friend.

"No sir, you'd better not for you'd be scared pink—no—I don't think you'd be scared, but—well she will be perty bad, I'm afeared. And I'd rather go alone, for you see our house ain't very nice. I keep it as clean as I can, but—well, I must go," said the boy as he began to back away.

"Goodbye, Johnny, I will pray for you as you go, and in a few days I am going to send you a Bible and you can get Mr. Smith at the store to read it to you. He is a Christian and you can ask him questions."

Johnny was starting to walk away when Jim said, "Johnny, I forgot to ask you if you now believe that Jesus your Saviour loves you?"

At the thought of love tears again sprang to his big blue eyes and he said, "Yes, I know He does and—I love Him. I—I love you, too, Mister Jim," said the little fellow who had been starved for love.

"Bless your heart, Johnny, I love you." Walking toward the boy he put both his hands on his shoulders and said, "It's going to be hard, Johnny, to live a Christian life here in this town, but Mr. Smith will help you. Are you willing to do hard things for this One Who loves you?"

"Yes sir, I reckon I am. I've been doin' hard things all my life for Granny who doesn't love me; now it will be fun to do hard things for One Who does love me. And—"

"Yes, go on," prompted Jim.

"You know I believe I can be happy like you are 'cause I'll know I'll be doin' what I ought ter do," said the boy who was fast learning the secret of a happy life.

"God bless you, Johnny. Well, goodbye, son. You're sure you don't want me to go with you?" said Jim who was anxious to help this brave boy carry his load.

"No sir, you said when you was readin' the Book that the Lord was with me, so I reckon He will be able ter help me some," said Johnny as he started to hurry along the path.

Jim stood watching the little fellow as he went with springing step along the path. Bravely he was ready to face life with all its tangles and problems, willing to do hard things for his new found Saviour. With head held high, with shoulders back, his heart was happier than it had been in all his life, for he was going to live for Someone Who loved him. He knew he could do hard things now. Granny's beatings wouldn't hurt so much now, he could stay awake nights now, hearing her moan and scold, because he was doing it for Jesus. Everything was changed, life seemed worth while. Someone loved him.

—o—

IN THE BOOK NOOK

(Continued from page 242)

problem of liquor." All the reasons cited by the Judge strike at vital matters. It is still pertinent to quote Solomon in these fast-moving days: "Train up a child in the way he should go, and when he is old he will not depart therefrom." Also: "Remember now thy Creator in the days of thy youth."

A booklet, bearing the title, "The Bible's Appeal to Nature Regarding the Second Advent of Christ," comes to us from Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, written by Ernest W. Greenwood. Price, 7d. ($.14). The title indicates clearly the purpose of the work, and also the line of argument pursued. It is a very helpful booklet.

Our friend, Dr. Frank E. Allen, author of "Evolution in the Balances," "The Acts of the Apostles," etc., has issued a very telling leaflet, bearing the title, "Evolution in our Universities." It is reprinted from "Christian Faith and Life," Reading, Pa. Dr. Allen proves in a most effective way that the theory of evolution lacks a scientific basis. He shows that many creatures which existed, according to evolution, seven million years ago have remained practically the same, and are just as highly organized as their representatives today. If you want copies of this leaflet, address the author at Hopkinton, Iowa; Prices, 2 for $.05; 10 for $.20.

A number of pamphlets which we desire to commend have come to our desk for review. Their value is not to be judged by the small amount of space we are able to give them.

A strong argument, based upon facts, is set forth in "The Bible and Evolution," by Henry R. Kindersley, Barrister-at-Law, who examines the theory and deals with it in a lawyer-like way. The brochure is endorsed in a commendatory foreword by Sir Ambrose Fleming, F.R.S., president of the Victoria Institute, an acute scientist. Marshall, Morgan & Scott, Ltd., London and Edinburgh. Price, sixpence ($.12).

Another valuable pamphlet comes to us under the title, "Some Much-needed Books in Biblical and Theological Literature," by Rev. Wilbur M. Smith, D.D., pastor of the First Presbyterian Church, Coatesville, Pa. It has been reprinted from "Bibliotheca Sacra," 3909 Swiss Ave., Dallas, Texas. Dr. Smith names many books that have been published, but holds that many more are needed to furnish an adequate setting forth of present-day knowledge of theology.

"The Man in the Well," by Oswald J. Smith, is an interesting story, telling how a man fell into a well religiously, and tried various ways to get out, but could find no help until the right kind of a rope was let down to him. Read the story, and you will find out what the rope was. It is published by the Bible Institute Colportage

Association, 843-845 North Wells Street, Chicago, Illinois. Prices: 10 cents per copy; $1.00 for 12 copies.

Two articles of much value by Dr. W. Bell Dawson appear in the January and April (1934) issues of "The Hebrew Christian." Their title is, "Light on Ezekiel from the Significance of Its Dates." As our readers are well aware, Dr. Dawson is a well known scientist and, at the same time, a fine biblical scholar and an evangelical believer. The above-named quarterly magazine is the organ of the International Hebrew Christian Alliance. All communications are to be addressed thus: "Shalon," Brockenhurst Road, Ramgate, Kent, England.

—o—

WANDERINGS IN WIDEST AFRICA

The author of this engaging book confesses that he has been possessed with what the Germans call "wanderlust" ever since his conscious life began. Even as a little child he could not be kept at home. However, he was converted and became a missionary, so that his wanderings have not been solely for their own sake, but mostly for the purpose of carrying the Gospel to people who know not Christ and His redeeming love and grace. If you will turn to the March number of this magazine, you will find a review of the author's book, "Blazing Trails in Bantuland." In that book he describes his wanderings in the southern part of Africa. In the volume now under review he vividly depicts the trails he blazed much farther north, namely, in Mauretania, Senegal, the French Sudan, and Nigeria. In many places he was the first missionary to carry the Bible to the people. It is wonderful how many of the natives, the Moors and the Moslems were willing to buy or accept the Bible or portions of it. Dr. Campbell's work was that of a colporteur rather than a stationed missionary. Thus he could gratify his desire for movement and exploration, and, at the same time, carry the Gospel to people who knew not Christ. As he tells about his missionary work in much detail, he also tells about his many adventures, and describes the strange customs of many strange people. This book has gone into the second printing.

"WANDERINGS IN WIDEST AFRICA," by Dugald Campbell, F.R.G.S. The Religious Tract Society, 4 Bouverie Street, London, E.C. 4, England. Price, about 95 cents.

—o—

GEMS OF GOLD

Bound in green and brown cloth, decorated with gold, this latest volume by Dr. Neighbor presents a very attractive appearance. It is a pleasure to add that the contents of the book accord with the beautiful binding. A page is given to every day in the year. Each page contains an apt verse from the Bible, a brief original poem, a helpful meditation in prose, and some more stanzas of original poetry. Therefore it is a good book to have at hand for one's morning devotions, making an excellent way to begin each day of the year. Such reading will greatly accrue to the deepening of one's spiritual life. We do not know of a better book of the kind.

"GEMS OF GOLD," by R. E. Neighbor, D.D. McMillan-Neighbor Publishing Co., Elyria, Ohio. Price, $1.50.

—o—

THE SECOND COMING OF CHRIST

In reading this book, one is impressed with the vast amount of biblical quotation. Every statement of the author is abundantly upheld by appeals to the Holy Scriptures. It is one of the most scholarly books we have read on the second advent of our Lord. Of course, many people will not agree with all of the author's interpretations of certain parts of the Bible, but all who read the book will have to admit that he presents many arguments for the views he holds. He is frankly pre-millennial, firmly believing that there will be much wickedness in the world when Christ comes; that the millenium cannot be brought about by a gradual process of evangelization; and that Christ will come and establish His Kingdom here on earth and an articulated program can be made out for the eschatological events. Following his chapter headings, we find that he holds to the following position: The second coming of our Lord will be personal, literal, visible, glorious, satisfying, transforming, judicial, dispensational, millenial, premillenial, impending, post-tribulational, pre-dated, determinative. He says the coming is impending, but not imminent. By "determinative" he means that true believers need have no fear about their destiny when the Lord comes in His glory. He sets no dates for Christ's second coming, but thinks that it is not far in the future.

"THE SECOND COMING OF CHRIST," by Henry W. Frost, D.D. Wm. B. Eerdmans Publishing Company, 234 Pearl St., Grand Rapids, Mich. Price, $1.50.

—o—

GRACE: CHILD OF THE GOBI

She was born in a poor shack on the edge of the Gobi Desert, China. Because her parents were poor and thriftless they sold her to a man and woman who were cruel to her, and treated her so badly that she became a cripple for the rest of her life. After many trials and hardships she was at length taken to a Christian institution, where she was well cared for, became a Christian believer, and after that gave herself up to missionary work among her own people. The story is a touching one, and teaches that Christianity takes care of the bodily needs as well as the soul-needs of the people.

"GRACE: CHILD OF THE GOBI," by Mildred Cable and Francesca French. The China Inland Mission, 237 West School Lane, Philadelphia, Pa.; also 150 St. George Street, Toronto 5, Canada. Price, 35 cents.

—o—

UNKULUNKULU IN ZULULAND

The big word, "Unkulunkulu" (we hope the printer will get in all the "u's"), means "the Great Great," and is the name the Zulus give to the God Who, they believe, created them. And where is Zululand? It is near the southern end of Africa, just north of Natal. In that country the Norwegian Lutheran Church has established a number of mission stations. In a most interesting way the author tells about the pioneers in mission work among the Zulus; how they sacrificed to carry the Gospel to them; how the natives treated them and their message, with many descriptions of the strange customs and notions of the people. It is a fascinating story. As to the native religion, our author says of their idea of God: " 'He created—He forgot.' That is the Zulu's creed concerning Unkulunkulu." Thus we see that it is very much like the English deism of the seventeenth and eighteenth centuries. If you want to read a thrilling book of missionary work among savage, yet receptive people, get this book.

"UNKULUNKULU IN ZULULAND," by Rev. Andrew Burgess. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. Price, $1.00.

—o—

THE GLORY OF THE GODHEAD IN THE GOSPEL OF JOHN

The purpose of this book is to prove that John's Gospel upholds the doctrine of the true deity of our Lord. In fact, that was the apostle's chief design. This Gospel is not a biography; it is a book of didactic content and aim. Neither was it written to supplement the other Gospels, but to proclaim and prove our Lord's Godhood. Seven of His miracles are elected and analyzed as signs or proofs that Jesus was divine, for they could not have been wrought without supernatural power and wisdom. The author has given us a faith-confirming book. A Redeemer Who is both God and man is "able to save unto the uttermost."

"THE GLORY OF THE GODHEAD IN THE GOSPEL OF JOHN," by Albert Hughes, D.D. Approved-Books Store, Philadelphia School of the Bible, 1721-27 Spring Garden Street, Philadelphia, Pa. Price, $1.00.



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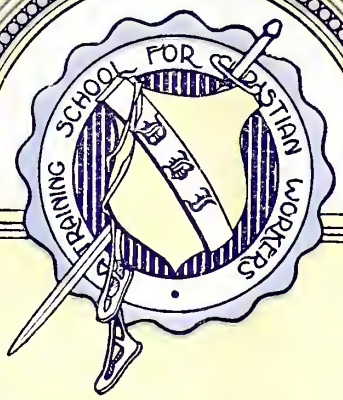
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II Timothy 2:15



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Editor



September *1934*

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THE TRINITY

The triune God, Father—Gen. 1:1, Son John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20: 14-15.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church I Cor. 12:12-13

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Grace Number

THERE is no truth which needs more full and perspicuous unfolding than the truth about grace. With the deepest sense of our own weakness coupled with an utter dependence upon the Lord to make the message clear and plain, this number of "*Grace and Truth*" goes forth on its mission of testimony to the souls of men. May God bless by bringing increased light to darkened souls, larger willingness to struggling souls, and open the way to the joys of victory for those who have been walking in defeat.

—o—

Omaha Bible Institute

REV. H. A. Wilson, D. B. I. '18, who for fifteen years was officially connected with the Denver Bible Institute as an honored member of its faculty and as assistant Editor of "*Grace and Truth*" and who resigned from his connection with D. B. I. about a year ago, has accepted the call to the Deanship of the Omaha Bible Institute.

As Dean Wilson takes up his new duties his wide circle of friends at D. B. I. and throughout Denver wish him the richest blessings of the Father of all grace. His connection with the Institute at Denver was fraught with countless blessings from God. Our prayers are for even greater and larger blessings to rest upon him and his wife in their new connection.

Dean Wilson and family passed through Denver in early September on their way to Omaha. While in Denver he spoke four nights at the West Side Center, Denver's Hebrew Mission which is under the superintendency of Rev. Clarence Harwood, D. B. I. '28. On Sunday afternoon a meeting under the joint auspices of D. B. I. and the West Side Center, was held at the D. B. I. auditorium with President Fowler as chairman and Dean Wilson as guest speaker. Superintendent Harwood and Assistant Superintendent Amster of the West Side Center participated. It was a service of unusually happy fellowship, richly blessed of God, and long to be remembered.

Dean Wilson's work at Omaha begins on September fifteenth.

THE Denver Bible Institute will open the season of 1934-35 within a few days. The largest number of applications we have ever had have been received. God is turning the faces of many earnest young men and women toward this, the Bible training center of the West. Get back of this work with your prayers and with your gifts.

—o—

Protocols Again

THE Protocol controversies are a superfluity in our Christian warfare. They have become a shame and a blot on Christian work. What difference does it make who wrote the Protocols? No one knows positively who did it. No sensible person would say the Jews are too good to have written them. There is no Scripture on the point, and surely every one understands that no amount of pious controversy on the subject can impede the onward rush of anti-Semitism which is destined to engulf the nations as prophecy comes to its climax of fulfilment. Why should one group of Christians feel they are not doing God a service unless they attack Dr. James M. Gray of Moody Bible Institute for an alleged utterance some years back in which he is supposed to have attributed the Protocols to the Jews? Suppose he did say the Jews were guilty—why all the rumpus? If by chance they did not write the Protocols, they have done things just as bad, yea, worse—they crucified our Lord! When there are so many things that are truly vital which

inevitably separate Christians it is utterly pathetic to see fundamental brethren who should be dwelling together in unity, biting and devouring one another over a subject that does not have one scrap of Scripture on either side.

A recent book by Dr. A. C. Gaebelein (The Conflict of the Ages) has been viciously attacked because, perforce, he leans toward the idea that the Jews wrote the Protocols. The book contains a message greatly needed in this very hour, and yet this one point, which is not a Bible study point at all, is used to break confidence in the brother's testimony and to hinder the spread of the book. Even though we may be convinced that the Jews did not write the Protocols, the maintenance of a fellow believer's testimony is worth much more than the settlement of the Protocol question—particularly when that believer is one whom Satan would be most delighted to overthrow because of the testimony he has borne through the years.

In the West there are two Christian leaders who are at one another's throats about the Protocols. They have both loaded the mails with more or less expensive printed matter mercilessly attacking one another. It was bad enough while they were discussing the Protocols, but the matter has now degenerated into an old fashioned mud-slinging match with both of the brethren questioning the honesty and truthfulness of the other. The latter end of their conflict has bristled with carnality and ugly personalities. What a shame. Such a spectacle gives the enemies of the cross warrant and occasion to hold the Christian and his message in derision. If we must fight, let us contend for the faith once for all delivered.

It seems to us that both sides have accented the Protocol question far beyond its importance.

Meanwhile God's people Israel stand in need of the Gospel. If some of their unmber wrote the Protocols we are sure that a God of grace loves them none the less, and neither should we as God's people love them any less. If they wrote the Protocols that only proves again that they are sinners and need the Saviour, if they did not write the Protocols they are still sinners and have the same awful need of the Saviour. It is simply a Satanic ruse to draw God's servants away from the main issue of proclaiming the Gospel and expounding the Word.

LET us magnify Grace! Let us give Him the Praise and the Glory, and as being saved by Grace let us live to the Praise of the Glory of His Grace!

—A. C. Gaebelein

Praise God for the Jew! From the Jew we got our Bible and from the Jew we got our Saviour. It is true he has drifted far from the standards which God gave him and has turned away from His Messiah, but he is still the apple of God's eye and the hour draws near when he shall be the head and not the tail of the nations. Israel's glory is not far ahead. But before the glory will come the awful tribulation which shall be marked by raging anti-Semitic outbreaks. As terrible as it is no one can head off the tribulation and thank God none can hinder the coming glory. Since these things be true, let us settle down to our heaven-given task of proclaiming the Word.

Ralph C. Norton

WORD has come of the recent serious illness of our beloved brother, Ralph C. Norton who has undergone a most serious operation. For a period his life hung in the balance, but God heard the prayer of His saints and this great worker for God appears now to be on the high road to recovery.

The Belgian Gospel Mission, of which brother Norton is President, is a Gospel mission which grew out of the World War. It has been signally blessed of God from its inception and is now, even under the handicap of the depression, an aggressive and extensive program for God.

Let us unite in special prayer that brother Norton may fully regain his health and shall be spared for many years of service for the Saviour.

Broadway Hits

THE great Gospel song writer, Robert Harkness had an experience which reveals the horrible trend of the age. We quote from an editorial in the splendid musical journal, "The Sacred Musician," of which Mr. Harkness is editor.

> The banquet tables were surrounded with a vivacious group of young people. Two hundred and sixty delegates from the various Young People's Societies had foregathered for a spiritual convention. It was the closing social event.
>
> The various courses were brought to the tables. Chatter, conversation and repartee abounded. Between courses the "pep" leader would arise, swing his arms and lead the group in an unfamiliar chorus. Time and again this procedure was followed, but each time we heard a chorus both unfamiliar and decidedly out-of-place. It was an unspiritual musical suggestion.
>
> Seated alongside the august youthful president of the organization, we ventured to inquire what these choruses were. Whence came they? "Oh," he replied with much interest, "these are all the latest Broadway hits." We remained silent for a moment. Then—"Would the young people oblige by singing a spiritual chorus?" The president looked shocked. "Why?" he replied, "this is a

banquet and the young folks must enjoy themselves."

The Broadway "hits" continued until the president decided it was time to hear the speeches. "Our topic tonight is—'What the world has done for Christianity.' he announced as the final clatter of dishes was heard. "We shall hear from representatives of twelve countries. These friends will tell us what their respective countries have done for Christianity." The announcement had a strange effect on us. Seemed as if they had the 'cart before the horse.' However—we may be mistaken. We would listen attentively and possibly discover something.

A youth representing Mexico arose and said—"Mexico has done much for Christianity mainly through the Roman Catholic church." His speech was short. A young enthusiast arose to represent Syria. Said he—"I went to Syria to work in a Mission House printing shop. I am not interested in Foreign Missions. In fact, I do not see the use of them. I cannot say what Syria has done for Christianity but I can tell you what Mustapha Kemal Pasha has done." Then came a request for a piano solo. "Thanks," I said after a generous reception; "I shall play an old hymn with variations which will suggest what God has done for a sinning world."

All the world has done for Christianity is attempt to overthrow and wreck it.

This frank narration by Mr. Harkness describes a condition which obtains in many Young People's Societies today. The introduction of secular music in these societies is subversive and destructive to the great purposes for which the societies were formed. Nothing but the sacred should be countenanced for an instant. Young people, here is your chance in your own society to take a stand for God. You may be persecuted and despised for doing it—but be true anyhow. It is better to stand alone and be right than to stand with the crowd and be wrong. Let the Saviour have His way in your soul and then take your stand and by His grace —stay put.

The Students Are Coming

THE students are coming. In a few days the Campus of dear old D. B. I. will ring with gospel songs and choruses. Youth, vibrant, thrilling youth utterly dedicated to Jesus and His service will stream in from East and West, North and South. Many of them come from homes of poverty, or at least homes that have been horribly reduced by the depression. Many of them have needs. Here is a place where earnest Christians can invest their money in a life thus bringing blessing for eternity.

Will you help a student get his training in the Word of God? An offering of seven dollars a week will take care of a student's board and room. Or will you take on a part of one student's expense? Make this a matter of prayer and let us hear from you. We have some cases that are fully deserving and who are in real need of help.

DIVINE grace sends the soldier of Christ into the battlefield, and holds over him the crown of certain victory. —Ford C. Ottman

Show Me Thy Face

THE prayer burden is departing from the children of God. The church of today is too busy to pray. We hardly get time, as it is, to take care of the "budget" and the "program" and the "conferences" and "committees." It is all the Lord's work so it must be all right. But meanwhile the Christian has to make short shift of his prayer time. It is a heartbreaking condition and it is time for us all to recognize that it is sure to bring lethargy, and apathy, and atrophy in its wake. Christians should be determined that this horrid disease should spread no further, and where it has already made its deadly inroads, that it should be quickly and effectively rooted out. We must forthwith return to the life of prayer.

There has never been a time in the church's history when the constancy of prayer contact in the individual life has been more sorely needed. Today's need is an individual awakening to the fact of the *never-fluctuating presence* of God, an individual listening to the *ever-gracious voice* of God, and an individual looking stedfastly into the *fellowship-enjoying* face of God. "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek." A faithful adherence to prayer responsibility will take time away from other things, but will enormously increase the ability to take care of our work in the time that is left. It is sound Christian counsel which we have sung together so often—"Take time to be holy, Speak oft with thy Lord."

The cry of every believing heart should be, "I must draw nearer to Him! I must know Him better! I must get better acquainted with Him. I must look more often and more intimately into His blessed face." When this change has taken place in the hearts and lives of believers, then there will be manifestation of wondrous spiritual growth among saints and turning to God among the lost, and the church itself will everywhere be bearing witness to the multiplied blessings of the Holy Spirit.

Show me Thy face, one transient gleam
Of loveliness divine,
And I shall never think or dream of other
Love, save Thine.
All lesser light shall darken quite,
All lesser glories wane;
The beautiful of earth shall scarce
Seem beautiful again.

THE VINE AND THE BRANCHES

by THE EDITOR

LIKE the divine appeal in the words of the apostle Paul that Christians "Present themselves acceptable unto God," comes this stirring human appeal from the pen of the Editor. Many an earnest Christian has puzzled over the interpretation of the parable of the Vine and the Branches. President Fowler's discussion will awaken your soul anew to the need of being totally dependent upon God's changeless grace, and to the precious privilege of living a consecrated fruitful Christian life. —*H. J. Johnson*

I am the true vine, and My Father is the husbandman.

Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.

If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples (John 15:1-8).

Here is a wonderful passage indeed. Before we can satisfactorily enter into its wondrous truth there are certain important Biblical considerations which should be made clear, and then kept in mind as we study this parable of the Vine and the Branches.

THE grace of God in Christ Jesus comprehends the entire need of man for time and for eternity but man is by nature, stone blind. Man is so fully his own enemy that he cannot recognize his divine Friend. It is horribly true that the natural man "receiveth not the things of the Spirit." The story of grace through Calvary's Victim is the message of the Spirit. This is the wondrous message man needs. This is the stirring message to which man is stone blind. This the message which includes every soul of man in its loving sweep, and yet excludes man's proud and pompous doings so fully from its program that human pride is not left with a single leg to stand on. This is the message of salvation to the lost, mercy to the downtrodden, deliverance to those in bondage, joy to the sorrowing, and victory to the defeated. It rests altogether on the works of the Saviour, and not one whi on the deeds of man. It is the message of grace through Jesus Christ our Lord.

Surely God has made grace truth plain enough i the Scriptures. "By *grace* are ye saved through faith and that not of yourselves, it is the gift of God" (Eph 2:8). "Being justified by His *grace*" (Titus 3:7) "The *grace* of God which is given you by Jesus Christ" (I Cor. 1:4). "That He by the *grace* of God shoul taste death for every man" (Heb. 2:9). "Being justi fied freely by His *grace*" (Rom. 3:24). "It is of fait that it might be by *grace*" (Rom. 4:16). "We have acces by faith into this *grace* wherein we stand" (Rom. 5:2) "The gift of *grace* which is by one man, Jesus Christ hath abounded unto many" (Rom. 5:15). "And if b *grace* then it is no more of works: otherwise *grace* i no more *grace*. But if it be of works, then is it n more of *grace*s otherwise work is no more work" (Ron 11:6). "By the *grace* of God I am what I am, and H *grace* which was bestowed upon me was not in vain" (Cor. 15:10). "His *grace*, wherein He hath made u accepted in the beloved" (Eph. 1:6). God's sole metho of salvation for sin-cursed man is grace unadulterate by the most insignificant taint of human works—pur uncaused, sovereign grace. God's Book does not obscur His grace. On the contrary, the Bible is the one Boo that dares declare man hopelessly helpless in his ow strength, and consequently utterly dependent on divin grace for salvation.

A careful study of grace as set forth in God's Wor reveals that while many facts are presented by the Hol Spirit, the one fact which receives the supreme empha sis and the most frequent repetition is the fact tha human works are completely ruled out when God grace operates in bringing salvation. Grace and work do not mix. And no matter how godly the works ma be, the grace of God eliminates them from the realm of salvation. "Not of works" is heaven's slogan whe salvation comes into view.

SATAN has a trinity of falsehoods on the works question which he has used from the beginning of time. These three lies are exceedingly familiar. In the hour of testing the Adversary comes to the soul of a man with at least one of these iniquitous misrepresentations of God—sometimes all three of them. The lies are, "You must be good to get saved," "you must hold out to keep saved," and "you must do at least some good to prove that you are saved." These three master delusions of the enemy have kept many a soul from catching a glimpse of the meaning of Calvary and the glory of grace.

God has forever put an end to these three wicked insults to His character in the remarkable statement in I Corinthians 3:15.

> If any man's work shall be burned he shall suffer loss: but he himself shall be saved, yet so as by fire.

Divine repudiation of human error on the subject of grace could not be more complete. The passage is the description of the coming judgment seat of Christ when the works of believers are subjected to the fiery judgment of God. The apostle Paul suggests a condition which every child of God knows is a possibility. The condition is,

> If any man's work shall be burned.

The picture is sad indeed—it is the picture of a Christian who has lived out his life here upon earth and has come before the jugdment bar of God for the judgment of the deeds done in the body. And when the leaping flames of divine wrath against sin test that Christian's whole life the result is staggering—*His works are burned!* The inspired Apostle has deliberately selected the worst kind of an instance that could arise to present in this hypothetical case. He selects the case of a Christian who on the judgment day has not one good thing to his credit; he has lived a life of sin. No "good works," no "fruit," no "gold, silver and precious stones," nothing but "wood, hay and stubble." What a terrible picture. The Lord thrusts out His judgment fire to test that man's life and every deed, every thought burns up. Not a thing is left except the man's foundation, and that foundation is not the result of his works but was received as a gift of grace. "Other foundation can no man lay than that is laid, which is Jesus Christ." The Lord Jesus cannot burn up. He has already passed through the fiercest of the wrath-flames of God in the bearing of the sins of a sin-cursed race and has come forth more than conqueror. He shall die no more. He shall live forever. What a blessed and reliable Foundation. The believer in Christ Jesus has a foundation which is infinitely fire-proof.

And now the great Apostle states his astounding conclusion. He has made his supposititious case very clear—the man he is talking about has absolutel, nothing of fruit to fall back on in the day of judgment—he is utterly empty handed! The momentous question is—will he be saved? Paul's answer is,

> But he himself shall be saved, yet so as by fire (I Cor. 3:15).

Startling reply indeed. His works are burned but he is saved. Hallelujah, this is what grace can accomplish. The man in the Apostle's illustration is saved and yet it has been made clear that his works are burned. It does not say that part of his works are burned, nor does it say that his works were partly burned. Those who indulge in such imagnation are guilty of thinking above that which is written. The passage simply says that the man's works are burned. The word "works" cannot signify less than his "works"—that is, all of them. The word "burned" cannot signify less than "burned"—all of his works are completely burned.

Thus we see that the man in this impressive passage did not have one work left to get him saved, nor one to keep him saved, nor one whereby to prove that he was saved, and yet he was saved—the Apostle says so. This fully and satisfyingly confirms the oft-quoted passage from Ephesians and shows that its meaning is absolute—"not by works, lest any man should boast." When God says "not by works," He means "not by works" anyhow, anywhere, anywhen. Salvation is by grace alone, grace only, grace always. And yet man has an awful time believing that God can do a real job of saving a soul without at least a little human help.

THERE is a group of enterprising theologians who have been quite sure that they could detect a distinction between the two words "fruit" and "works" as used in Scripture. But, alas, it is a distinction without a difference, for the two words cover the same ground. *Works* is the fact of what God has wrought in the life of the Christian and is appropriately symbolized by the figure of *fruit*. Fruit is the symbol, works is the fact. The thought-area embraced by the two words is identical. Works is the abstract way of saying it. Fruit is the concrete way of saying it. Works is a word which is informative, while fruit is illustrative. They both speak of the same thing—the result of the operation of the Holy Spirit in the soul of a believer in Christ Jesus.

The passage which is particularly clear on this point is Galatians 5:22-23:

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If grace reigns, it is God Who reigns—*J. N. Darby*

GRACE FINDING EXPRESSION IN GRACIOUSNESS

by C. Reuben Lindquist

WHILE the word "graciousness" does not appear in the Scripture, there are kindred terms, such as "gracious," and "graciously," coming from the same root word meaning "to bend, or to stoop in kindness to an inferior; to favor, to bestow, to have mercy, to pity" which expressions occur over and over again throughout the Word of God.

As we consider the significance of these terms in the light of God's Word, we find that they are expressions employed by the Holy Spirit to describe the character of God and to reveal His matchless grace in dealing with mankind. Throughout the Old Testament we find the writers proclaiming:

> The Lord God, merciful and gracious (Exodus 34:6).
>
> The Lord your God is gracious (II Chron. 30:9).
>
> The Lord is gracious and full of compassion (Ps. 111:4).
>
> I knew that Thou art a gracious God (Jonah 4:2).

GRACIOUSNESS is a divine prerogative. God's graciousness in dealing with the human race found its full and complete expression at Calvary. There in the person of His only begotten Son, God, in loving-kindness stooped to save those who were His "inferiors." In infinite grace He graciously pardoned and set the sinner free. In marvelous, matchless grace God justified the ungodly, and bestows upon all who believe, a favor—the priceless privilege of being made joint-heirs with Jesus Christ. Such an one is the God of our salvation.

But there is another phase of graciousness revealed in the Word of God which pertains to the life of the individual Christian. When we read such statements as "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18), or, "Be strong in the grace that is in Christ Jesus" (II Timothy 2:1), we are reminded of the fact that God expects that His gracious dealing with us shall find expression in our lives from day to day. It is with this thought in mind that we proceed with our investigation.

Graciousness in the life of the Christian is God's grace finding expression and manifestation in the daily walk. It involves the Christian's outlook and attitude toward the problems of life as well as his actions and reactions in the more intimate dealings and associations with his fellow men. The world has many counterfeits to offer for this great heaven-born virtue but, alas, they are but shams as compared with the attitude of graciousness which is experienced in the soul of the one who has caught a glimpse of the matchless grace of God as revealed at Calvary. True graciousness in the life of the Christian is the product of growth in grace and knowledge of our Lord and Saviour Jesus Christ. To the extent that the child of God comes to know Christ and the fellowship of His sufferings and permits his life to be transformed by His matchless grace, to that extent will graciousness find expression in the life.

> *UNGRACIOUS Christians—What a sad spectacle they present. Lindquist points us to God's better and happier way.*

Graciousness is a fruitage of God's grace, hence grace must be operative in the life before we can reap the fruitage of graciousness. If, however, this experience and process of growing in grace and in the knowledge of Christ were dependent upon human resources, it would indeed be impossible. But thank God, in His infinite grace He has provided a Comforter, a Teacher, in the person of the Holy Spirit Whose divine commission it is to "regenerate, indwell and infill" the life of every believer. Graciousness, therefore, becomes a possibility in the life of every Christian because of the Holy Spirit's indwelling in the life of every man, woman, or child who has trusted Jesus Christ as Saviour. Through the Holy Spirit's enabling work, an attitude of graciousness can find expression and manifestation in the life of every Christian. A Spirit-filled life will be a life characterized by an attitude of graciousness.

Furthermore, a Christian whose life is characterized by an attitude of graciousness is a Christian whose life manifests the fruits of the Spirit. Where one reigns supreme the other will be in evidence.

In the category of the "fruits of the Spirit" given by the apostle Paul in his book addressed to the Galatian believers, he names "love" as the first in the

list. When we turn to the thirteenth chapter of I Corinthians, that immortal chapter on love, we can begin to understand why he named "love" as the first in order. In verse four we read, "Love suffereth long." The Christian in whose life the spirit of graciousness is in evidence, will also manifest "love" for the Lord Jesus Christ and for his fellow men. An attitude of graciousness will cause us to love the unlovely, and to love even our enemies and those who would despitefully use us. Likewise, a life characterized by graciousness will be a life filled with kindness, free from envy, pride and arrogance, desiring constantly to maintain a proper decorum and so conduct himself as to avoid bringing into disrepute the cause of our blessed Lord.

An attitude of graciousness will not cause us to jump at conclusions or rejoice in the downfall of another. A gracious attitude will not lend an ear to the lies of the gossip-monger or the busybodies who delight in spreading dissension which makes for divisions and misunderstandings among Christian brethren. Graciousness, like the fruitage of love, "beareth all things, believeth all things, hopeth all things, endureth all things" for the sake of Him Who loved us and gave Himself for us.

Not only will an attitude of graciousness bring joy and peace and happiness to the individual who permits God's grace to so work in his life, but as a result his life will be an inspiration and a benediction to all with whom he comes in contact. In the home, in the church, in the shop, or wherever he may be, an attitude of graciousness in the life of the Christian will make life sweeter both for himself and for all with whom he comes in contact. Instead of fomenting Christians, the spirit of graciousness when permitted to control will "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Likewise, forbearance, longsuffering and meekness will be manifested in the midst of brethren when they choose to be gracious toward one another.

Another characteristic of graciousness. In Ephesians 4:32 Paul exhorts the Ephesians to "be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." As God has forgiven us, so ought we to forgive one another. Where the spirit of graciousness dominates the life, the spirit of forgiveness will also be manifested. One of the grievous sins among Christians today is the spirit of grudge-carrying. Instead of confessing their wrong and forgiving one another, Christian men ofttimes will rather choose to harbor a grudge, sever fellowship and continue to grieve the Holy Spirit. Such an attitude will callouse the conscience and harden the spiritual perception of the soul. Graciousness in the heart of the believer will not only prompt him to be quick to confess his own wrong, when at fault, but he will be just as desirous to forgive his brother for his wrong doing. To be gracious is to be forgiving. Since God for Christ's sake was willing to forgive the sins of a world of sinful men, how much more should we as believers, as recipients of His marvelous grace, be willing "for Christ's sake" to forgive one another?

GRACE is God beseeching and bestowing; grace brings forgiveness; grace redeems from the curse; grace makes alive, grace makes guilty man nigh to God; grace says, believe and live. —*C. I. Scofield*

As we conclude this brief discussion we are reminded of the words of the apostle Paul addressed to the Corinthians when he said,

> But if our gospel is hid, it is hid to them that are lost:
>
> For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
>
> But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us (II Corinthians 4:3, 6, 7).

There are just two ways afforded us of presenting this glorious Gospel of grace to a lost and dying race. First, by proclaiming His marvelous grace by word of lip—preaching the Gospel. Second, by permitting His grace to flow in and through us, producing an attitude of graciousness toward all men with whom we come in contact—living the Gospel.

Friend, are you proclaiming God's grace by word of lip, as well as revealing His grace in your attitude of graciousness toward all with whom you come in contact? The Lord is depending upon us, who have been redeemed by the precious blood of the Lord Jesus Christ, to proclaim and reveal His matchless grace. Our testimony as well as our lives are constantly influencing others.

> For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one we are the savor of death unto death; and to the other the savor of life unto life (II Cor. 2:15-16).

Can the Lord count on us to be faithful to our God-given privilege and responsibility?

—o—

Come, thou Fount of every blessing,
Tune my heart to sing Thy grace,
Streams of mercy, never ceasing,
Call for songs of loudest praise.

Oh, to grace how great a debtor,
Daily I'm constrained to be!
Let Thy goodness as a fetter,
Bind my wandering heart to Thee.

Grace in the Kingdom

by ERNEST E. LOTT

GRACE fills no small place in that beloved Book we reverence as God's Word, the Bible. In fact without it there would be no bridging of the stupendous gulf that separates man from his Creator. Grace has its origin in God. It is from Him that "unmerited favor" as one teacher has put it, emanates. It is in John's Gospel that we find these words, "Grace and truth came by Jesus Christ" (John 1:17).

In our Bible we find three expressions which in teaching are very closely related. They are Justification, Righteousness, and Grace. For instance, note Romans 3:22, 24:

> Even the RIGHTEOUSNESS of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
>
> Being JUSTIFIED freely by His GRACE . . . .

Here the Holy Spirit has taught *one* doctrine by using all three of the above words. To be justified is to be declared righteous, and justification comes through grace. Thus we may expect to find the Holy Spirit in other places in the Bible using these words interchangeably. In studying Kingdom prophecy we find this to be true.

The Old Testament abounds in the use of the word "righteousness" with only a few occurrences of the word "grace." Since grace represents and makes possible the imparting of righteousness to sinful humans, we will include both grace and righteousness passages in our investigation. Our first consideration will be

I. GRACE IN THE KINGDOM RULE

SOME things of course are taken as a matter of fact. This is one of them. The One from Whom grace flows would certainly rule the Kingdom with a staff of grace.

ALL the dispensations as presented in the Word of God are a glorious revelation of God's changeless grace in the face of oft-repeated human failure and sin. When we come to the last dispensation, the Kingdom, God's grace again shines forth in wondrous beauty. Lott's article is a helpful discussion of this interesting truth.

Christ will not only rule the Kingdom with grace but His very name is grace. When the "headstone" of Zechariah 4:7 is brought forth, shouts of "grace! grace!" are heard. This is at the restoration of the temple in the Kingdom and Christ is the Headstone. Jeremiah is refreshingly illuminating on this point. Note chapter twenty-three, verse six.

> . . . . and this is His name whereby He shall be called. THE LORD OUR RIGHTEOUSNESS.

Our Lord has many names, as the one written on His vesture at the second coming, "King of Kings and Lord of Lords," but His Kingdom name—"The Lord our Righteousness"—has an irresistible personal pull. He is a personal Saviour and a personal Lord.

The Kingdom (which begins with Christ's second coming at the close of the Great Tribulation) is the real Promised Land of God's chosen people, the Jews. Canaan was a foreshadowing. It is in the Kingdom time that all Israel shall be restored *LITERALLY*. It has become necessary for us to say "literally" because of certain false teachers who have attempted to spiritualize the millennial reign of our Lord. They would make the Kingdom a gradual process of social and moral reform. Some of these are out and out anti-dispensationalists, while others are merely post-millennialists. The Holy Spirit's declaration concerning the one thousand years in Revelation 20:6 must be taken literally or words fall to the ground vapid and meaningless. Hence the reason for our use of Zechariah 8:7-8.

> Thus saith the Lord of Hosts: Behold, I will save My people from the east country, and from the west country;
>
> And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in RIGHTEOUSNESS.

Verse seven tells of the restoration of the people and verse eight assures them of a grace rule by Him Whose name is Grace and Righteousness.

II. GRACE WITH THE KINGDOM PEOPLE

THE Kingdom people are manifestly the Jews. Different Kingdom overtures have been made to the Jews throughout their history. King Solomon, John the Baptist, Christ Himself, and the apostle Peter sought to restore Israel, but to no avail. However, God's love is never-failing, yea, everlasting, and such insult from His people did not affect His eternal purpos

(Continued on page 297)

How Were Souls Saved Under the Law?

by THE EDITOR

SOME years ago a noted Bible teacher was lying exceedingly sick at a Denver hospital. A close friend of his, a Christian worker and minister of the Gospel was seated at his side. The noted Bible teacher had been ill for several days, not only physically ill, but spiritually ill as well. He presently turned to his friend and said, "I have a terrific problem. My soul has been wrestling with it for several years. Since I have been sick here in this hospital it has grown worse than it has ever been before. I need help on it. My problem is this: How were men saved in the old dispensations? I can see plainly that God's method of salvation in this age is to save the souls of men by grace, but the question which agitates my soul is, How were men saved in the old dispensations? How were men saved under Law? And under the dispensations previous to that?

This question has stirred many a heart. Some have even gone so far as to say that salvation in this dispensation is by Grace but in the dispensation before this salvation was by Law. When a question of this sort comes up there is only one thing to do. Turn to God's Holy Word for the answer to the question. "To the law and to the testimony."

It would be exceedingly valuable to employ the Progressive Revelation Principle in seeking the Biblical answer to this question. Consequently we will go clear to the beginning of the Old Testament for our first answer. In Genesis 3:21 God is dealing with Adam and Eve because of their sin. Adam and Eve have just listened to the voice of Satan instead of the voice of God and have fallen from their original estate of perfection. And now God does the amazing thing. Because He is through with creation He slays animals and makes for Adam and Eve coats of skins and clothes them. It is the first inkling of God's method of dealing with the sinner and his sin. It is an exceedingly beautiful type. God takes that which has been the covering of an innocent victim and puts that covering over those who are guilty of sin against God. It is a beautiful picture of the fact that God is going to take the righteousness of God which is the covering of Christ Jesus and use it as the covering for those who will believe on Him. Paul states it in Romans 3:22, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." It is the first Old Testament answer to our question, "How were souls saved under the Law?" Only this answer goes back beyond the Law to the very beginning of human sin. And the answer is, "They were saved by grace." Of course this being used as a type does not in any wise guarantee the personal salvation of Adam and Eve because personal salvation is only to those who definitely accept Jesus Christ themselves. But God takes the sinner and covers him with the skins of animals in order that the picture may be set before us of God's method of saving the soul. In other words, from the very beginning God's method has been salvation by grace. He provides a prefect substitute and declares that human works have nothing to do with salvation.

ONE of the features of God's scheme of salvation as presented by the apostle Paul is the setting forth of Standing and State, *Standing* being the perfect position of the believer in Christ Jesus, *State* being his life here upon the earth. The only power that sustains our Standing is the power of Jesus Christ. The only power that can produce a State that is pleasing to God is the selfsame power. Back in Genesis 20:7 is an interesting passage. Abraham has committed the sin of permitting his wife to lie about her relationship to him and to be taken into the palace of Abimelech. When God steps in and protects Sarah, His language is most unique. It is a recognition of Standing and State. In verse seven He says, "Now therefore restore the man his wife; for *he is a prophet.*" God's words reveal that in His eyes Abraham is a prophet, but to the eyes of any just and balanced man who views the scene, Abraham is a liar and a coward. Thus we see in the book of Genesis another hint of the nature of God's dealing with individual souls. Abraham has a glorious and wonderful Standing in the eyes of God, not on the basis of his works but on the naked basis of divine grace. Hence from another passage we see the specific Old Testament teaching that salvation in the olden days was by grace alone.

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HOW did God save men back in the days of Adam, Noah, Abraham, David? President Fowler gives the Biblical answer. This is indeed a fitting article for the Grace number of "Grace and Truth." —*H. J. Johnson*

STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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THIS month the Editor's discussion covers the tenth chapter of the book of Romans. President Fowler clearly presents the apostle Paul's position showing the fallacies entertained by the nation Israel with regard to the Law, and her failure to believe the Righteousness of God. Here is a study which should clear any troubled and weary soul enmeshed with the variableness of law-keeping. This study shows that the soul who is seeking salvation by the way of law-keeping is guilty of wanton waste as he turns aside the Grace of God and the salvation which is through faith in the finished work of Jesus Christ our Lord. —*H. J. Johnson*

WE COME in this study to the tenth chapter of the book of Romans.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the Law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the Scripture saith, Whosoever believeth on Him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?

And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?

So then faith cometh by hearing, and hearing by the Word of God.

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me.

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

THE keynote of the section which comes before us in this study is the word "Whosoever." It is indeed pathetic to see how man in the poor, puny limitations of his finite thinking has sought to break down the race-wide significance of this important word. It is an insult to the intelligence and honesty of Deity to make Him guilty of saying "Whosoever," and at the same time charge Him with picking out and predestinating some to be saved and some to be lost. We are happy, as we proceed in this study, to take the stand of naked faith in God's Holy Word, gladly ignoring the devious meanderings and labyrinthean pathways of dubious philosophy pointed out by the zealous devotees of a hyper-attenuated supralapsarianism which put into more ordinary terminology, simply mean predestinarian hair-splitting.

The Apostle opens this discussion by uttering a strong avowal of his burden for the beloved people Israel. He says in Romans 10:1-2,

> Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
>
> For I bear them record that they have a zeal of God, but not according to knowledge.

Continued on page 294

BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

YIELDEDNESS TO HIM

Romans 12:1-2

I. THE BASIS OF YIELDEDNESS
"The mercies of God" vs. 1

II. THE CONDITION OF YIELDEDNESS
"A living sacrifice" vs. 1

III. THE DIVINE ATTITUDE TOWARD YIELDEDNESS
"Holy, acceptable" vs. 1

IV. THE CHARACTER OF YIELDEDNESS
"Reasonable" vs. 1

V. THE COMPANIONS OF YIELDEDNESS
A. Separation
"Be not conformed" vs. 2
B. Transformation
"Be ye transformed" vs. 2
C. Occupation
"By the renewing of your mind" vs. 2
D. Demonstration
"That ye may prove" vs. 2

—C. L. F.

—o—

"ONCE"

I. THE "ONCE" OF A COMPLETED WORK
Heb. 9:26

II. THE "ONCE" OF MORTALITY
Heb. 9:27

III. THE "ONCE" OF DEITY
Heb. 9:28

IV. THE "ONCE" OF A PURGED CONSCIENCE
Heb. 10:22

V. THE "ONCE" OF FULFILLED PURPOSE
Heb. 10:10

—M. G. D.

—o—

RESURRECTION POWER

Philippians 3:10

I. SALVATION
Raised for our justification
Rom. 4:25

2. IDENTIFICATION
Even so we also should walk
Rom. 6:4-5

III. GLORIFICATION
Death is swallowed up in victory
I Cor. 15:54-57

E. E. L.

CHRISTIAN UNITY

EPH. 4:3

I. UNITY PLEADING
A. Unity appealed for
Eph. 4:3
Phil. 1:27
B. Unity forsaken
I Cor. 1:10

II. UNITY POINTING
"To Jesus"
Rom. 12:5-6

III. UNITY PARKING
Ps. 133:1

A.S. —"Behold how good and how pleasant it is for brethren to dwell together in unity."

Leeser —". . . for brethren to dwell closely together in union."

Rotherham—"How good and how delightful for brethren to dwell together even as one."

IV. UNITY PRODUCING
Fruits of Spirit
Gal. 5:15, 22-23—Fruits in general
II Cor. 13:11—Peace
Acts 4:32—Generosity

CONCLUSION
Unity Pleading—The Exhortation
Unity Pointing—The Standard
Unity Parking—The Delightfulness
Unity Producing—The fruits of the Spirit

—E. E. L.

—o—

A LIVING MESSAGE FROM THE BOOK OF HEBREWS

I. THE LIVING WORD
Heb. 4:12

II. THE LIVING WAY
Heb. 10:20

III. THE LIVING HIGH PRIEST
Heb. 7:25

IV. THE LIVING GOD
Heb. 9:14; 10:31; 12:22

—M. G. D.

THE DAYS OF YOUTH

Conducted by Mrs. Hazel Johnson and Miss Anna Benthien

SCRIPTURE MEMORY CLUB

Only four more months until someone of you will receive the beautiful ten dollar Scofield Bible. You have as much chance as any other member to earn it. Are all of you working hard to learn the verses? Remember an examination time is coming in January so every one of you must be ready.

I trust all of you enjoyed learning the verses last month about the Lord's coming again. Every member of the S. M. C. is a Christian I am sure. If any of you have never accepted the Lord as your Saviour won't you do it this month as you learn the verses about how He died on the cross for you?

The memory verses for this month are: Hebrews 2:9; Hebrews 9:28; Romans 5:8; I Peter 2:24.

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BIBLE VERSE CONUNDRUM

I am composed of 85 letters and am a verse found in the book of John. What verse am I?

1. My 59-48-31-54-25-13-8 is the name of a nation in whose land the city of Luz was built (Judges 1).
2. My 69-75-20-53-29-18-14-4-1-64-58 is the name of a book in the New Testament.
3. My 5-12-85-62-65 shows how we should all live (II Tim. 3:12).
4. My 73-66-55-44-78-84 is the name of a man who wanted to give Abraham a field.
5. My 26-38-83-81 is what the Jews used to do to the burnt offerings (Lev. 1:6).
6. My 61-6-42-33-77-72 is what the Lord does in us after we accept Him as Saviour.
7. My 49-22-16-68-15-23 is the name of a boy who was given to the Lord by his mother.
8. My 32-43-67-39 is the name of a place of torment.
9. My 76-51-3-9-17 is the kind of haste that Abraham entered into.
10. My 70-27-34 is that which the Saviour has in his possession in Revelation I.
11. My 36-60-71-50 is the verb used in connection with a Christian's salvation.
12. My 79-41-10 tells where Job laid in Job 40.
13. My 35-45-56-2-11 is what each of us as Christians should be willing to be for each other (II Cor. 12:15).
14. My 24-37-7-19-57 is the name of an article which held water in the tabernacle offerings.
15. My 82-63-47-80 is what Paul did not feel when he was bitten by a snake.
16. My 74-46-40-52 is one of the words that appeared on the wall at Belshazzar's feast.
17. My 30-28-21 is the name of one the Lord called "A serpent by the way."

To the one sending in the first correct answer, the book "Tested" by Amy Le Feuvre, will be sent. This story tells of the testings of a group of young people and how they depended upon the Lord in their time of testing.

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YOUTH'S BIBLE STUDY

"THE SHEPHERD AND HIS OWN"

Everybody get your Bibles and turn to the tenth chapter of John. Let us start reading at the first verse. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." This sounds as though our Bible Study for this month is going to be about a shepherd, doesn't it? Let us read farther. "To Him the porter openeth and the sheep hear His voice, and He calleth His own sheep by name." Here we find that "the Shepherd calls His own."

In the hills of Judea lives a shepherd and his flock of sheep. Early each morning the sheep must be led to the green pastures. Can you picture the shepherd, with his long beard flowing in the wind, as he prepares to take his sheep out to pasture for the day? Do you hear him as he stands a little way off, leaning upon his staff, calling? His voice rings clear in the mountain air and the sheep, hearing his voice, begin to move. They have heard their shepherd calling, and they come.

Did you know that Jesus is now and has been throughout the ages, calling His people who are His sheep? He is calling, "Come unto Me." "Come unto Me all ye that labor and are heavy laden, and I will give you rest." He stands with out-stretched, nail-pierced hands, and His voice rings throughout the world with that tender pleading, "Come." Men hear it, and each must choose whether they will heed the call or refuse it.

Turn to Revelation 22:17 and read there how the Lord is calling "Come." Then read in Isaiah 55:1 and again see that Jesus is calling us to "Come." I hope none of you children will ever refuse when you hear your Shepherd call "Come." He may call some of you as missionaries to China, some He may want in Africa others in South America. Would you be willing to go if the Lord calls you to one of these countries where millions are dying and they do not know your Shepherd? Jesus your Shepherd is calling you. What will your answer be?

Let us look again at John 10:3 and find something else the Shepherd does. We read, "He calleth His own sheep by name and leadeth them out." So we have the second point in our outline, "The Shepherd leads His own."

Perhaps on this day as the shepherd looks at his sheep gathered around waiting for him to lead, he asks himself several questions. "Where shall I lead my sheep today? Shall I take them to that pasture which is so tender and green? Will all my sheep follow closely, for I know that along the way many dangers lurk? Ofttimes the path is rough and steep and sometimes very narrow. Will each sheep take just the right steps and faithfully follow?" Not to do so means death. As he looks inquiringly at them and sees how trustfully they gaze at him, he decides he can trust them to follow closely, for he does so want them to reach that green pasture for their feeding.

Isn't this, boys and girls, a beautiful picture of the Lord Jesus our Shepherd, and we His sheep? He wants to lead us. He has called every one of us and then He knows where He wants to lead us. He sees green pastures ahead for us, but as He stands and looks at His flock can He say, as did the other shepherd, that He knows He can trust us. Perhaps He wants to lead us away from some things we have in our lives which are wrong. Are we anxious to follow or do we hang back? Perhaps He wants to lead some of you to a foreign land to tell the Gospel story to those who know it not. He realizes that there are many dangers along the way. Can He trust you to follow where He leads? The words of a chorus keep coming to me:

Can the Lord depend on you,
Can the Lord depend on you,
Does He find you ever true,
Can the Lord depend on you?

He calls and He wants to lead, but do you hear and follow? The Shepherd goes on before His own but ofttimes, looking back, He sees that some have not followed. Some have said it is too hard, others have gotten tired and have lain down to rest, others have been lured astray until just a few are following. Your Shepherd is leading—will you follow?

The Shepherd not only calls and leads but THE SHEPHERD KNOWS HIS OWN (John 10:4). As the Shepherd goes on before His flock He knows each sheep and can call each by name. He knows that this one standing near is always trustworthy and He need not fear for him. He also knows that the one standing on the outside of the flock with head hanging down is likely, as he did yesterday, to stray away. Even now he can see the scar left by the wolf, which almost meant death because the sheep did not follow the shepherd. He knows and loves each of his own.

As the Great Shepherd looks down upon us He also knows us. He knows how we hold back when He leads. He knows how often we will not listen when He calls. He knows us so well that nothing is hidden, even the thoughts and intents of the heart are read by Him. Yes, He knows and is grieved when we refuse to follow. Let each one determine not to grieve Him but to follow trustingly and unafraid. He may lead through deep ravines, where wolves lurk, but Psalm twenty-three says, "Though I walk through the valley of the shadow of death, I will fear no evil; for THOU ART WITH ME." He may halt us in a place to feed where wild beasts roam, but again He says, "Thou preparest a table before me in the presence of mine enemies." Let us get acquainted with our Shepherd. He knows us, and to trust Him fully we must know Him. Your Shepherd knows you—do you know Him?

John 10:11-12 gives us the next point in our outline. Everyone turn to it. We read, "I am the good Shepherd, the good Shepherd giveth His life for the sheep." Thus we see that THE SHEPHERD PROTECTS HIS OWN. As the shepherd leads his sheep through the dangerous places, he is constantly watching for danger, and his one thought is to protect his sheep. He kills any wild animals that are bold enough to show themselves. He patiently disentangles the wayward sheep which has strayed and become caught in the thorns. Tenderly he carries the little lambs which are too weak to walk, and which, if left behind, would be eaten by the wolves. Each step of the dangerous way the shepherd is protecting and lovingly caring for his sheep.

The Great Shepherd, Jesus our Saviour, is protecting us each step of the way. He watches over us, and tenderly urges us into the path away from danger. Sometimes He may permit us to stumble and fall in order to teach us to follow Him, but always He is watching, protecting, and caring for His own. He tells us to cast all our care upon Him for He cares for us. Your Shepherd is watching over you—do you seek His tender care?

In verse 15 we read, "As the Father knoweth Me, even so know I the Father, and I LAY DOWN MY LIFE FOR THE SHEEP." This shepherd of the hills of Judah has often risked his life in storms, wandering over the steep paths searching for his sheep that have strayed away from him. Many times he has called and searched for one stray lamb that has been to weak to follow the flock and has been left behind, and far into the night he searches until he finds it. Gladly he would give his life for his sheep.

The Great Shepherd did lay down His life for His sheep. Upon the cross of Calvary He died for your sins and mine. In Isaiah 53:6 we read, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

Boys and girls, Jesus our Shepherd gave His life for you. He suffered that you might not have to be punished throughout eternity, for your sins. Is He your Shepherd? Have you ever taken Him as your Saviour? If you have not, won't you just now tell Him you believe and want Him as your Shepherd? Then you can say with David, "The Lord is MY Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me..." He does want to lead each one of us—will you follow?

The outline is:

THE GREAT SHEPHERD AND HIS OWN
John 10:3-4, 11-15

1. The Shepherd calls His own—vs. 3
2. The Shepherd leads His own—vs. 3
5. The Shepherd saves His own—vss. 13-15
3. The Shepherd knows His own—vs. 4
4. The Shepherd protects His own—vss. 11-12

—o—

THE CHILDREN'S PRAYER

Daily pray to Jesus, children,
Bring to Him your tiny cares,
He will bow His ear and listen
To your prayers.

Bring to Him your little sorrows,
Jesus is a Friend so true,
He's the sympathizing Jesus,
Loving too.

Pray Him all your childish longing,
To do the deeds that are unkind,
He will give you strength to conquer
You will find.

Bring your day school problems to Him,
Pray about them, He is near;
Though your prayer be just a whisper
God will hear.

Tell Him all your childish longings,
He will help you day by day,
For He loves to hear the children
Humbly pray.

—*selected*

THE EDITOR'S MAIL BAG

In this department the Editor gets an opportunity to chat with the family over a few of the things which turn up in his daily mail. Don't hesitate to ask questions and make such observations and comments as you may feel led. Because the space allotted to the department is small, we will only be able to publish an insignificant portion of the material available.

—o—

The service of our blessed Lord is always marked by testings, some of them severe. But He Who watches over us in love also sends encouragements to hearten us along the way. Here is one from far away Australia:

> We greatly appreciate your paper and look upon it as the best that comes to our table.

We are indescribably grateful to God that He has thus blessed the testimony of "Grace and Truth."

—o—

But all the letters do not sound the same. A feminist of Minnesota takes the following "fall" out of the Editor:

> Naturally I do not feel very welcome in your "Grace and Truth" family, after seeing what you think of Women's ministry. I marvel that you so blatantly accept young women's money and take them into your School, and subscription list. To have God's dear children called "dogs walking on their hind legs," and pictured as the "Bolshevist who killed his wife" etc., is not the spirit nor the words of our Saviour. You have a right to your opinion, and will probably be happy to have more to say on the subject. But remember that when you speak so against the Lord's own and His call to their lives, you are hurting His heart and marring your own ministry.

We can only recommend that the indignant lady study the Bible on the subject of Women's ministry without the "aid" of one of the Bible teachers who can take a Bible passage and make it mean exactly opposite to what it says. An open-minded study of God's Word would help her far more than anything else that we know of.

—o—

Another Minnesota subscriber has a kind word of personal testimony:

> "Grace and Truth" is a marvelous magazine and what a blessing it brings. How I thank God for its Editor, Clifton L. Fowler and the blessing he has been to me. The Bible has meant much more to me since I had the privilege to receive his instructions. May God's richest blessings rest upon him and the D. B. I. and all connected with it.

And from across the water in old England comes this helpful word:

> This is just a few words of thanks for your kindness. The magazine is one of the few that I take time to read. It is always good, sound, safe and helpful. All the back numbers we keep for future reference. The matter is too good to let go from us.

—o—

And how good it is to have members of the great "Grace and Truth" family show the kind of interest evidenced in the following communication from Wisconsin:

> Was so glad to get the June number of "Grace and Truth" with an introduction to the D. B. I. staff of workers.
>
> I had often wondered why so little was said about them: but since reading the June number of "Grace and Truth" I feel more acquainted. You did a fine work in sending out this introduction to the Denver Bible Institute family.
>
> I am enclosing a check for three dollars which you may apply to the general fund of your work. With my small gifts I remember you daily in my prayers for you and your work. May God continue to richly bless you all.

—o—

Sunday-school teachers, here is a suggestion as to how to conserve time and still get blessed results in Sunday-school lesson work. This good word comes from Honduras, Central America:

> I am glad to take this opportunity also, to tell you how much we appreciate "Grace and Truth." I use the Sunday-school lessons almost entirely, finding sufficient material in them without looking any further.

—o—

And from New York comes the question, "What do you think of Mauro's teaching on the Kingdom?"

> Mauro's teaching on the Kingdom is entirely contrary to God's Word. His attack on Scofield is most unfortunate, in fact, wicked. His rabid attitude toward dispensational truth can do nothing but confuse and perplex souls who are unstable. Mauro's teaching on the Kingdom is worse than undesirable, it is positively objectionable.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THE ROMANCE OF PITCAIRN ISLAND

Away out in the South Pacific Ocean stands a lone mountainous island, which has had a romantic and tragic history since a mixed company of people landed upon it in the early part of 1790, and found it without inhabitants. In this book the story of their trials and adventures is graphically told. At first they quarreled and fought, and some of them were killed. But after some years their leader, Fletcher Christian, found a Bible, studied it, was converted, and then led his company to accept Christ as their Saviour and Lord. Thus a Christian community was established in that isolated part of the world. And they lived happily together. When they were discovered after many years, they were found to be model Christians, living according to the highest ethical and Christian standards. Many of them were so attached to their little island home that they could never be induced to leave it. We assure the reader that this true narrative is of intense interest and furnishes cogent testimony to the transforming and saving grace of God.

"THE ROMANCE OF PITCAIRN ISLAND," by W. Y. Fullerton. The Carey Press, 19 Furnival Street, London, England. Price, 2s. 6d. ($.60).

—o—

THE GLORY OF THE GODHEAD IN THE EVOLUTION OF THE CONCEPTION OF GOD

The author of this book possesses a vast amount of knowledge; but we regret to say it is not well organized—that is, it is not wrought and assembled into a consistent system that holds together. Her work is a miscellany; yet it must be said that it sets forth a great deal of useful information. The title is a misnomer, for nowhere does she advocate or explicate the theory of evolution. She even upholds the Biblical doctrine of the direct creation of man in the divine image, and then says that the pagan religions are the result of "degradation." In her prologue she says: "From incontestable evidences within itself, the Bible is the inspired and indestructible Word of God"; and she declares that the argument of her book is based on this fact. Then how can the conception of God be the result of EVOLUTION? She should have said that the true knowledge of God comes by REVELATION, as she maintains again and again in her book. We hold that her whole presentation constitutes an argument AGAINST evolution. It is a great pity that a valuable and informing book like this one should be sent forth under the handicap of a misleading title. It really contains an immense amount of information, and (barring the title) presents, on the whole, a strong argument for Biblical Christianity.

"THE GLORY OF THE GODHEAD IN THE EVOLUTION OF THE CONCEPTION OF GOD," by Katherine Glass Greene. The Christopher Publishing House, 1140 Columbus Avenue, Boston, Mass. Price, $3.50.

THE APPROACH TO JESUS

It is gratifying to note how many recent books on the evangelical view of our Lord's Person and work have come from the press. Here is a very satisfactory work. It is well and strongly written. In his illuminating chapters the author depicts various ways of approach to Jesus: through the Old Testament; through John the Baptist; through the self-disclosure of Jesus; through the twelve apostles; through contemporary friends and enemies; through the apostle Paul; through the early church; etc. The fine thing about the author's treatment is, that in all these lines of research, he is led to the same grand conclusion—namely, that Jesus is the Messiah, the Son of the Living God, the Second Person of the Trinity, the Redeemer of the world. No reduced and weakened Christ does Professor Huggenvik find in his scholarly and thorough-going investigations. The Christ he portrays is the One Who is "Mighty to Save."

"THE APPROACH TO JESUS," by Professor Theodore Huggenvik, S.T.M. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. Price, $1.00.

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CHRIST CRUCIFIED IN OUR COLLEGES

Perhaps it would have been better if the author of this remarkable exposure had modified the title of his book somewhat by putting it, "SOME of our Colleges." He really does not mean to indict all our colleges and universities for teaching anti-Christian principles, but makes a strong plea for our truly Christian colleges—those that stand on a thoroughly evangelical platform. He announces that he has collected his facts "with the collaboration of students of four universities." The book is a clarion warning to parents and young people to be very careful about the selection of the schools which they patronize. Select one which will confirm your faith, and beware of those whose professors destroy your faith and plunge you into the darkness of materialism or agnosticism. Mr. Gilbert gives many concrete instances in which universities have undermined the faith of young students and sent them adrift on an unchartered sea of doubt. How pitiful it is for a young student—or any one else—to grope through life in spiritual darkness, not knowing whence he has come, or why he is here, and whither he is bound! With Christ and the Bible to enlighten them, there is no need at all for people to wander thus through life.

"CRUCIFYING CHRIST IN OUR COLLEGES," by Dan Gilbert. Address the Author, 2595 N. Beachwood Drive, Los Angeles, Calif. Price, $1.25.

The Berean American Mission

THE NEEDS

THE head of one of the great Faith Mission Boards wisely and rightly says,

> God's normal method of meeting the needs of His work and workers is by moving the hearts of His praying people to respond to known need. He can, and occasionally does, move His people to give to unknown needs. It is Scriptural and in harmony with true faith, in time of need, to ask God and tell God's people.

These words voice the stand on Christian giving which the Denver Bible Institute has taken for many years.

The Berean American Mission, our D. B. I. Missionary Department, as it contemplates its new work in the Congo has a host of needs at the present moment. The work is at its very beginning consequently we are in the midst of laying the foundation stones, and the needs are the kind which cluster about "beginnings."

Most of all we need the prayer-cooperation of God's people that each missionary and each officer shall be utterly yielded to God and so broken to Him that each step taken shall be according to His peefect will.

The temporal needs are so great that unless He had given assurance that He would stand by and provide, we would not dare to press on. With our hand in His and our confidence in Him we go forward.

The things needed are—Passage money for our two missionaries to Africa (Congo Belge), funds to erect temporary buildings on mission station, funds to secure outfits for our two mssionaries, and provision for monthly allowances. Beside there are special needs which God may deal with individuals to provide such as automobile (The Belgian government has built good roads in the Congo), folding organ, piano accordian, xylophone, icy balls, and short wave battery radio. The last things mentioned could be second hand, but it is not economy to take a second hand automobile to the Congo, nor is it wise to place a missionary in the interior without any means of transportation.

WHAT CAN I DO

MANY of the friends have already been saying "I yearn to help. What can I do?"

You can get your group of women to prepare a missionary box—packing the box and getting it to Denver by the last week of October. You can organize the proup to send in regular monthly offerings, or to assume a definite part of the support of one of the missionaries or to build a building on the new station. Or you can gather a group together each month in your home to pray for the needs of the Berean American Mission, asking God for the means to "carry on" and for precious souls for our hire. If you catch a glimpse of the need of the souls who have not heard the story of the Gospel, these things we have suggested will not be a sacrifice, but will bring untold joy to your heart as you put them over for the One Who died on Calvary for you. Will you not get under the load for Him?

—o—

PRAYER REQUESTS

PRAY that the guidance of the Heavenly Father shall mark all the initial steps which must be taken with the government and in connection with the allocation of territory.

Pray for spiritual preparation for the work God has planned.

Pray for passage money for Mrs. Amie and Miss Johnson, our accepted missionaries. They will go forward when God has provided the funds.

Pray for Mrs. Amie as she moves from city to city in deputation work for the new mission.

Pray for the two who have made application to the board, but who have not yet been accepted.

Pray for outfits for Mrs. Amie and Miss Johnson.

Pray that if it be God's will they shall be ready to start on the sailing date that has been settled upon—November first.

A great door and effectual is opened unto me, and there are many adversaries (I Cor. 16:9).

JOIN THE PENNY-A-DAY CAMPAIGN TO-DAY

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR Questions by C. REUBEN LINDQUIST
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 5 **Sunday, November 4, 1934**

CHRISTIAN GROWTH

Lesson Text: Luke 2:42-52, II Peter 1:5-8
Devotional Reading: Proverbs 4:10-19

Golden Text:

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

One of the saddest comments ever made concerning the Christian church of today is that the believers in Christ Jesus do not seem to be growing. Could anything be more terrible than a baby who is born, and from then on fails to grow? The subject of this lesson is exceedingly well chosen and we trust that it will result in many Christians who perhaps have failed to respond to the things of Christ as they should have, and consequently have failed to grow, being stirred to go on with God and to grow up into the full stature of the likeness of Christ, which is the purpose of God concerning them. The lesson committee has divided the texts assigned for this lesson into two sections. One section in the book of Luke and one in II Peter. We will discuss the lesson from two standpoints: (1) Seven features in the story of the boy, Jesus (Luke 2:42-52); (2) Seven features in the growth of the believer in Jesus (II Peter 1:5-8).

I. SEVEN FEATURES IN THE STORY OF THE BOY, JESUS

1. His Age

He was just twelve years of age and was permitted as a son of the law, to participate in the celebration. This festival lasted seven days. It began on the fifteenth of Nizan and was appointed for all time to come. This is Jesus' first public appearance and the actual beginning of His ministry, although He stepped back into retirement during the period of His younger manhood.

The sixty-year period from the twelfth year of Jesus to the siege of Jerusalem under Titus is the important sixty-year period which concludes the four hundred and thirty years of the promise, which period is named by Paul in the book of Galatians. The four hundred and thirty plus the sixty constituting one of the important four hundred nineties in the history of Israel.

So the fact that Jesus went up to the temple in His twelfth year is not only an important fact in connection with His own life, but is a link of great importance in the dispensational history of Israel.

2. His Journey

It is in all probability the first trip made by the Saviour. The human side is never lacking in His wondrous life, consequently there was the same excitement, the same interest, the same boyish enthusiasm which one would expect in any lad of twelve. There was no reason now why Jesus could not take the journey because Archelaus had been banished by Augustus and the child Jesus could with safety enter Judea.

3. His Tarrying Behind

The parents of the Lord Jesus thought Him to be in the caravan perhaps with the other boys and girls. No special search was instituted for Him, consequently, and they had gone a day's journey before they realized that He was not with the group. It says in verse forty-six that at the end of three days they found Him. These three days evidently were first, the day's journey out from Jerusalem, second, the day's journey back to Jerusalem, third, the day which they spent hunting Him.

There are certain preachers who have used this portion of Scripture in which the parents of Jesus are represented as having lost Him for three days, as the basis for sermons which they entitle, "The Lost Christ." These sermons teach the possibility of being saved—possessing the Saviour, and then losing Him, in other words, starting out by accepting the Christ and then being finally lost. These sermons have been preached by various ministers throughout the country. Such a use of the passage is spurious and abortive. No such teaching is even suggested by any of the Gospel writers, and the Scripture from Genesis to Revelation is a unit in teaching the eternal security of the believer, which is a direct contradiction of the idea which is advanced by these preachers.

4. His Understanding

There is a general impression that our blessed Lord was teaching these doctors in the temple. They found Him sitting in the midst of them, but the Scripture says definitely that He was hearing them and asking them questions. It would be divinely anomalous for God to present His twelve year old Son in human form, as sitting in the place of instructor to the elders of the temple. By far, the strongest accent falls on the fact that He was listening and asking questions. It is certainly true that

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D.B.I. FREE FROM THE BONDAGE OF DEBT.

THE "GRACE AND TRUTH" FAMILY

SOME months ago we received a letter from one of the members of our *Grace and Truth* family which brought real encouragement to our hearts. Not only did he send us a pledge—but he also stated that he was praying that every subscriber would sign a pledge. This has been the earnest prayer of the entire *Grace and Truth* Editorial Staff from the day that this campaign was first launched. Daily, we have been asking God to burden hearts of those to whom we have the privilege of ministering through the pages of *Grace and Truth*, to get under the load with us and in a united effort clear the school from its indebtedness. We lay the need before you again dear reader with the prayer that God may find a ready response in the hearts of many.

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THE NEED CONTINUES

IN JUST a few more days the Denver Bible Institute will open for another school year. This means additional responsibility and financial obligation. In these difficult days the daily operation of the school presents a real problem in itself. To continue with an indebtedness pressing so heavily upon us makes the burden that much greater. Therefore we appeal to our friends who have so faithfully made intercession before the *throne of grace* on our behalf and who have so loyally given of their means in the support of this testimony in the past, to rally once again, first to prayer, then to give as He directs and prospers.

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A SPECIAL BURDEN

ON NOVEMBER 1st a special need arises in connection with the indebtedness of the school. We would urge upon all who have made pledges to pay them up in full before that time if at all possible. This would mean much to the testimony of The Denver Bible Institute just now. We bring this special need before you that you might join with us in prayer that provision shall be made.

If you cannot pay your pledge at this time, or if you are not in a position to give, it would bring real blessing to every member of the Editorial Staff to hear from you and to learn of your prayers on our behalf for this special need.

In the meeting of a special need confronting the Denver Bible Institute by November 1, 1934, we appeal to all who have made pledges to pay them up to date and if possible to pay them in full.

PRAYER AND PENNIES will save this Fundamental Testimony

THE FUNDAMENTAL TESTIMONY OF THE DENVER BIBLE INSTITUTE DEPENDS UPON GOD'S WATCH CARE IN KEEPING ITS MESSAGE CLEAR FROM FANATICISM, MODERNISM, AND ALL OF THE DEVIL'S SPURIOUS COUNTERFEITS.

THE EXISTENCE OF THIS FUNDAMENTAL TESTIMONY DEPENDS UPON THE PRAYERS OF GOD'S PEOPLE.

THE CONTINUATION OF THIS FUNDAMENTAL TESTIMONY DEPENDS UPON THE FAITHFULNESS OF GOD'S PEOPLE IN GIVING OF THEIR MEANS FOR ITS SUPPORT.

THE PENNY-A-DAY CAMPAIGN OFFERS A GLORIOUS OPPORTUNITY TO HELP SUPPORT THIS FUNDAMENTAL TESTIMONY IN THE HOUR OF CRUCIAL NEED.

HAVE YOU SIGNED A PLEDGE? IF NOT, WHY NOT?

CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school"

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D.B.I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Signed.....

Unit No. Address.....

....

(Do not write here)

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same day (Jan. 1, 1934). Payments on pledges should be paid when possible, every thirty days. All Penny-a-day pledges are to pay the debt and should not be confused with the current expense. The current expense does not abate. Penny-a-day pledges should not be made at the expense of the current expense fund.

His response was of such an intelligent character that they were astonished at His understanding and His answers, but nothing in the passage leaves the inference that He was taking a position of authority over them as yet.

The idea that our blessed Saviour in His boyhood was always doing some spectacular, or authoritative thing, is not found in the inspired Word of God. Such an idea is only found in the Apocryphal writings that present Him in such silly situations as making clay pigeons with a bunch of other children and then after the pigeons are made, He causes His to fly much to the astonishment and the chagrin of the other boys and girls who cannot make their pigeons fly. Such a concept of our Saviour is both insulting and blasphemous. Because He had emptied Himself and taken upon Himself the form of a man, there is no doubt that He conducted Himself as a normal boy, and that always with the finest humility and consideration toward others.

5. His Mother

What a typical picture of anxious motherhood! "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing" (Luke 2:48). The exceedingly mild rebuke after the three days anxiety, and the testimony concerning her sorrowing heart, are indeed a revelation of the beauty of the character of the mother of Jesus. His answer will ever remain as one of the most beautiful and sublime interpretations of His entire career. "Wist ye not that I must be about My Father's business?" (Luke 2:49)

6. His Submissiveness

Verse fifty-one tells us that He immediately went with them and was subject to them. Blessed and needed example—for it is characteristic of the youth of the present hour, to despise obedience and everything connected with obedience, as though it were an indication of weakness of character to do what they were told to do. Modern psychology with its cry for self-expression has not done the poor old sinful world much good. The Lord Jesus Christ, the Son of the living God, the greatest character that ever trod upon this old footstool, was obedient to His parents.

7. His Growth

He is said to have grown in wisdom, in stature and in favor with God and man (Luke 2:52). Wisdom refers to the mind, one of the faculties of the soul, hence He grew in His soul. Stature refers to the physical house in which the soul resided, hence He grew in His body. "In favour with God and man" points to the spiritual qualities which were always so evident in His life. Hence His growth was the growth of the soul, the growth of the body and the growth of the spiritual life, and is a beautiful testimony to the fact that although He was God indeed, yet the mystery of His perfect humanity is here presented to us in inescapable character. He was also man indeed.

II. SEVEN FEATURES IN THE GROWTH OF THE BELIEVER IN JESUS

This remarkable section beginning at the fifth verse of II Peter one, presents the person who has started right. The only right start is to believe on the Lord Jesus Christ and be gloriously saved by His grace. That the person spoken to is a believer, is indubitable because it says, "add to your faith virtue." It is the believer who is in view. This is further proved by the very first verse of the epistle which says, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith."

And now the believer is told to perform an amazing addition. A galaxy of seven marvelous virtues of the Christian life are presented which are to be added to his faith. They are:

1. Virtue

Some of the translators render this word "moral fitness," and moral fitness is certainly involved. But the word is bigger than personal purity only. It reaches into every phase and department of the Christian's life, involving integrity and honor and nobility.

2. Knowledge

The thought here is Christian balance growing out of an understanding of what is good and what is bad, and what is useless and what is useful. This kind of knowledge protects the child of God from becoming excessively zealous or officious. This is the knowledge which makes a man to be a man of judgment, of wisdom and of prudence. It causes him to be so well poised and so moderate even in the exercise of his virtues as to keep him from either overdoing or underdoing that in which he engages.

3. Self-control

These terrible days in which we live are certainly days in which this Christian quality is greatly needed, for this is an hour in which the slogan of every man seems to be, "I want what I want when I want it." Few men seem to have learned the blessed lesson of the governing of their own lives. They have failed to recognize that the call of Christ is to abstain from every lust of this present evil world, to live in separation from every form of worldliness and to refuse to bow the knee to impurity or carnality no matter in what attractive form it may present itself to the soul. He that ruleth his spirit is greater than he that taketh a city (Proverbs 16:32).

4. Patience

The word rendered "patience" has been rendered by other translators, "stedfastness." The utter laxity of life even among Christians in this present day in itself is a stupendous call to stedfastness in the things of Christ. Paul cries out in his letter to the Corinthians, "Be ye stedfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). May the people of God learn the precious lesson of loyalty and faithfulness to the things that are truly worthwhile.

5. Godliness

Godliness is God-likeness. This is indeed a precious and valuable addition to be made to the faith. The sevenfold command is rising to its apex.

6. Brotherly Kindness

When Christian virtue and the balance produced by knowledge and understanding and self-control, stedfastness, and Godliness have been added to faith, then the Holy Spirit indicates, that the soul will become separated from the awful and damaging things of sin, that self-centeredness will begin to break down. Then selflessness will find expression in brotherly kindness.

Number seven and last is summed up in that one word, the word which even until the present hour Christians seem to understand so little.

7. Love

When the Christian grows in grace to the place where he has added even the seventh of these vitally valuable characteristics to his faith, he becomes the embodiment of that which is the very life of our Lord and Saviour Jesus Christ—Love. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (II Peter 1:8-9).

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

In one of my early pastorates, I asked one of my people how she was getting along in the Christian life. She replied, "Very poorly. My life is a disgrace to me, to the church and to Jesus Christ." "Do you study your Bible every day?" I asked. "Oh, no; I study it occasionally when I have a little time." A little baby was lying in the perambulator near by, and I said, "Suppose you should feed that baby once in two hours today, and once in six hours to-morrow, then let it go without eating a

all for two or three days: do you think the child would grow?" "No," she said, "I think the child would die under the treatment." "And yet that is just the way you are treating your soul. Be constant in your efforts, and you will develop a noble Christian life." —R. A. Torrey

Mr. Moody was a widow's son. He was unschooled when he went to Boston at the age of seventeen to begin his career: was refused entrance to the church because he did not understand what was involved; was refused a class in the Sunday-school because he could not read well; finally obtained permission to form a class of his own; the next Sunday morning came in triumphant, followed by eighteen ragamuffins; rented a room on the North Side; when he could not speak, committed the Bible to memory and recited it in prayer meeting, for he was determined to speak: since he had no information of his own to give to the boys, read from the writings of others; learned to pray by praying; learned to speak by speaking; learned to meet men by meeting them; and finally became one of the greatest forces for good in the nineteenth century. What has been done can be done. This law of growth by exercise is for all. —Newell Dwight Hillis

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Was the birth and boyhood of Jesus different from that of any other normal lad? (Matt. 1:18; Luke 1:30; 2:40, 52)

2. Did Jesus have brothers and sisters? (Matt. 13: 55-56)

3. What event took place when Jesus was twelve years of age? (Luke 2:42-46)

4. Was Jesus a man in every respect? (Isa. 9:6; 32:2; Matt. 1:18; Luke 1:30; 24:39; John 1:14; Rom. 1:3; 8:3; Gal. 4:4; Phil. 2:5-8; Heb. 4:15)

5. What was the paramount desire in the heart of Jesus? (Psa. 40:8; Luke 2:49; John 4:34; 15:10)

6. Does God expect the Christian to grow and develop spiritually? (Psa. 92:12; Eph. 4:15-16; II Thess. 1:3; I Pet. 2:2)

7. What kind of knowledge and wisdom should the Christian acquire? (John 17:3; II Cor. 4:6; Eph. 1:17; Phil. 3:8; Col. 1:10; I Pet. 3:8; II Pet. 3:18)

8. What should the Christian avoid? (I Tim. 1:4; II Tim. 2:23; Titus 3:9)

9. How is the Christian enabled to live a virtuous life? (Rom. 6:6-8; 8:11, 13; Phil. 4:13; II Pet. 1:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Have you ever planted a seed, and watered it, and then watched it grow? First it throws out some dainty bits of green, but by the time it is a few days old, you can see that it is larger and this green begins to take on shape. There is the stem, and from it the leaves are growing. If you planted this seed and forgot to water it, you would soon find that instead of the plant growing, it would die. And you must not give it too much water at first, for it cannot take care of it until it becomes stronger. That is the way the plants grow.

When a wee baby is growing, it needs to have certain kinds of food to help it grow, but when it gets a little older it can eat many things which it could not eat when just a tiny baby. As this baby continues to grow, you can see that it is taking on physical growth. Before long the baby begins to walk, and then when still older it runs, and in time this wee baby becomes a grown man or woman.

Now when a boy or girl grows, his or her mind grows too, and they can understand more of what life is than they did when they first learned to talk. In time some one tells them of the Lord Jesus Christ, and how He died for their sins. Perhaps they accept Him as their Saviour when just children. Many times they will grow into young men and young women before they accept Him, they are all babes in the Christian life, and they must grow to be strong Christians. At first all you understand is that Jesus has saved you, and that when you die you will go to be with Him in heaven. This is much for a babe to know, but then as you read your Bible, and as you are taught by kind Christian friends, you see that the Lord loves you no matter what you have done, and that when you once believe in Him you are always safe. You also learn that the Lord cares for His own, and promises to meet all of your needs. All through our Christian life we should be growing and ever learning. We can never grow too fast. The more we learn of Him, the more we grow, and the more we seek to please Him, the greater is our joy in the Christian life

May we never get to the place where we think we know all there is to know about our Bible and our Saviour, for then we shall fail to grow, and shall lose the blessings which the Lord has for us. The Bible says, "GROW in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Yours in His wondrous grace,
Aunt Anna

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Fourth Quarter, Lesson 6 **Sunday, November 11, 1934**

THE CHRISTIAN CITIZEN

Lesson Text: Galatians 5:13-26
Devotional Reading: Micah 4:1-5

Golden Text:

"All they that take the sword shall perish with the sword" (Matt. 26:52).

Although our lesson committee has given us the title, "The Christian Citizen," they have furnished us with a lesson text which does not especially bear upon citizenship, although of course application may be made in that direction. The passage in Galatians five has especially to do with the conflict of the Christian life. Consequently we will discuss it under four headings: (1) Instruction for the conflict (Gal. 5:13-18); (2) The works of the old nature (Gal. 5:19-21); (3) The fruit of the Spirit (Gal. 5:22-23); and (4) Victory in the battle (Gal. 5:24-26).

I. INSTRUCTION FOR THE CONFLICT

The conflict which the Holy Spirit brings to our attention in this portion of Scripture is primarily the conflict which goes on within the breast of every Christian. It is the conflict between the old man and the new man, the conflict between Christ and Satan, the conflict between right and wrong, the conflict between the old life and the new life, the conflict between light and darkness.

A few times in the passage the conflict takes on the form of a battle between different human beings. But this is quite normal. If for any reason the Christian is not having victory within his own heart, it is not long before he is having a fight with some other Christian. The Apostle opens this portion of his instruction for the conflict by telling the brethren that they are called unto liberty, but that they are not to use their liberty as an occasion for the flesh, but by love to serve one another. When liberty and love are not properly manifesting themselves as the normal fruitages of the grace of God operating in the life, then the awful danger is presented in verse fifteen. "If ye bite and devour one another, take heed that ye be not consumed one of another."

In view of the terrible possibility just suggested he gives them in verse sixteen a prescription that always works, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." His proposition is that the Spirit and the flesh are so thoroughly opposite to one another, that if a man does walk in the Spirit there is no possibility that he shall be walking in the flesh at the same time. He makes his proposition exceedingly clear in verse seventeen, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." The apostle Paul concludes this section relative to the conflict by revealing something else that is excluded when the soul is walking in the Spirit or led by the Spirit, for the two expressions "walk in the Spirit" verse sixteen, and "be led of the Spirit" verse eighteen, are simply different ways of stating the same thing. In verse sixteen we are told that if we walk in the Spirit we shall not be fulfilling the lusts of the flesh, and in verse eighteen we are told that if we be led of the Spirit, we are not under law.

Some Christians have the idea that painful manifestations of legalism are a special indication of spirituality. The apostle Paul takes one death blow at this wicked idea when he says, "If ye be led of the Spirit, ye are not under the law." A spiritual life is absolutely free from any manifestation of legalism.

II. THE WORKS OF THE OLD NATURE

He now proceeds to give to his readers under the specific direction of the Holy Spirit, a list of the works of the flesh. They are: "Adultery, fornication, uncleanness, lasciviousness." A group of sins which may be classified as sins of impurity.

The second group of the works of the flesh are sins of demonism: "Idolatry and witchcraft."

The third group may be well termed the sins of the commonplace, for in the third group the common sins which the average human being enters into day after day thinking little or nothing of it, are listed, "Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings."

The fourth and last group are the outbreaking sins and are listed as: "Murders, drunkenness, revellings." Everyone recognizes that murder, drunkenness, and revelling is sin, but there are a great many who do not recognize that hatred, variance, emulations, wrath, strife, seditions, heresies and envyings are sin.

And at the conclusion of the entire list of the works of the flesh, the Holy Spirit adds "and such like." The little expression "and such like" covers absolutely everything that may have been omitted. Everything among the sins of uncleanness and impurity, everything among the sins of demonism, everything among the sins that are regarded as so decent and commonplace, everything among the outbreaking sins, all included in the simple little expression "and such like." If anything was left out before, nothing is left out now. "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

The expression "shall not inherit the kingdom of God" has been greatly misunderstood. The misunderstanding grows out of the fact that many teachers imply that every usage of the word "inherit" refers to salvation. As a matter of fact the word "inherit" is used by the Holy Spirit in two separate and distinct connections relative to the believer's inheritance in the future day. One group of passages refers to our inheritance in such a way that there can be no question that the salvation of the believer is in view. This line of teaching is represented in such passages as I Peter 1:3-4; Ephesians 1:14; Galatians 3:18; 3:29; Acts 20:32; and Hebrews 1:14; 9:15. Whereas there is another group of passages in which the word "inheritance" appears in which there is no question whatever that the Holy Spirit is referring directly to rewards and not to salvation at all, for salvation is a gift and reward is the direct result of service rendered. This line of teaching is represented in such passages as: Colossians 3:24; Ephesians 5:5; Hebrews 6:12; Galatians 5:19-21; I Corinthians 6:9-10; Matthew 19:29. Hence, we find that in one group of passages we are told that our inheritance is being kept by God and fadeth not away, therefore it is one of God's gifts of grace. Whereas, in the other group of passages we are told definitely that people who do such things—and the Holy Spirit gives the list of very great wickedness—shall not inherit the kingdom of God. Hence, in one group of passages the inheritance is of graee. In another group of passages our inheritance is by works. In the first group of passages inheritanee is salvation, in the second group of passages inheritance is the believer's reward for faithful service rendered.

In verse twenty-one the word "do" in the expression, "they which DO such things" carries with it the inference of habitual repetition. They whieh HABITUALLY do such things shall not inherit the kingdom of heaven. Thus, the sweep of the teaching of the passage is that they which habitually do such things shall reduce their inheriting of the kingdom to the extent of their habitual doing.

III. THE FRUIT OF THE SPIRIT

What a contrast it is when the Spirit of God sweeps us out of the ugly atmosphere of the works of the flesh into the blessed ozone which glows from the very mountain crests of God in the description of the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (verse 22). What an array of virtues. And to these are added in verse twenty-three, "Meekness, temperance: against such there is no law."

When a man has accepted Jesus Christ as his personal Saviour and allows the Holy Spirit to have His way in his life, and he begins to yield to his new nature, the soul obeying the behests of the Spirit, then comes into that life the beauty of love, the indescribable delight of spiritual joy, the depth and wondrous comfort of peace within the soul, the willingness to suffer and suffer long, for the Saviour Who loved us and gave Himself for us. Instead of the harshness and the coldness and the hardness which have characterized the life, gentleness now comes in. Instead of the wickedness that has previously dominated, goodness now controls. Instead of skepticism, faith is on the throne. Instead of arroganee, meekness is in the life. Instead of yielding to temptation on every hand, self-control (translated "temperance"), is exercised. And then what a significant and delightful expression, "against such there is no law." Thank God for the fruit of the Spirit.

The possession of these delightful fruits becomes a demonstration of the goodness and the power of the God Who can work such miracles in the lives of those who are by nature, sinners.

IV. VICTORY IN THE BATTLE

Verse twenty-four states the victory in terms that cannot be escaped. "And they that are Christ's have crucified the flesh with the affections and lusts." This passage has not reference to the State. It has direct reference to the Standing. Every man who has believed in Jesus Christ has crucified the flesh with all of its affections and all of its lusts. This great event is referred to in Romans 6:6 where the Holy Spirit says, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." In our Standing the body of sin is destroyed. In our State it is God's purpose that we should not henceforth serve sin. In our Standing every believer discovers that his old nature is crucified. We have crucified the flesh with the affections and the lusts. This occurs the instant a man believes.

Verse twenty-five now puts up to the believer a tremendous appeal. The "if" should be rendered "since." "Sinee we live in the Spirit, let us also walk in the Spirit." Perhaps the tremendous meaning and message of verse twenty-five would be clearer if we read it like this, "Since we have received our life by the incoming of the Spirit, now let us in our daily walk, our State, show forth the Spirit

Let us walk in the Spirit." Or, if we put it this way, it may be clearer to some believers, "Since we have this marvelous Standing—life in the Spirit, let us also manifest it in our State by walking in the Spirit."

The truth of Standing and State is one of the most misunderstood truths in the entire New Testament, and yet a truth which is indescribably needed by every believer if he would understand God's plan of grace in his salvation. Whenever a soul believes in Jesus Christ that instant God gives him a perfect Standing. The gift of his perfect Standing is on the naked ground of grace. From then on God points that believer to the perfection, the fulness, and the completeness of his Standing and pleads with him, because of that perfect Standing, to walk with Christ in his daily life.

In view of these marvelous things, what a precious concluding exhortation the Holy Spirit gives us. "Let us not be desirous of vainglory, provoking one another, envying one another." Nay, in the light of Calvary we have no reason for provoking one another or envying one another, but rather we have every reason to encourage one another in spiritual things, and to rejoice when blessing of any sort comes to a brother.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

I heard an ex-service man say that after the armistice had been signed and they were on their way home, all they could think of was: "I am free! I am free! I am my own master; I can do as I please!" The very train wheels seemed to take up the refrain. When this boy reached home, he went to his room, which his mother had left about the same, and the first thing he saw as he entered was a poster he had made for the last young peoples' meeting he had attended just before his departure for the camp. On it were the words, "Ye are not your own, for ye are bought with a price." He said that dashed to pieces his freedom song, for he realized that a Christian's life belongs to the Lord Who has purchased it at such a cost.

—Sunday School Times

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What are the enemies that war against the Christian soul? (Rom. 7:23; I Cor. 9:25-27; Eph. 6:10-12; James 4:1-8)

2. How can the Christian be victorious in this conflict? (II Cor. 10:3-5; Eph. 6:10-18; Gal. 5:16; I Tim. 1:18-19; II Tim. 4:18)

3. What are the means used by Satan to test the soul of the believer? (I John 2:16)

4. How should the Christian deal with his old nature? (Rom. 6:11; 13:14; Gal. 5:24)

5. Does the Bible teach sinless perfection or the eradication of the Adamic nature in the believer? (Rom. 6:12-19; 7:23-25; Col. 3:5; I John 1:8, 10; 2:1)

6. What should be the believer's attitude toward his fellow-believer? (Luke 6:27-38; Eph. 4:32; Col. 3:12-13)

7. What is the believer's standing before God? (Eph. 1:6; Phil. 3:15; Col. 2:10)

8. What responsibility does the Christian have to his fellow-men? (Matt. 5:16; Rom. 12:9-21; Gal. 6:2, 10; Phil. 3:17; Heb. 12:1; I Pet. 2:12)

9. Does the Spirit of God dwell in every believer? (John 14:17; I Cor. 3:16; 6:19; 14:25)

10. Is a victorious life a possibility? (Rom. 8:37; I Cor. 15:57; II Cor. 2:14; Phil. 4:13; I John 5:4)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Before the Civil War, the negro was a slave to the white man, and he had to do as the white man said. Some of their masters were very kind, and treated them well, but others were hard on the slaves, and made them do more than they had strength to do. And if they failed to do it, their master would whip them. But one day freedom came to the negro, and he was no longer to be a slave, but a free man. If we had been in the Southland to see some of these negroes when they heard of this freedom, we would have learned a valuable lesson.

Many of the negroes after hearing of their freedom went out from this slave life to start living in this new life. Others, whose masters had been kind to them, longed to stay with them, and so offered themselves back to their masters to serve them because they loved them. They became love-slaves instead of slaves bound by the law to serve their masters. Still others continued to be slaves because they did not believe that freedom was really given to them.

In a small way we see what the Lord Jesus did for us. Sin was once our master, and we obeyed it in every way, but the Lord Jesus Christ gave His life upon the cross of Calvary to free us from the power that sin had in our lives. In His Word we read, "Sin SHALL NOT HAVE DOMINION over you" (Romans 6:14a). Sin made man do just as it wanted him to do, but the Lord Jesus gives us our freedom from this master. Are we going to believe Him? Are we merely going to receive this freedom and go on living just as we wish to live, or shall we offer ourselves to Him in love and serve this Saviour as our Master? Perhaps you will doubt that you have been given this freedom, and go on serving sin. You saw what took place in the life of the negro, but many Christians today continue to be a slave to sin, instead of serving the Lord Jesus Christ because of what He has done for them. "If the Son therefore shall make you free, ye shall be free indeed (John 8:36).

Yours in the Saviour's love,

Aunt Anna

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Fourth Quarter, Lesson 7

Sunday, November 18, 1934

THE CHRISTIAN AS CHURCH MEMBER

Lesson Text: Matt. 5:13-16; Acts 2:41-47
Devotional Reading: Ephesians 3:14-21

Golden Text:

"We are members of His body" (Eph. 5:30).

Two portions of Scripture have been furnished for this Sunday-school lesson, one in Matthew and one in Acts. We will, however, only seek to give the exposition for the portion from the book of Acts. We will study this lesson under four headings: (1) The Beginning of the Body of Christ (Acts 2:41); (2) First Group of Godly Practices that should continue throughout the Body Age (Acts 2:42); (3) A Group of Miraculous and Communistic Manifestations which do not continue throughout the Body Age (Acts 2:43-45); (4) Second Group of Godly Practices which should continue throughout the Body Age (Acts 2:46-47).

I. THE BEGINNING OF THE BODY OF CHRIST

The simple statement of Acts 2:41 amounts to a summarization of the events on the day of Pentecost. Peter has just preached his great sermon. Verse forty-one records

the blessed results "three thousand souls." Three thousand souls is a splendid result, but it is not the result which God was looking for. Verse thirty-six shows us that Peter's sermon had been addressed to all the house of Israel, and that the appeal of Peter was very definite in verse thirty-eight where he says to the house of Israel, "Be baptized EVERY ONE OF YOU in the name of Jesus Christ." In this day and hour to have three thousand souls as the result of one sermon preached in the name of the Saviour would be a perfectly thrilling result. But when God was addressing a message to the many thousands upon thousands of Israel that had been gathered in for the feast of Pentecost and asking them everyone to respond, and addressing the message to "all the house of Israel," a response of only three thousand was indescribably small. Thus we see that God's purpose toward Israel on the day of Pentecost met with a setback. But God's purpose toward Israel shall not permanently fail. There cometh a day when every blessed purpose in the heart of Deity toward His chosen people Israel shall be fulfilled in detail. Meanwhile, since His purposes are temporarily to be set aside, the Holy Spirit, a little later in Scripture, reveals that other great purpose of God which was immediately thrust in when it became evident that His loving thought for Israel was meeting temporary rebuff. The other purpose of God which comes in to fill the break in His dealing with Israel, is the Body of Christ, the Church.

The fact that the Church began on the day of Pentecost is proved positively by I Corinthians 12:13, "For by one Spirit are we all baptized into one body." The expression "we all" refers to "all that in every place call upon the name of Jesus Christ our Lord" as is definitely stated in I Corinthians 1:2. Hence, the Body is made up of all believers, whether they be Jews or Gentiles, whether they be bond or free, and have all been made to drink into one Spirit (I Cor. 12:13).

The baptism referred to in verse thirteen is the baptism of the Holy Spirit because it says, "By one Spirit are we baptized." As every student of the Word of God full well knows, the baptism of the Holy Spirit began on the day of Pentecost, hence, since the baptism of the Holy Spirit began on the day of Pentecost, and the Body is made up of those who were baptized into the Holy Spirit, the Body began on the day of Pentecost.

To the Ephesian believers the apostle Paul makes the positive declaration that there is one Body and one Spirit (Eph. 4:4).

Strangely enough there is a class of Bible teachers that have outdone themselves to prove that there is more than one Body, that have never yet made any effort to prove that there is more than one Holy Spirit. If they ever succeed in proving that there is more than one Body, by the same line of argument a multiplicity of Holy Spirits may be demonstrated without attempting to.

Thus Acts 2:41 in presenting to us the three thousand souls that were added unto the Church on the day of Pentecost is giving to us in very simple language and without the details which are later added, the beginning of the Body of Christ, the Church.

II. FIRST GROUP OF GODLY PRACTICES WHICH SHOULD CONTINUE THROUGHOUT THE BODY AGE

Verse forty-two contains a group of three remarkable practices. They are grouped in a clearly defined order. First, the apostles' doctrine and fellowship, second, the breaking of bread, and third, prayers. It is said that in these three things they all continued stedfastly. The remarkable fact is that these three things should be in the life of every believer even at the present hour. Never has there been a time when the need for the apostles' doctrine and fellowship was greater than now. With awful spiritual declension which has come upon us from every angle, with Satan producing an apostasy in the Church of Christ that is practically unparalleled in her history, the supreme need is that once more we shall continue stedfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayer. As every student of God's Word understands, the expression "breaking of bread" has reference to the Lord's supper, to the remembering of the Lord at His table in the taking of the bread and the taking of the wine. This beautiful ordinance is frequently referred to in the New Testament as "the breaking of bread."

In all Christian literature it would be very difficult to find a writer who has the effrontery to make the effort to prove that the Christians should not continue in the apostles' doctrine and fellowship. Nor do we find Christian writers seeking to prove to us that believers in Christ Jesus should discontinue the practice of prayer. God has seen fit to put the breaking of bread in between these two things upon which there is absolute agreement as though He were seeking to protect the breaking of bread by the association in which He places it, for the breaking of bread has not been immune from attack. On every hand we find Satan raising up those who are seeking to discredit the Lord's supper, using a dispensational argument to prove that the Christians of this Age should discontinue the ordinance of breaking bread. God's all-sufficient answer to those who take this erroneous position, is the placing of the breaking of bread in the list of the three things which are to continue in the believer's life throughout the dispensation, the apostles' doctrine and fellowship, the breaking of bread, and prayer. In other words, when we stop the apostles' doctrine and fellowship and prayer, then it is time to stop the breaking of bread.

III. A GROUP OF MIRACULOUS AND COMMUNISTIC MANIFESTATIONS WHICH DO NOT CONTINUE THROUGHOUT THE AGE

As God has named three items in verse forty-two which do continue throughout the Age of the Body, in this section which includes verses forty-three to forty-five He names three things which do not continue throughout the Body Age. The three things are: wonders, signs, and communism. "Fear came upon every soul: and many wonders and signs were done by the apostles." In addition to the wonders and signs we are also told that "all that believed were together, and had all things common: and sold their possessions and goods, and parted them to all men, as every man had need."

The reason we know that the wonders and the signs and the communism which characterized the early part of the book of Acts have been done away with by God, is because He either gives us striking examples or definite statements to prove that they have ceased. The wonders and signs referred to are tongues, healing, visions and so forth. Paul takes nineteen verses in the fourteenth of I Corinthians to give the gift of tongues a much smaller place than the Corinthians had been giving it in their thinking and to prepare their minds for its abrogation. Paul tells the Corinthians in the thirteenth chapter that prophesies shall fail and tongues shall cease. The apostle rebukes the Colossians for basing their doctrines on the visions they have seen (see Weymouth's translation of Colossians 2:18). And when it comes to healing, we find that in the latter part of his ministry he did not exercise the gift of healing upon Epaphroditus when he was sick (Phil. 2:25-27), nor Trophimus when he was sick (II Tim. 4:20), nor even upon himself when he was afflicted with the thorn in the flesh (II Cor. 12:7-9). And, he advises Timothy to take a little wine for his stomach's sake and his oft-recurring sicknesses (I Tim. 5:23). These are inescapable demonstrations that the wonders and the signs do not continue beyond the book of Acts in the early years of this Age.

The same is true of the Christian communism of the early Church. We find in the second of Acts that they had all things in common. But when we come to the end of the Acts period we find that this has changed radically. In the latter part of the book of Acts Paul dwells for two years in his own hired house in the city of Rome (Acts 28:30). This is the exact opposite of communism and becomes an even more radical contradiction of the communistic idea when we remember that the apostle Paul was a political prisoner in the city of Rome and yet was permitted to have his own hired house. It sounds most terribly like rugged individualism when prisoners are permitted to rent

a home. Furthermore, as we progress in the history of the early Church, we find that the gatherings were taking place in the private homes of individual believers. This could not occur if the communism had continued. Thus we see that in most remarkable fashion the book of Acts is transitional in character and the demonstration of its transitional character is seen in that group of miraculous and communistic manifestations which do discontinue during the Acts period. It was not God's purpose that the wonders and the signs and communism should continue into the full-orbed section of the Body Age.

IV. SECOND GROUP OF GODLY PRACTICES WHICH SHOULD CONTINUE THROUGHOUT THE BODY AGE

These are found in Acts 2:46-47. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people."

Again we find the godly practices which God presents to us in this group are three in number, and they are introduced by the expression, "continuing daily" just as the other group of godly practices in verse forty-two were introduced by the expression, "continuing stedfastly." The three practices are: first, the assembling of themselves together, expressed by the little sentence, "with one accord in the temple," second, the breaking of bread, third, singleness of heart and thanksgiving to God for temporal blessings. And that which we observed in the first group of three godly practices, we observe again. The first and the last of these three godly practices which are to continue throughout the Age are things which to the present hour every Christian agrees should continue. The assembling of ourselves together in regular meetings for the upbuilding of the Spiritual life is recognized by every believer as essential for the proper maintenance of the Christian's welfare. Singleness of heart, or as we sometimes call it, occupation in Christ, and thanksgiving to God for our temporal blessings, be they ever so simple, is an attitude greatly needed among believers every step of the way from earth to glory. Between the two things which every Christian recognizes as essential to the believer's life, God has again placed the breaking of bread. And blind indeed must be that Christian who fails to observe that God is determined that the breaking of bread, the Lord's supper, shall not be thrust out of those things which should be continued throughout the Age in which we live.

But someone says, "If the book of Acts is a transitional book, then does that not mean that everything in the book is essentially Jewish?" The answer to that question is, By no manner of means! If it is transitional, then it means that part of the material in the book will be Jewish, and part of it will be distinctly Church. Part of the material will indeed be Kingdom, but the other part will be just as strongly material that belongs in the Body Age, the Age in which we live.

As a result of the study of this lesson may God grant that some Christian shall catch a new glimpse of the blessing and privilege of remembering the Lord at His table.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

When A. C. Dixon was pastor of a Brooklyn church, he asked Dr. Towner to come and sing while they held evangelistic meetings for a month. On the first Sunday Dixon preached on the lost sheep. Something seemed to be the matter with the service. At the deacons' meeting in the afternoon, the principal deacon arose and said, "Pastor, we did not enjoy your sermon this morning. We do not like that sort of preaching; and I can speak for the prominent members of this church when I say that you will have quite enough to do to look after the ninety and nine for awhile. This church has a prestige to maintain—it is an important flock—and we have not any sympathy with your going out on the outside in any such way as you spoke of this morning."

The pastor was as staggered as though hit between the eyes, and thoroughly sickened. He prayed, while they discussed other matters, that he might be given the right answer. He was no coward, but felt he could hardly go through that week. It looked as though his work on that field was at an end, after only three months. When the deacons' meeting was over, he said to this principal deacon that he had a special request to make. He replied that he would grant it if he could. This was in substance the request: "I am going to preach next Sunday morning on the rest of that parable—the lost piece of money—and it will be worse than the other was. I want you not to come, and all the men and women who hold your views; you will not enjoy it; you will feel badly; go off somewhere and have a good time; I will feel better if you are not there."

The next Sunday morning Dr. Dixon preached what he felt was his funeral sermon, and determined to have a few more at the same time. The fur simply flew for about thirty-five minutes; he felt that if the Lord ever helped him, He did then. The deacon was there, and so were all the others, and had brought still others with them, and were sitting back just bracing themselves. They did not seem to move a particle, but the Spirit of God was upon the little handful that did pray; and the invitation was given and there were four or five confessions of Christ, the first they had ever had on Sunday morning in the history of the church. The members looked a little awkard at the close of the service, but he could not feel very sorry for them. They went out whispering and talking, and Dr. Dixon felt better—that if he had to die he should die happy.

Tuesday evening there was a monthly deacons' meeting. Some had spent much time in prayer that week. The first thing that happened was that deacon's coming to Dixon and saying, "Pastor, forgive me. It will never happen again. Oh, I hope you will forgive it!" "Praise the Lord!" ejaculated another deacon; and they had a sort of hallelujah meeting. A real revival followed. The pastor heard that identical leading deacon get up in a week-night meeting later, and pray, "Oh, God, help us to forget the ninety and nine, as we go out after the one that is lost."

—Condensed from Dr. Dixon's account in "Institute Tie"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is the Body of Christ revealed in the Old Testament? (Rom. 16:25-26; Eph. 3:2-9; 5:32; Col. 1:26-27)

2. Through whom was the mystery of the Body of Christ revealed? (Eph. 3:1-3, 7-9; Col. 1:25)

3. Who is the God-appointed apostle to the Gentiles? (Acts 26:14-18; Rom. 11:13; Gal. 2:1-9)

4. Who is the head of the Body? (Col. 1:24; Eph. 1:22; 4:15; 5:23)

5. Who are the members of the Body of Christ? (1 Cor. 6:15; 12:12; Eph. 5:30)

6. How are believers inducted into the Body of Christ? (1 Cor. 12:13)

7. What is the responsibility of believers as members of the Body of Christ? (Eph. 4:7-15)

8. What is the responsibility of believers of the Body of Christ one to another? (1 Cor. 12:14-26; Eph. 4:1-3, 16)

9. Is there more than one Body of Christ? (1 Cor. 12:12, 20; Eph. 4:4)

10. What ordinance is commanded for this age? (1 Cor. 11:23-34)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

What would we do when night came if we had to do without lights? During the day we have the light of the sun, and we do not think much about it, but when night falls, light is a thing we cannot do without. If you are at home, you need the lights in order to see what you are doing. If you are out driving in an automobile, you need lights to see where you are going. Lights shining in the darkness are necessary for safety.

The Lord Jesus Christ tells us that "He is the LIGHT of the world" (John 8:12). This old world is dark with sin, and not until we see Jesus as the Light of the world will we be living in the light. When we take Jesus as our Saviour, He comes to live in us, and through us His light shines forth to others. Jesus said, "Let your light shine before men." He is the Light in us, and all we need to do is to be clean vessels in order to let that light shine before others. Just as we need the lights to guide us in the dark, so every one needs Jesus who is the LIGHT to guide in this world which lies in the blackness of sin.

We received Jesus as the Light of the world, but we need to learn more of Him from day to day in order that our light for Him shall shine brighter. There may be some one who needs Jesus, who is looking for the light to shine from your life. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Yours in His soon return,
Aunt Anna

Fourth Quarter, Lesson 8 **Sunday, November 25, 1934**

THE CHRISTIAN STEWARD

Lesson Text: Matt. 25:14-30
Devotional Reading: Malachi 3:7-12

Golden Text:

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

We will study this interesting and important parable, the parable of the talents from seven standpoints: (1) The Man (Matt. 25:14); (2) The Journey to the Far Country (Matt. 25:14); (3) The Long Time (Matt. 25:19); (4) The Servants (Matt. 25:14-15); (5) The Ability of the Servants (Matt. 25:15); (6) The Talents (Matt. 25:15); and (7) The Return of the Man from the Far Country (Matt. 25:19).

I. THE MAN

In many of the parables of our blessed Lord there appears a man. Sometimes he is a merchantman, sometimes he is a sower, sometimes he is a king, but many of the parables of the Saviour present this man walking through the parables and setting forth in one way or another the mighty power of Him Who is the Redeemer and the Saviour. The man in the parables is Jesus.

In Matthew 13:37 the Saviour gives unto us a sample inspired interpretation which may act as a guide-post for us in the interpreting of the balance of the parables. He gives us in so many words the meaning of the Sower. He says, "He that soweth the good seed is the Son of man." Question is made impossible. Doubt is dissipated. Clouds are driven away before the clear and radiant light of Christ's own statement. The man in the parables is the Lord Jesus Christ Himself.

II. THE JOURNEY TO THE FAR COUNTRY

The far country is heaven. In Isaiah 13:5 when the Holy Spirit speaking through Isaiah describes the power, majesty and glory of the Second Coming of our Lord Jesus when He shall come in wrath to destroy all who have taken their stand against Him, the record declares, "They come from a far country, from the end of heaven, even the Lord, and the weapons of His indignation, to destroy the whole land." The passage simply states when the Lord comes back He will come back from a far country and then tells us what the far country is, even heaven. This instantly indicates that the far country into which our blessed Lord has gone is heaven. With this teaching, all the rest of Scripture is in perfect agreement. In Hebrews 9:24 we are taught that Christ entered into heaven itself. In I Peter 3:22 the Holy Spirit says to us definitely that Jesus Christ "is gone into heaven, and is on the right hand of God." The apostle Paul encourages the Ephesian believers by telling them that their Master is in heaven (Eph. 6:9). And the Thessalonians are most highly commended because they have turned to God from idols to serve the living and true God and to wait for His Son from heaven (I Thess. 1:9).

The man in the parable took a journey into a far country. The man is the Lord, and the far country is heaven. He is there now shedding forth His strength and interceding on our behalf.

III. THE LONG TIME

The long time is the period which extends between the Ascension of our Lord Jesus to heaven and His Second Coming at the end of the Great Tribulation. It includes the dispensation in which we live and the Great Tribulation from which we shall escape because we shall have been caught up into the air when Tribulational horrors fall upon the earth. The long time is going on now. It has already proved to be quite a long time. But our blessed Saviour did not see fit to let us know the day nor the hour when He was going to return. Beside, those of us who live in this dispensation are not looking for that particular phase of the coming back of this man which is referred to in this parable, but we are looking for the rapture of the Church when we, the members of the Body, shall be snatched up in the air to meet the Lord and thus to be with Him forever (I Thess. 4:16-17).

It is important to observe that the Saviour gives us no details of what shall be happening during this long time. It is characteristic of these Jewish passages which make provision for the Church dispensation, but give us absolutely no details concerning it. The Jewish Scriptures throughout their length admit the existence of the parenthesis in which we live today, but no place in Jewish Scripture does the Holy Spirit give us the revelation of the Body nor of the details which shall occur during the long time between the Ascension and the Second Coming of the Lord. The fact that the revelation of the Body is not to be expected in the Old Testament is clearly indicated in the third chapter of Ephesians. The revelation of the Body is not hid in the Bible, the Old Testament, the Body is hid in God. It is His secret through the ages (Eph. 3:9).

IV. THE SERVANTS

We have already seen in studying the first three points that the Bible is self-interpreting. The place to look for the unfoldment of the significance of the various items and elements in the parables of our Lord, is in the Scripture itself.

Again recognizing this truth, we turn to Isaiah 41:8 where we are told, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." The servants in the parable represent Israel, the nation that God called out of Ur of the Chaldees, the nation which had become to God, the apple of His eye. It is this nation which He calls His servant, and the people of this nation, His servants. In Isaiah 43:10 He says, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." And in Isaiah 44:1, "Yet now hear, O Jacob My servant; and

Israel whom I have chosen." These and many more passages demonstrate the truth which we are seeking to bring, that Israel is the servant of God. Consequently, the servants in the parable point directly to Israel.

It is valuable to observe that the servants fall into three groups: five talent men, two talent men, and one talent men. This instantly locates the dispensation in which these parables belong for God divides Israel into three groups in the Great Tribulation. The three groups are: the Elect Remnant who go forth preaching the Word, the nation at large made up of believers in the Lord, and the unbelieving group. For a fuller understanding of this fact concerning Israel in the Great Tribulation, see the Editor's article on the Judgment of the Living Nations in the March issue of "Grace and Truth."

V. THE ABILITY OF THE SERVANTS

Ability in this parable stands for willingness. John 7:17 says to us, "If any man will do His will, he shall know of the doctrine." The measure of knowledge is determined by the measure of willingness. Jesus is speaking to the woman at the well when He tells us that remarkable truth that the true worshippers shall worship the Father in spirit and in truth and the Father seeketh such to worship Him (John 4:23-24). To worship in spirit and in truth is to worship with the whole soul, covered by the word "spirit," and in harmony with the whole Word of God, covered by the word "truth." Such a worshipper would of necessity be a willing worshipper, and the Father seeketh such to worship Him. Hence we learn from the teaching of our Saviour Himself, that the Father is seeking willing ones.

Since the Father is seeking willing ones, how significant is that line of teaching which runs all through the Scripture represented in such passages as Job 34:21 where it says, "For His eyes are upon the ways of man, and He seeth all his goings." Or Psalm 90:8 where we are told, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Or that tremendously impressive passage in Psalm 139, "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether . . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee" (Psalm 139:1-12). And how searching are the simple words of I Samuel 16:7, "The Lord looketh on the heart." How it should stir us to utter brokenness and willingness before Him when we read the words of Psalm 51:6, "Behold, thou desirest truth in the inward parts." Since the eye of God can penetrate to the very inward part, since He sees our very thoughts, how significant become the words of the Saviour, "The Father seeketh such to worship Him." God is looking for willing ones. God is seeking for those who are willing to go all the way with Him, sacrificing everything to honor the Lord, to take up their cross daily and follow Him. May the willingness of each one of our hearts become so full and so complete that we can cry out in the words of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24).

VI. THE TALENTS

The word "talent" means money. The talent was a weight of gold and silver, the actual money value of which fluctuated from time to time. The talents of the parable are not abilities to play the piano, or recite beautiful pieces or to execute difficult selections on the violin. Throughout Scripture gold stands connected with the Kingdom, and silver stands connected with redemption. The talent in Old Testament times was either a gold or a silver ingot.

The parable states definitely that the talents were given to the servants according to the servant's ability, or as we have learned, according to the servant's willingness. At once the significance of the talents appears. The talents represent the apprehension of kingdom and redemption truth. It is a well known fact that all men do not apprehend truth to the same extent. This parable teaches that the apprehension of truth is based upon willingness. We find that the men of the parable, the servants, that is the men of Israel, are divided into three groups, five talent men, two talent men, and one talent men. Five in the Scripture represents grace in its beauty and in its fulness. Two in the Scripture represents the Second Person of the Trinity, the One Who is able to set aside all firsts and establish all seconds. One in the Scripture stands for God. The five talent man, consequently, is the man who apprehends truth in its fullest, largest and most beautiful sense, sees the grace of God in its richness and far outreach, recognizes the divine love, the divine mercy, the divine kindness and sees that it is not works but altogether by the will of the Sovereign God. The two talent man is the man who has seen that Jesus Christ is the Saviour, but does not go much farther than that. Both the five talent man and the two talent man are saved. The one talent man, however, is a man who sees only God. He does not see Jesus Christ the Second Person and he sees nothing at all of the grace of God. Hence, although he is a one talent man and sees God, he is lost because to fail to honor the Second Person is to fail to truly honor the first. The two groups which are saved are the five talent men and the two talent men.

VII. THE RETURN OF THE MAN FROM THE FAR COUNTRY

Verse nineteen says, "After a long time the Lord of those servants cometh, and reckoneth with them." It is a direct reference to the Second Coming of the Lord, that event which has been the subject of so much theological discussion. This parable represents the Second Coming of the Lord as being distinctly premillennial because the Lord Jesus says to the servants who have been faithful to Him, "I will make thee ruler over many things," indicating that the Kingdom is to immediately follow the judgment in which the five talent men, the two talent men, and the one talent men, receive justice at the hand of Him Who is the Judge.

There are those who have spoken against God because of this parable saying that He arbitrarily gave one man five talents, arbitrarily gave one man two talents and arbitrarily gave one man one talent and then condemned the one talent man because he was not as well fixed as the others. This is absolutely a false accusation against Deity. The ground on which the five talent man got his five talents was willingness. The ground on which the two talent man got his two talents was willingness, and the reason the one talent man only got the one talent was because that one talent was the measure of the willingness which the God Who sees and understands all things, found in him.

Verse twenty-nine has perhaps caused as much problem in the hearts of men as any other, "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." In the light of the foregoing unfoldment of this parable, this is not a difficult statement. "Unto every one that hath" that is, that has the Lord Jesus by faith, that is either a five talent man or a two talent man, "shall be given." The five talent man and the two talent man both did much for their Lord, accomplishing the actual reaching of others in His name. Such shall have an abundance. They will not only have salvation, they will have rewards as well. "But from him that hath not shall be taken away even that which he hath." The expression "hath not" refers to the fact that he hath not Jesus Christ. He is neither a two talent nor a five talent man. He is only a one talent man. He believes in God, but he does not believe in the Saviour. From him shall be taken away even that which he has. Even his grip on God shall fail and he shall be hurled into hell because he has rejected the Saviour of men.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A traveler chanced upon a beautiful villa on the shores of a lake in Switzerland far from the beaten track of tourists. The traveler knocked at the garden gate and an aged gardener undid its heavy fastenings and bade him enter. The aged man seemed glad to see him and showed him around the wonderful garden.

"How long have you been here?" the traveler asked. "Twenty-four years." "And how often has your master been here meanwhile?" "Four times." "When was he last here?" "Twelve years ago." "He writes often?" "Never once." "From whom do you receive your pay?" "His agent in Mailand." "But the agent comes here often?" "He has never been here." "Who does come, then?" "I am almost always alone—it is very, very seldom that even a stranger comes." "Yet you have the garden in such perfect order, everything flourishing, as if you were expecting your master's coming tomorrow!" "As if he were coming today, sir, today!" exclaimed the old man.

It is our duty to be ready for our Lord's coming today, even though it may be far in the future.

—New Century Leader

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is Jesus called a man? (Matt. 27:19; Mark 15:39; Luke 23:4, 14, 18, 47; John 1:30; Acts 17:31; I Tim. 2:5; Rev. 12:5)

2. Where is Jesus now? (Acts 3:21; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 12:2; I Peter 3:22)

3. Will Jesus return to earth again? (Job 19:25; Luke 18:8; John 14:3; Acts 1:11; Rev. 1:7)

4. What is Jesus doing at the present time? (Rom. 8:34; Heb. 7:25; 9:24)

5. Why did Jesus go away? (John 14:1-2)

6. Do we know when Christ will return to earth? (Matt. 24:37, 39, 42; Mark 13:35; Luke 17:22-37; 12:40)

7. What are we as believers of this present age looking for? (I Cor. 15:52-53; Phil. 3:20-21; I Thess. 1:10, 4:16-17; II Thess. 3:5; Titus 2:13; Heb. 9:28)

8. What does God desire in His servants? (Isa. 1:19; John 7:17; I Cor. 9:17; II Cor. 8:12; Eph. 6:6; I Pet. 5:2)

9. Who enables us to do His will? (II Cor. 3:5; 9:8; Phil. 2:13; Heb. 13:20-21)

10. What will Christ expect of us when He returns? (I Thess. 3:13; II Thess. 3:5; I Tim. 6:14; I John 2:28)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The lesson is found in Matt. 25:14-30 and tells us of a man who went into a far away country, leaving his servants to care for his goods. He did not equally divide these goods, but he did make each one of the servants responsible for some part of them. When the man returned, he found that some of the servants had been faithful in their tasks, and that some had not.

Now in reading John 14:1-3 we find that the Lord Jesus is going away to His Father's house to prepare a place for His own. He tells us that He will come back again to take us to our heavenly home and there to be with Him forever. But while He is gone, He has left His children to care for the tasks here on earth. We are waiting for His return, but in His absence are we going to be faithful servants, seeking to win others to the Saviour, or shall He return finding that we have failed to witness for Him? When He does return to take us to be with Himself, we shall receive rewards for all our faithfulness while here on earth. May each boy and girl use their time in being faithful to the task the Lord has left for them to do. What more could anyone ask than for the Saviour to say "Well done" for the way you lived your life on earth? May He find you as a faithful servant instead of one who has wasted his life here.

Yours in joyous service for Him,
Aunt Anna

STUDIES IN THE BOOK OF ROMANS

(Continued from page 278)

Notice he does not make any pretense as to what his burden is, but rather puts it in unmistakably clear language.

> Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

He is not talking about the nation as a whole, for Israel is the one nation which God has saved. No matter what condition Israel may pass through, she is the one and only nation which possesses the divine guarantee of national salvation. Concerning this, Paul plainly says in the eleventh chapter.

> So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (Romans 11:26).

Here we have a clear statement of the fact that Israel possesses already the guarantee of national salvation, which involves the full recovery of their national influence, power, prestige, and renown. When Paul speaks of praying that they might be saved, he is not speaking of national salvation—that is assured. But he IS speaking of the salvation of the individual souls of the nation Israel. And then he gives the reason:

> For I bear them record that they have a zeal of God, but not according to knowledge.
>
> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God (Rom. 10:2-3).

He commends and applauds the splendid devotion to God which he has seen among the men of Israel, but he adds a point not so good. This zeal is not according to knowledge. Then with a rapidity of stroke which is almost like lightning, he flashes out three facts proving that their zeal is not according to knowledge. These facts, in verse three, are:

1. They are ignorant of God's righteousness.
2. They have gone about to establish their own righteousness.
3. They have not submitted themselves unto the righteousness of God.

The climax thought which Paul presents in the setting forth of the wrong condition of Israel is that the men of Israel are responsible for their condition, for he says, "They have not submitted themselves unto the righteousness of God." In thus asserting their responsibility for their condition, he is clearly indicating that they have NOT been chosen by a predestinating ogre before the foundation of the world not to be saved. The fact that he HOLDS them responsible proves that they ARE responsible, and this is the fact which comes into prominence as Paul terminates this section of Romans. Because every man, Jew or Gentile, is responsible for believing or not believing, and because God in grace has made a provision which includes every man, it is said to a sin-cursed and needy world—"Whosoever."

Thus in the first three verses of this division Paul shows the depth of his burden for the people of Israel.

And as we turn to the last verse of this division, verse twenty-one, we will find that the same burden and sorrow are working on his heart. But this time, instead of speaking of his own burden, he shows from the prophet Isaiah that the eternal God is also sorrowing on account of the spiritual condition of the people Israel. In verse twenty-one he says,

> But to Israel he saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.

In the first portion it is Paul's burden for Israel. In the last portion it is God's burden for Israel. But in both the first and last portions Israel is held responsible. God charging her unhesitatingly with being a disobedient and gainsaying people.

AS WE consider the second division of this section of Romans, we find the Apostle leaving the responsibility of Israel and passing on to the responsibility of every man in the race. He opens the way by a mighty utterance concerning the Lord Jesus in verse four:

> For Christ is the end of the Law for righteousness to every one that believeth.

What a pronouncement! Having stated that the Jews were ignorant of God's righteousness, he does not delay long in telling them what God's righteousness is, and thus dispelling their ignorance. In short order he says,

> For Christ is the end of the Law for righteousness to every one that believeth.

What a revelation! It is saying in effect, Christ is God's righteousness, and the provision of this righteousness is for every one that believeth. This is the Gospel announcement. It is the truth sore needed by the souls of men today. Christ is the glorious righteousness of God, and all who believe in Him become the happy possessors of this righteousness. This righteousness has no flaw in it. The Apostle teaches the same truth in Romans 3:22, when he says,

> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

Now having laid down the proposition that Christ is the end of the Law for righteousness to those who believe, the Apostle turns at once to the Law, giving two quotations from Moses to strengthen and illustrate his point.

His first quotation is from Leviticus 18:5, he says,

> The man which doeth those things shall live by them.

Here is startling contrast! Verse four says,

> Christ is the end of the Law for righteousness to every one that believeth.

But verse five now shows that Moses taught that there was life for the man who would do the things written in the Law. Verse four presents the message of faith. Verse five presents the message of doing. And what a hopeless thing that "do" must be, for Paul's words, quoted from Moses in Leviticus, are,

> The man which doeth those things shall live by them.

When we recall that in Romans 3:10 Paul has already quoted the Psalm which says,

> There is none righteous, no, not one,

which leaves no encouragement for the man who seeks for life by the deeds of the Law. At once you recognize that the Leviticus passage is saying in so many words, you get just as much life as you have deeds in the Law. And in the light of James 2:10, which says,

> Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all.

it becomes evident that the best the Law can do is to damn a soul to hell, and that is the reason Paul calls it, in II Corinthians 3:7, "the ministration of death."

The next quotation is from Deuteronomy 30:11-14, and in connection with this quotation, the apostle Paul runs in an exposition which makes the passage, taken as a whole, one of the most interesting sections in the whole book of Romans. It reads,

> But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
>
> Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead).

The remarkable thing about it is that as we study the Holy Spirit's interpretation of this passage from the Law, we discover that the Law bore witness to the grace of God. This is clearly revealed by the opening words of verse six.

> The righteousness which is of faith speaketh on this wise. . . .

And then the quotation which is an example of the utterance of faith is a quotation from Moses. It comes from the Law. This agrees with the statement of Romans 3:21:

> The righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.

Paul's interpretation is based on the two facts which he has just brought out. First, Christ is the end of the Law for righteousness to everyone that believeth. Second, the man who does the deeds of the Law shall get his life from the Law.

With these two truths before him, Paul swings into the masterly interpretation of the passage in Deuteronomy.

> The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

The thought is, "Don't be wasting your time thinking about what a mighty and spectacular deed or work it would be if you could bring down Christ out of heaven. That is impossible and unnecessary: impossible because you can't ascend into heaven to bring Him down, and unnecessary because He has already come down of His own free will."

His next step is like the first,

> Say not in thine heart, ... Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Don't be so boastful and proud as to think that you might do so great a deed as to bring Christ up from the dead. You are incapable of such a deed, besides it has already been done by Christ Himself, and to repeat it would be a superfluity.

Paul's next words are a question:

> But what saith it? What saith the righteousness of faith when it speaks?

The answer to this question is not left in doubt.

> The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.

Blessed unfoldment! Glorious setting forth of God's grace! Reduced to the common language of the day, this division of Romans comes to this. Paul is saying in effect, "Don't be so silly as to let your mind wander to spectacular feats which would make you think that you had done something, and that God would save you for your works. Turn away from all such foolishness and recognize that God has stripped you from all efforts to boast by putting the Word, written and living, so nigh to you that it is in you, in your mouth, and all that remains to be done is for you to believe. "This is the word of faith which we preach." This is only a more graphic and expanded way of saying,

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
>
> Not of works, lest any man should boast.

Then follows the declaration which has been so much used among Christians for many years. The familiar words are an expansion of "the word of faith, which we preach."

> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.
>
> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

There has been a great deal of question concerning these verses, growing out of the order in which the clauses appear in verse nine. If we were to consider, as some do, that they set forth the order of experiences necessary for salvation, we must first confess the Lord Jesus with our mouths, then believe that God hath raised Him from the dead, and then we should have, not salvation, but the promise of a future salvation. But these questions are answered and the confusion is dissipated when we recognize that verse nine does not purport to give the order. The order appears in verse ten. God's Word puts it, "With the heart man believes" and receives the gift of righteousness. When he believes he does not wait for a future salvation, but instantly becomes the possessor of the gift of righteousness. And second, "With the mouth confession is made unto salvation," that is, confession is made unto the salvation received when the man believed with the heart. This verse does give the order of the spiritual events in the believer's life. When a man believes with the heart he receives the gift of righteousness. Then with his mouth he testifies of what God has done for him. Having received righteousness as a free gift of God's grace, the next step is a privilege: "With the mouth confession is made unto salvation." This is not a testimony given in order to receive salvation, but a testimony to the fact that salvation was received when the man believed.

And so Paul answers the question so often asked, "Is it not necessary to testify in order to be saved?" Paul's answer is, "With the heart man believes unto righteousness" and consequently he is saved. And then he testifies to what he has received. To make testimony necessary to salvation is a subtle way of teaching salvation by works. On the contrary, Paul says in another place,

> Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost (Tit. 3:5).

Thus Paul has brought us, in this passage, face to face with the fact that every man is responsible for what he does with Jesus. He is accenting man's responsibility in verse four, when he says,

> Christ is the end of the Law for righteousness to every one that believeth.

Again he is accenting our responsibility in verse five, when he says,

> For Moses describeth the righteousness which is of the Law, That the man which doeth those things shall live by them.

And his accent on man's responsibility is brought to a climax in verse ten, where we read,

> With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

In thus presenting human responsibility Paul makes clear a fact which is often forgotten—salvation is provided for every soul. He is presenting the same truth as that which is taught in Hebrews 2:9, which tells us that

> Christ tasted death for every man.

In verses 14-20 of this chapter the Apostle shows the method whereby the message of this wonderful universal provision of salvation shall be gotten to men.

> How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?
>
> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!
>
> But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?
>
> So then faith cometh by hearing, and hearing by the Word of God.
>
> But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
>
> But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.
>
> But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

The teaching of this section is not difficult to grasp. Paul puts forth a pointed question. It reveals the whole drift of the division. The question is,

> How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?
>
> And how shall they preach, except they be sent?

He is simply teaching that God's method of getting the story of free grace and undying love to the souls of men is by means of preaching. This is God's plan. This is why Satan hates preachers and does everything in his power to make it hot for them. As sure as any plan or method receives God's approval it incurs Satan's hatred. And that God HAS endorsed preachers going forth with the message is set forth in I Corinthians 1:21:

> After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

AS WE enter the third division of this section of Romans, we find the Apostle bringing his discussion of man's responsibility to its consummation.

> For the Scripture saith, Whosoever believeth on Him shall not be ashamed.
>
> For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.
>
> For whosoever shall call upon the name of the Lord shall be saved.

Perhaps the most striking and outstanding fact in this short division from this book is that the Apostle, led by the Spirit of God, uses the word "whosoever" twice. It is as though he would soundly rebuke those who make a travesty of God's love and grace by telling us that He has predestinated some for heaven and some for hell before the foundation of the world, for, knowing the spiritual dullness of the human mind, the Holy Spirit puts down in inescapable language the fact that man is responsible for his decision in the matter of the soul's salvation. In verse eleven he says,

> For the Scripture saith, Whosoever believeth on Him shall not be ashamed.

And in verse thirteen,

> For whosoever shall call upon the name of the Lord shall be saved.

There stands God's blessed ultimatum; and it is a terrible ultimatum also, because the Holy Spirit places the responsibility where the responsibility belongs. God has made full provision for every man of the human race through the death of Christ. He lays the story of that provision before man by means of preaching. Men accept it or reject it and take the consequences of their decision. Those who accept it receive, as a gift from God, life everlasting; those who reject it continue on in their lost estate and are finally consigned to endless punishment. It was not hyperbole when John recorded that now famous declaration.

> For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

Here is the ultimatum again, "Whosoever"—"whosoever." Paul says,

> WHOSOEVER believeth on Him shall not be ashamed.

And again,

> WHOSOEVER shall call upon the name of the Lord shall be saved.

And back in John appear the familiar and famous words,

> WHOSOEVER believeth on Him shall have everlasting life.

Yes, there is opportunity for all, glorious, blessed, eternal opportunity. Paul declares it thus in verse twelve,

> For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

Dear friend, this glorious opportunity is open to you right now. What are you going to do with it? Is there any value in delaying? Is there any special profit in procrastination? If not, procrastinate no longer. Believe on the Lord Jesus Christ and thou shalt be saved. Take Jesus as your Saviour now, don't delay longer; you will find no profit in the delay. Believe with the heart, and receive the gift of righteousness and the gift of life which God purposes shall become the immediate and inalienable possession of every man who believes on Jesus Christ as his personal Saviour. The opportunity is open to all, therefore He says "whosoever," and "whosoever," and "whosoever."

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GRACE IN THE KINGDOM

(Continued from page 276)

That purpose is that a glorious ingathering of Jews shall take place just before the Kingdom begins. Here in Jeremiah 31:3 will be found God's attitude toward His people.

> . . . . yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

The staggering thing to us mortals is that God could keep on loving such a rebellious people and even bestow special honors on them at their restoration. Yes, it is perplexing to us humans, but God's grace is not circumscribed nor limited by puny man's finite ignorance.

It is not an uncommon thing for native Christians in missionary lands to change their heathen names to Christian ones. Neither is this custom limited to our Age. Paul the apostle, formerly carried the name of Saul. And going back still farther, Israel, meaning "soldier of God" was the new name for Jacob. But God has a new blessing in store for Israel. In the Kingdom He is going to call Israel "The City of Righteousness" (Isaiah 1:26).

It is also noteworthy that new names seem to be in order in the Kingdom. Daniel 9:24 reveals that the new name of the Kingdom is "Everlasting Righteousness." Evidently the termination of the Millennial Kingdom does not end God's grace, and that is just what we know to be true.

With God's name, "The Lord our Righteousness," and the Kingdom name, "Everlasting Righteousness," Israel should feel greatly honored to bear the name, "The City of Righteousness."

Our final investigation will consist of

III. GRACE IN THE KINGDOM WALK

AS FAR as our study is concerned we now have the chosen people situated in the Kingdom, "The City of Righteousness" is under the rule of "The Lord our Righteousness" in and under "Everlasting Righteousness." The Lord Jesus is on a literal throne ruling with grace. His organization will be composed of the believers of the Body age (II Timothy 2:12). And His people will be the children of Israel. It is the walk of this latter group that we are concerned with. They will still be in the flesh and subject to the onslaughts of their old natures even though the environment, governmentally speaking, will be perfect. Hence, the necessity for their growing in grace and partaking of God's strength.

However, the Lord's grace still works and He makes the walk of His people easy by special considerations. Psalm eighty-four tells of the reward of grace and glory and every good thing to "them that walk uprightly." This promise is found in verse eleven, and verse ten assures us that the promise pertains to the Kingdom.

> For a day IN THY COURTS is better than a thousand. I had rather be a door-keeper IN THE HOUSE OF MY GOD, than to dwell in the tents of wickedness (verse ten).

The two expressions "in Thy courts" and "in the house of my God" are distinctly pictures of the coming Kingdom.

Then in addition to grace, glory and every good thing, Psalm eighty-five gives us some more of the things God will give His people. They are really an explanation of the "good things" of Psalm 84:11.

> Mercy and truth are met together; righteousness and peace have kissed each other.
>
> Truth shall spring out of the earth; and righteousness shall look down from heaven . . . .
>
> Righteousness shall go before Him; and shall set us in the way of His steps (Psalm 85:10-13).

Mercy, truth, grace, peace and righteousness shall be the special characteristics of the Kingdom. What more could men want? The fellowship and communion indicated between mercy, truth, peace and righteousness are very tenderly expressed in verse ten.

Studying still further we find a very pleasing application of the law of cause and effect. Chapter thirty-two of the book of Isaiah, a chapter about the Kingdom (see verse one), has this to say about the cause and effect of righteousness:

> And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever (Isaiah 32:17).

The outstanding thing about the Kingdom will be peace. A glorious captivating peace. This is the "cause." But the "effect" on human souls shall be quietness and assurance forever. A quietness that is eloquent and an assurance that is satisfying. Truly the Kingdom will be the sweetest place this side of heaven.

Some Bible teachers have called the Body age the Age of grace. Of course this is true and God has especially manifested His grace in the Body age. But to call this age by the name of "Grace" seems to exclude grace from the other dispensations. The grace of God is present and working in every one of the seven dispensations of time. That dispensation which has been under our consideration is the last one, the Kingdom. God's name, the name of the Kingdom, Israel's name and God's special thought for Israel all show His grace to be a very important and blessed feature of the Kingdom.

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THE VINE AND THE BRANCHES

(Continued from page 273)

> But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance:

In this passage the Holy Spirit names nine virtues, adding "against SUCH there is no law," which is saying in effect that all "such" things as are set forth in this list may be included in "fruit." It is noteworthy that the word "fruit" is in the singular, which shows that love alone is not the fruit of the Spirit, nor is joy alone, nor is peace alone to

be regarded as the fruit of the Spirit. Nor is the whole list a list of the FRUITS of the Spirit, but it takes a combined and composite development of all the virtues named to constitute "fruit." Furthermore, these nine ingredients, every one of which are essential to make "fruit," are noticeably of the same sort. They are virtues which, in order to be real, must have their beginnings in the depths of the believer's being through the operation of the Spirit and must find their expression in the outward, visible life of the believer. In other words, fruit is what the Holy Spirit begins to produce in the deepest recesses of a man's life when he believes. It is still fruit when it finds delightful manifestation in outward deeds that are full of love, joy, peace, long-suffering, goodness, kindness, faithfulness, gentleness and self-control. Thus we see that those elements such as kindness, goodness faithfulness, gentleness and self-control, which are everywhere recognized as "good works," are declared to be the very elements which make "fruit." In the light of this interesting passage the theory that "work is outward acts" and "fruit is inward character" falls to the ground. As a matter of fact, Christian works and Christian fruit are the same thing. Whatever God produces in a soul after salvation, whether it stays inside unexpressed or finds happy expression in deeds, is regarded by the Holy Spirit as "works" and "fruit."

The fact that fruit and works are equal to one another is made very clear by Paul when he says to the Colossian believers, "Being FRUITFUL in every good WORK" (Col. 1:10). Fruit and works are the same.

Two passages challenge our attention because of their bearing on this subject. The two passages are:

Matthew 3:8, "Bring forth therefore fruits meet for repentance."

Acts 26:20, "Do works meet for repentance."

Here is a clear example from Scripture of the oneness of fruit and works. In passages which are exactly the same in general drift and significance, the Holy Spirit uses the words interchangeably. He can say fruit on one occasion, and works on another in sentences where the remainder of the words are the same in each case. It is a demonstration which is positively startling, that fruit and works are the same. Since we have seen in I Corinthians 3:15 that a man may be saved when all of his works are burned up, and since we have further seen that works and fruit are the same, it follows, as night the day, that a fruitless believer is saved in spite of his fruitlessness because God is not demanding works or fruit to get a man saved, nor to keep him saved, nor to prove his salvation. Spurgeon said, "Salvation is all of grace, which means free, gratis, for nothing."

THE truth of Standing and State properly understood would have protected Christians from sinking into the idea that "the branch in the vine that beareth not fruit is not a true believer at all." The moment a man believes in Jesus Christ he is "complete in Him Who is the Head of all principality and power" (Col. 2:10). Completeness (perfection) cannot be improved upon. Completeness (perfection) secures and guarantees salvation. This is Standing. In our Standing we are complete (perfect) in Him. Thus as God looks upon us in our Standing in Christ Jesus we need no works to save us, to keep us, or to prove that our salvation is finished. We are saved by grace. This is the believer's Standing and it is not subject to any change whatsoever.

But man does not look on our Standing. The Scripture tells us plainly that "man looketh on the outward appearance" (I Sam. 16:7). What man sees is our State here upon the earth. Hence the tremendous necessity of so walking in our State as to bring honor to the wonderful Saviour Who has given us our indescribably glorious and changeless Standing. The concluding words of I Samuel 16:7 say, "But the Lord looketh on the heart." Thus we see that man looks on the outward appearance and beholds our State, whether good or bad, and God looketh into the heart and beholds the new nature which is Christ in us the hope of glory and the proof of our infinitely perfect Standing. In other words, man looks at our State and condemns us to judgment. God looks at our Standing and saves us forever.

When a great Bible teacher wrote the words "if there is no fruit there is no life," he had evidently forgotten Christ's words, "By their fruits YE shall know them." Throw the accent on the "ye" and you get the true meaning of the passage. Our Lord was simply saying again but in different words, "man looketh on the outward appearance." Or to put it into the terms of Standing and State, Jesus was saying in effect, "By their State (fruit) ye (men) shall know them, but by their Standing God knows them in Christ Jesus their blessed Saviour."

Thus when man looks upon a Christian and sees no fruit he declares the man is lost. But when God looks upon a Christian and sees no fruit, the heart of God is grieved, but the loving Father still sees the glorious Standing in Christ which grace has bestowed upon that soul and that man is "saved yet so as by fire." If a man is a Christian he is saved whether he be fruitful or fruitless. God is not asking us to work to get saved, to keep saved, or to prove that we are saved. God has divorced forever the ideas of salvation and works. The Heavenly Father yearns for lives of good works in His people, but the good work He wants is "faith working through love," and that has nothing to do IN ANY WAY with the obtaining of salvation.

The question, "What is a disciple?" has been a real confounder to some because they have accepted the idea that to believe on Jesus is to become a disciple. This, however is not the case. Discipleship does not stand for regeneration, but for the yielded life. This is made clear by John 15:8:

> Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples.

The disciple bears much fruit. The only way to be a disciple is to bear much fruit. A man may be regenerated and bear no fruit, but he will not be glorifying the Father. It takes "much fruit" to do that. Paul does not use the word discipleship in Romans 12:1 but he teaches discipleship when he calls on the Roman believers to "present" their bodies and be "transformed by the renewing" of their minds, that they might prove what is that good, and acceptable, and perfect will of God. This is discipleship, and this is the life of yieldedness unto God.

In this parable of the Vine and the Branches the Lord Jesus, with the beauty and calm of divine and unimpeachable accuracy, throws the entire human race into three pigeon-holes. He speaks with authority. His teaching needs no improvement. When He divides the race of mankind into three specific classifications, those classifications command our closest attention, and our deepest meditation, and our unqualified confidence.

With a simplicity that is indescribably forceful He presents His threefold grouping of human beings. These three groups are expressed as follows:

1. The branch in Me (in Christ) that beareth not fruit (John 15:2).

2. The branch in Me (in Christ) that beareth fruit (John 15:2).

3. The branch that is not in Me (that is not in Christ) (John 15:6).

Reduced to more familiar language such as we use at the present hour these three classifications of the race are:

1. Christians who do not bear fruit.

2. Christians who do bear fruit.

3. Those who are not Christians.

This remarkable threefold generalization is of such a character as to include every soul in the entire family of Adam. It quickly divides all Christians into two classes, the useless and the useful, and the remainder of the race are simply those who are not in Him—they are the unbelievers—the lost.

JOIN THE PENNY-A-DAY CAMPAIGN TO-DAY

We first consider

I. THE BRANCH IN ME THAT BEARETH NOT FRUIT

The branch in Him that beareth not fruit is unquestionably a saved man. It would seem that the two words "in Me" would settle that fact forever, but alas, there are those to whom it is not settled at all, for one writer says of these branches who do not bear fruit, "They seem to be in Christ" but Jesus said plainly that He was talking of a branch that was in Him. Another writer says, "This fruitless branch is simply a professing Christian." But how could that be when Jesus said "Every branch IN ME." Still another writer tells us, "These branches never were in the vine at all." And another declares they are only Christians in name who claim to be branches. And yet Jesus said, "Every branch in Me." It is astonishing how easy it is for some to explain a passage so that when the exposition is through, the meaning addueed is the exaet opposite of what the passage says.

But there are those whose testimony rings clear on the point.

When F. A. Steven, that godly, influential, and greatly beloved missionary of the cross wrote diseussing this passage in the "Moody Monthly," he said,

> This is a plain parable of the ehild of God who bears no fruit.

It was Clinton E. Garvin who wrote on this verse with characteristic clarity and definiteness, saying,

> "Every branch in Me . . . ." Here is a wonderful truth. "In Me." United with Him, one in Him. What a position! Beloved of the Lord, have you begun to eomprehend this glorious truth? In Christ Jesus! Members of His Body! Branehes in Him.

And so fully is Clinton E. Garvin eonvineed that the fruitless branch is a believer, that He again speaks of it.

> "Every braneh in Me that beareth not fruit He taketh it away . . . ." Here is the believer in Christ having union with Him.

It is that great teacher of the Bible, C. I. Seofield, who says with sueh refreshing faith in the words of Christ in a discussion appearing in "Our Hope,"

> The fruitless branch . . . . This is a believer, a true braneh in the vine, but one, whieh in the soil of earth does not bear fruit.

That prolific expounder of the Word of God, Robert Govett, whose works are today experieneing an unprecedented revival, calling for large republieation, says,

> "But are there any who are alive in Christ, yet bear no fruit?" Are there (I ask in return) any fruit-trees, whose every braneh bears fruit? Did you, my reader, ever see one that did? The fruitless branches are not DEAD. Are all believers working for Christ? Are there no backsliders from Him? None who have sunk to the level of the world? Believers alone are spoken of. Judas had gone out. Only believers were present when our Lord spoke.

Surely the language of the Lord Jesus does not need mueh explanation. He says, "Every braneh in Me that beareth not fruit." Strangely enough we are asked by some teachers to believe that the Lord Jesus said "in Me" but meant "out of Me." This self-evident perversion of our Lord's words grows out of the faet that so many have accepted the erroneous idea that a man is not a Christian unless he is a fruit-bearer. This is simply saying that we must do works to prove that we are saved. This may be true, so far as man is eoneerned, but is utterly false when the believer's Standing before God is in view. In this passage our Lord Jesus speeifieally teaehes the possibility of a fruitless Christian.

We have examined the teaehing of some of God's saints on this interesting passage and found them indicating to us that our Saviour was talking about fruitless Christians when He talked about the braneh in Him that had no fruit. Let us glance at the Holy Spirit's use of the expression "in Him" as it appears elsewhere in the Seripture, for the expression "in Him" or "in Christ" when used by another is equivalent to the expression "in Me" when used by the Saviour Himself. In II Timothy 1:9-10 we find that grace was given us IN CHRIST JESUS. In Eph. 1:7 it is "redemption through His blood" which is declared to be in Him. Again in Rom. 3:24 we are reminded of the "redemption that is IN CHRIST JESUS." And what joy is ours when we find in Rom. 8:1 that there is "no condemnation to them which are IN CHRIST JESUS." It is in Eph. 1:6 we are told that the believer is accepted IN THE BELOVED" One, while II Cor. 5:21 gives the wondrous reason for that acceptance—we are "made the righteousness of God IN HIM." And the whole glorious plan of grace is brought to a climax and epitomized in Col. 2:10 where God's astounding scheme to get sinful man ready for glory is revealed in the words "ye are complete IN HIM Who is the Head of all principality and power." This is what the man who is in Christ possesses. He has grace, he has redemption, he has seeurity, he has acceptanee, he has the righteousness of God, yea—he is complete in Christ Jesus. What a glorious salvation indeed. And this is what the Lord Jesus is talking about when He says, "Every branch IN ME that beareth not fruit." Sueh a man as the Lord here speaks of has for his own, every possession that is found "in Christ"—this is his marvelous STANDING in graee. But, alas, he has not let his soul be dominated by Christ in his STATE, consequently he has no fruit. A fruitless Christian is just as possible as a fruitless branch on the vine. The fruitless braneh is not dead. This is the inescapable force of the Saviour's symbology when he says, "the branch in Me that beareth not fruit."

The Saviour's next words, "He taketh away," have caused much discussion. Some writers have felt that the only acceptable interpretation is to say that the Lord cuts off the branch and that it is burned up. This would mean the branch had been saved, but had proved to be fruitless and consequently had lost its salvation. This idea is most objeetionable because there is nothing in the passage to bear it out, and because the Bible clearly teaches the Eternal Security of the believer—that when a man is once saved he cannot be lost.

The expression "taketh away" is from the Greek word AIRO meaning "take up" or "raise" or "lift up." This is the root meaning of the word. It is true that "take away" is one of the derived meanings, but it is axiomatic in translation work that the derived sense should never be employed unless the context demands it. In this ease the context both near and remote instead of demanding the derived meaning, demands imperatively that the root meaning be employed. The root meaning should always be retained unless we are forced to resort to one of the derived meanings.

A glance at the Lexicographers will establish the root meaning of the word quiekly. We will observe, in every case, only the first meaning.

Grove's Greek Dictionary
To raise, lift, elevate.

Schreveln's Lexicon
To raise, lift up, hoist.

Donnegan's Lexicon
To lift, to raise, to hoist, to elevate, to take up.

Parkhurst's Greek Lexicon
To raise up, to lift, to take up, ... to suspend.

Robinson's Greek Lexieon
To take up, to lift up, to raise.

Thayer's Lexieon
To raise up, to raise from the ground, take up.

Liddell and Scott's Lexicon
To raise, to lift up.

W. J. Hickie Lexieon accompanying Westcott and Hort Text
To raise, to draw up, to take up, to lift up.

The agreement is complete. It is also to be noted that in every case these authorities cite "take away" as one of the secondary, subordinate, or derived signifieances. But to us in this study the root meaning is of supreme impor-

tance because the root meaning is what should have been employed in translating John 15:2. The unfortunate thing which has occured is that early translators, working three hundred years ago, employed "take away" at this place and the subsequent translators in most instances have followed them willy nil, in spite of the fact that the Lexicographers, with one voice, give the root meaning as "lift up, raise, take up."

This word "AIRO" is also frequently translated "take up" or "raise" or "lift up" in the King James translation. Examples of its being thus translated are found in such passages as

Matthew 9:6 TAKE UP thy bed, and go.
Mark 10:21 TAKE UP the cross, and follow Me.
Mark 16:18 They shall TAKE UP serpents.
Acts 20:9 He was TAKEN UP dead.
John 11:41 Jesus LIFTED UP His eyes.
John 8:59 Then TOOK THEY UP stones to cast.
Revelation 10:5 The angel . . . . LIFTED UP his hand.
Revelation 18:21 A mighty angel TOOK UP a stone.

Consequently, we repeat, "AIRO" should have been rendered "taken up" or "lifted" or "raised" in John 15:2. This conclusion is endorsed by the Students Commentary, the great Bible teacher, James H. Brookes, Clinton E. Garvin, and others. Dr. C. I. Scofield is especially clear. He translates "AIRO" "taketh up out of."

How beautiful the message of our Lord Jesus becomes when once His words are understood in the light of the rest of Scripture. When He uttered the parable of the Vine and the Branches. He was not speaking in unfathomed and unfathomable mystery. Those who walked near Him would instantly catch the beauty and sweetness of His teaching even though couched in parabolic language.

And what a parable it is.

He paves the way for His wonderful teaching about the three kinds of branches which make up mankind (The fruitless Christian, the fruitful Christian, and the non-Christian) by saying, "I am the true Vine, and My Father is the Husbandman." When He said "true vine," He was making clear that there were other vines, and that all the other vines were NOT true, not the real Vine. In other words He is making the contrast between Christ and Anti-christ. He is unblushingly claiming to be the true Christ, and declaring that all other claimants are false and spurious. We thank God for His clear averment and join with Thomas, the convinced doubter, in his loving cry, "My Lord and my God."

The words "My Father is the Husbandman" speak of the devoted watchcare of the heavenly Father over both the vine and its branches. In fact, the husbandman views the vine and the branches as one.

And there is an important truth concerning the branches which many have missed. In this parable our Lord presents every man as a branch of some vine or other. This is suggested when He says He is the "true vine." If He is the "true vine," then there are other vines, and the "branches" (men) are in danger of selecting the wrong vine to be "IN." Furthermore, in verse six He says plainly concerning the "man" that is not in Him that he is cast forth "as a branch," showing that even the lost man was a branch of something. How delightfully clear cut His words concerning the fruitless Christian are—"Every branch in Me that beareth not fruit He raiseth up." He is simply saying, If a branch is so weak that it bears no fruit, the heavenly Husbandman with infinite compassion raises it up and puts the needed props under it. Lifts it out into a place where it will have more freedom to grow and better chance at the sunshine. There is the further intimation which has been referred to by other writers that if He fails to produce fruit on the branch by this special dealing, He will eventually have to "lift" the branch clear up to Himself by death, thus vindicating the wondrous security of the saints, but taking from the "branch" all further opportunity to win rewards. This thought is clearly indicated in the Scofield translation to which we have referred—"He taketh up out of." What love, what grace, what tenderness of dealing. What a revelation of the true heart attitude of the heavenly Husbandman. If a branch in Him fails to bear fruit, the Husbandman does not try to frighten the branch into fruit bearing, but with infinite tenderness. He lifts up the poor weak scraggly branch and seeks to encourage it and give it further chance. He Himself gets under that fruitless branch. He takes on the load. The Holy Spirit puts it beautifully in the Old Testament when He says, "Underneath are the everlasting arms."

The fruitless branches are saved men. Their reward of course is forfeited but the grace of God has wrought salvation for their souls. They constitute a glorious vindication of the reliability of God's promises. Malachi Taylor had the right idea when he said, "They are taken away . . . . though not lost."

And thus we have seen the first one of the three great classifications into which Jesus divides the whole human race in His parable of the Vine and the Branches.

We proceed to His second classification.

II. THE BRANCH IN ME (IN CHRIST) THAT BEARETH FRUIT

The fruit-bearing branch is specially dealt with by the Husbandman—it is "cleansed" (correct translation of the word rendered "purge") in order that it bring forth fruit in increasing abundance. The cleansing may involve chastening, but not necessarily. It may be just a drawing of the soul closer to the Saviour and the leading of that one to a fuller walk with Him in order that finer and larger fruit may be borne.

Two statements of the Saviour call for special attention. In verse two He says,

> Every branch that beareth fruit, He CLEANSETH it.

While in verse three He says,

> Now ye are CLEAN through the Word which I have spoken.

He tells them they are already "clean"—that is salvation by grace. It is a cleanness which comes through the Word only. Then He tells them that they are to be "cleansed" (the same Greek word) so they will be more prolific fruit-bearers. At first glance it could be taken to be a contradiction. But it is not, for He is teaching Standing and State. He is saying to them in effect, "If you are in Christ you are already CLEAN in your STANDING, and as He increases your fruit-bearing for Christ, He will make you CLEAN in your STATE. Thus you will be free from sinful and corrupting entanglements and will be able to do greater exploits for Him.

The expression "abide in Me" used in this parable has been unfortunately misunderstood. For many years expositors have been practically unanimous in teaching that "abide in Me" is a divine exhortation to the "deeper life" or the "higher life" or the "fuller life." "Abide in Me" has been made to signify a walk of special nearness to God but our Lord Jesus employs it with no such meaning. Anyone with an open mind can study the passage and soon discover that the single occurrence of "abide in Me" by itself means regeneration. The one place where "abide in Me" is used by itself is in verse four where the Saviour says, "as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." The self-evident meaning of the Lord is—"If you have no life, you will have no fruit." Or, "If you are not 'in Me,' ye cannot bear fruit." Thus it becomes evident that the two expressions "in Me" and "abide in Me" are referring to the same thing. They speak of the simple fact of possessing salvation.

But the Saviour does have a method whereby He makes very clear when He is speaking of the deeper life or the yielded life. His method is to employ a couplet or double expression. He uses this method three times in the course of the parable. The couplets are not identical, but the thought is practically the same in each. The three couplets follow.

1. John 15:4 Abide in Me, and I in you.
2. John 15:5 He that abideth in Me, and I in him.
3. John 15:7 If ye abide in Me, and My words abide in you.

The first one is a command, "Abide in Me and I in you." Inasmuch as the command is addressed to those who are already "in Him" or "abiding in Him" it is the second phase of the couplet which lets us know that there is something more than the possession of salvation itself implied.

The second couplet, "He that abideth in Me and I in him," is accompanied by a promise. It is a promise of "much fruit." This shows us at once that it is the yielded life which the Saviour has in view when He employs these double expressions, for the bearing of large fruitage for the Lord is one of the concomitants of a life that is blessedly broken to Him.

The third couplet, "If ye abide in Me, and My words abide in you," also bears a wondrous promise. It is a promise of answered prayer and belongs in a definite fashion to the one whose whole being is yielded to the Lord.

It thus appears from a careful analysis of our Lord's own words that "abide in Me" is a formula which speaks of salvation, while "abide in Me, and I in you," and similar expressions setting forth two sides of the abiding, speak of the yielded life and are attended by special promises which can only apply to those who are willing to go all the way with the Lord.

The purpose of the Husbandman's "cleansing" the branch is because He has found some fruit and He is eager to see more. In the case of the literal vine the branches do not exercise will power. In the case of the spiritual vine of which Jesus speaks, each branch is a deciding entity and is consequently responsible before God. In view of this fact this parable becomes a beautiful appeal to each and every one of us who have taken Jesus as a Saviour to be utterly yielded to Him, that He might cleanse us of every sin, both known and unknown, in order that our lives shall become, from day to day, an outstanding and victorious testimony to the fruit-producing power of Him Whose life flows through us.

The Saviour concludes His discussion of the branch that bears fruit and which has submitted to His blessed cleansing, by uttering one of the most important truths of the Word of God,

Without Me ye can do nothing.

This truth is the death blow to the pride of man. For man believes he can do much without Christ. This astounding ultimatum of the Saviour is a sweeping declaration of human depravity, a glorious revelation of the way of life, a guide-post pointing to the storehouse of strength in the hour of sorrow, the secret of victory when sin assails, and the King's highway to governmental perfection in the coming Kingdom age. "Without Me ye can do nothing"—but in Him is power for all things harmonious with the will of the Father.

Thus we have caught a glimpse of the second great section of the race as they are grouped by the Saviour in this parable. This group or classification is made up of those who are "abiding in Christ" (consequently saved) and who have borne some fruit. The Husbandman rejoices at finding the fruit, cleanses the branch, and anticipates more fruit. If the cleansing is hard to bear, the result brings happy compensation, for at last "it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

We proceed to our Lord's third classification.

III. THE BRANCH THAT IS NOT IN ME (THAT IS NOT IN CHRIST)

The third group is made up of unbelievers.

We have already seen that the man who is "abiding in Christ" is saved. Hence the man who is not abiding in Him is lost. Verse six says,

If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

This is speaking plainly of the man "who is not abiding in Him," that is to say, the man who is a lost man. He is not in Christ. The blessedness of salvation has never been received by him. He stands in awful need, the need of a Saviour. The passage indicates that this lost man is a branch of something, but not a branch of the "true vine," because Jesus made it inescapable that this branch is not abiding in Him. Consequently this branch is abiding in some false vine—for the spirit of Antichrist doth already work.

The fate which befalls this unbelieving "branch" is terrible. He is cast into the fire and burned. Dr. James H. Brookes wisely declares, Jesus "does not say that one of His branches may be cast into the fire and burned." Indeed not! On the contrary, our Lord does say in another place, "I give unto them eternal life, and they shall never perish." The branches of the true vine cannot be lost. They are saved eternally. No man can put himself in the vine. The Lord must do that. And the Scripture tells us, "Whatsoever the Lord doeth, it shall be forever." Consequently the branch who is cast into the fire is the man who has neglected or rejected (it amounts to the same thing) our Lord and Saviour Jesus Christ. He is an unbeliever. He is doomed.

The judgment into which this man is cast is fire. In spite of the rapidly multiplying brood of "no-hellers," the Bible teaches the awful and endless reality of hell. The rabid denials of puny man cannot expunge the majestic declarations of Deity from revealed truth. It is but for us to stand by with bowed head, bated breath and an awed soul, when God declares the awfulness of divine judgment and justice. "And these shall go away into everlasting punishment." "Depart from Me, ye cursed, into everlasting fire."

The third group of our Lord's threefold alignment includes all who enter death's portal without becoming branches of the vine. They are the gigantic company of the lost. And they shall be cast into the fire and be burned.

THIS entire study of the Saviour's parable of the vine and the branches has been written from the individualistic standpoint. But it must never be forgotten that, from the dispensational standpoint, the boon of John is Jewish and bears a message which pertains to Tribulational and Kingdom truth. Consequently the parable of the vine and the branches should be placed dispensationally at the climax of the great Tribulation when the judgment shall take place. In discussing this very feature of the parable, Govett says, "The only way . . . . to understand the matter is to regard our Lord as viewing things from the point of the day of judgment." The Scriptures teach that as the Tribulation moves on to its awful Armageddon climax, God will divide Israel into three divisions—Those divisions will be:

1. The nation at large. They shall be saved—but that is all.
2. The Elect Remnant. They shall be saved and made clean and pure for mighty service.
3. The unbelieving group of Israel. These shall line up with the Anti-Christ.

These three groups are the very ones represented in the threefold classification in the vine and the branches.*

1. The fruitless branch in Him which He will "raise up"—Representing the nation at large. "And all Israel shall be saved."
2. The fruitful branch in Him which He will cleanse—Representing the Elect Remnant, the one hundred and forty-four thousand who shall be virgins, cleansed and purified by the Lord for the bearing of much fruit for Him.
3. The branch that is not in Him—Representing the unbelieving group of Israel. They are the ones who shall be branches of the false vine of

* See note at end of article—page 302

> The Great Tribulation—the Anti-christ. And they shall be cast forth as branches—and cast into the fire.

It is the important principle of Dispensationalism Vs. Individualism which keeps the distinctions clear on individual truth and dispensational truth. In this study we have taken a passage which, when considered dispensationally, is altogether Jewish and altogether Tribulational, and used that passage to bring forth distinctly personal and devotional truth, applying the message to the believers of the present age of grace. This is a sound usage of Scripture because personal and individualistic truth is invariably the same in any age.

In seeking to clarify the problems which cluster about the Lord's parable on the vine and the branches, we have touched upon a sheaf of vital truths, all of which must be clearly seen in order that the Saviour's teaching in this place may be rightly understood. To aid the earnest student we summarize the outstanding ones of these truths:

1. "Fruit" and "works" are the same.
2. Man judges by the believer's State, here upon earth; God judges by the believer's Standing "in Christ."
3. Fruit-bearing IS NOT, in the eyes of God, the evidence of salvation.
4. God does not demand that man should have good works to get saved, to keep saved, or to use as proof or evidence that he is saved.
5. Discipleship presupposes "much works." Discipleship is the yielded life. It must not be confused with regeneration.
6. Jesus is the true Christ. All other claimants are Anti-christ.
7. All men are branches of something.
8. The believer is eternally secure.
9. The fruitless believer has lost his reward but not his salvation. Fruitless branches are not dead.

This group of Biblical truths held securely in the soul will protect the student from the various vagaries which have characterized the interpretations of this parable.

What a marvelous revelation of God's unfailing grace. In grace He gives to the fruitless Christian loving encouragement. In grace He gives to the fruitful Christian, cleansing, that his usefulness might be augmented. In grace He gives to the man who is not in Christ, a faithful warning of the wrath to come. Each group receives that particular exhibition of divine grace for which the need of that group calls. Whether it be the need of the fruitless Christian, the fruitful Christian, or the poor unbeliever, the grace of God is full, ample, and complete to meet the need and satisfy the soul.

*A more full discussion of the three-fold division of Israel in the Great Tribulation will be found in the Author's article on the Judgment of The Living Nations in the Second Coming Number, March, 1934 of "Grace and Truth," page eighty.

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HOW WERE SOULS SAVED UNDER THE LAW?

(Continued from page 277)

When we come to the book of Psalms as we press through the Scripture looking for fuller revelation on this question, we find the Holy Spirit speaking through David, saying, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity" (Ps. 32:1-2). Here the wonder of divine grace begins to take more specific form. The Spirit of God definitely proclaims the blessedness of the man who has come to the place where even God Himself will not impute iniquity. This is the amazing possession of the man who has accepted God's method of salvation. This is the startling truth which makes Eternal Security a possibility. This is the distinct indication that salvation in the olden days was by grace alone, although the word "grace" is not actually employed.

As we press on into the passage we discover that the Spirit of God is giving, in Jeremiah 23:6, a still further and clearer revelation of God's method of salvation. In this passage the Spirit of God says, "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Here the specific revelation is presented to the people of Israel that God's method of salvation is to make God the righteousness of His people. That is because His people have no righteousness of their own, because He cannot expect from an evil source, works, that are sufficiently good to become the pay for salvation, to come forth. Consequently He brushes aside the works of humanity and says definitely the way of salvation is through a channel which man may not have expected, but it is the divine plan. The Lord becomes man's righteousness. This is simply another way of saying to us that salvation is by grace and by grace alone. Hence in the olden days we find that God's method of salvation was ever the same. From Genesis straight through the Old Testament the clear teaching is found—salvation is by the grace of God.

While the passages which we have just reviewed clearly indicate the method of salvation in the Old Testament, yet perhaps the strongest statement on the subject to be found any place in Scripture is in Acts 15: 10-11:

> Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
>
> But we believe that through the grace of the Lord Jesus Christ we shall be saved, EVEN AS THEY.

Here the apostle Peter makes the definite statement that our belief is that through the grace of the Lord Jesus Christ, we shall be saved. That is, we of the present hour, we through faith in Him in the dispensation in which we live, we are saved by grace. And then he adds the significant little expression, "EVEN AS THEY." And the word "they" refers back to the word "fathers" in verse ten. So that we have the specific statement of the Holy Spirit as uttered through the lips of the apostle Peter that the fathers, Abraham, Isaac and Jacob, those who stood before God in that age and hour were every one saved by grace. That is to say, individual salvation is by grace in any age.

This becomes a striking example of the Dispensationalism verses Individualism Principle, for under that principle we find that matters pertaining to the nation and to government change with the dispensation. But matters pertaining to the individual, the personal Christian life, the spiritual side of things for the soul of the individual man, these things are the same in any age and in every age. It is in view of this precious truth that we are abe to call upon the children of God everywhere to rightly divide the Word of Truth as to dispensational things and also to recognize that as to personal truth every word of the Bible is intended by the Holy Spirit for the instruction, the upbuilding and the admonition of God's child in any age. The recognition of this principle does away with the abortive teaching that is so characteristic of the hyper-dispensationalist.

Thank God He does not have a half dozen ways of salvation. He is not attempting to confuse men by having a score of pathways leading to glory. There has never been but one way. There will never be but one way. "Believe on the Lord Jesus Christ and thou shalt be saved." Accept God's precious provision, receive the righteousness of God which is His gift to the believing sinner, and be saved. God has never had in all the ages of the past but one method of salvation. God has the same method of salvation in the age in which we live, and God will never have any other method of salvation in the coming dispensations. Individual, spiritual truth is the same in any age.

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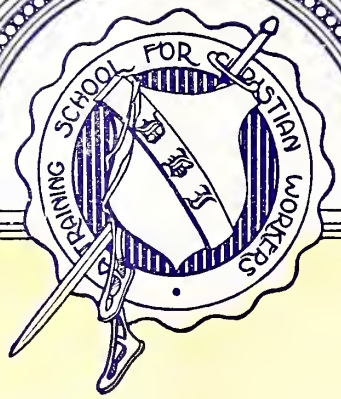
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THIRD—IT IS A CHALLENGE TO THE FAITH OF CHRISTIAN YOUTH. THE MAJORITY OF YOUNG MEN AND YOUNG WOMEN WHO DESIRE TO ENTER TRAINING FOR CHRISTIAN SERVICE, HAVE LITTLE OR NO MEANS WITH WHICH TO MEET THE EXPENSE OF SUCH PREPARATION. TO THEM AS WELL AS TO ALL WHO LOVE THE TRUTH THE NEW SCHOOL YEAR PRESENTS A CHALLENGE TO LAY HOLD OF GOD'S PROMISES, ASSURED THAT HE WHO HAS PROMISED WILL ALSO PROVIDE.

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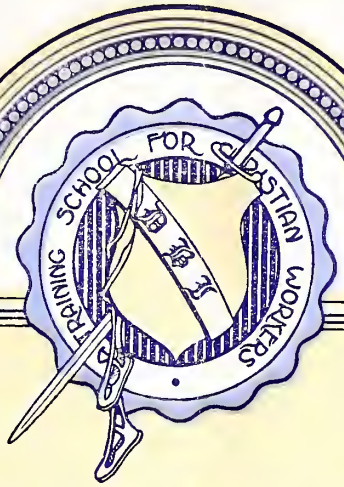
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For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.

Ephesians 2:8-9



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Clifton L. Fowler
Editor



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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Trinity Number

CLOUDS of confusion rest upon the subject of the Trinity in the minds of many of God's dear people. The Trinity Number goes forth on a mission of clarification and helpfulness, and with the prayer that God shall use it to enlarge faith and to fully satisfy those souls that have been shrouded in darkness and perplexity.

—o—

With The Lord

THAT great and good man Ralph Norton has gone home to be with the Lord. He had recently undergone a serious surgical operation, but for some weeks appeared to rally. His loss will be severely felt in the Belgium Gospel Mission in which he and his wife have heroically labored since during the World War. He was a man of such devotion to God and such effective spiritual leadership that his home going is also a distinct loss to the cause of Christ at large.

Let the whole "*Grace and Truth*" family remember the Belgium Gospel Mission in prayer and especially Mrs. Norton in this her hour of bereavement. The grace and strength of God is the satisfying portion of His people.

—o—

Moody Bible Institute

DR. *JAMES M. GRAY*, for some forty years head of the Moody Bible Institute, has resigned from the presidency of that institution. The resignation is not, however, a severance of his relationship with Moody, but rather a stepping aside from the heavier business responsibilities which he has so ably carried through the years, in order to let his successor become familiar with "the ropes," and also in order to devote himself more fully to the written and spoken ministry of the Word. He will continue his teaching, his lecture work in the extension department, and his work as Editor of the *Moody Monthly*.

We regard the fact of Dr. Gray's ability to continue in active service, despite his advancing years, as a miracle of grace. His long life, his balanced ministry, and his unfailing loyalty to Truth constitute an impressive and convincing testimony of the power of God in the life of His child. Dr. Gray is an inspiration to every Christian man.

IN SPITE of innumerable testings and seemingly insuperable hindrances, God has given to D. B. I. one of the greatest blessings of any year in her history. Many, many needs still confront us, but the God of grace Who hath brought us thus far will carry us through to the victory. Pray, and praise, and boost, and give as God directs.

Dr. Will. H. Houghton, Pastor of the Calvary Baptist Church of New York City, has accepted the presidency of Moody. Dr. Houghton's work has been greatly owned of God in Atlanta, Georgia, and also in New York. May the richest blessing of God rest upon Moody's new president as he enters his new field of labor, and may the Holy Spirit's power and blessing follow on with Dr. Gray and the Moody Institute as they move forward under the new organization.

Several other important changes in the Moody staff are taking place, among them the withdrawal of Dr. Framer Smith and the return to the faculty of Dr. John Page, well known and greatly beloved in Denver. May God bless and prosper Moody unto the coming of the Lord.

—o—

The Infinity Principle

THE truth concerning the Trinity is a truth which is beyond man's understanding but not beyond his God-imparted faith. For finite minds cannot

IT IS clearly taught in the Bible that there is but one God; and also that there are three Divine Persons—the Father, the Son, and the Holy Ghost. The doctrine of the Trinity is the putting together of these truths. —*R. A. Torrey*

explain how *one* can be *three* and *three* can be *one*, for such is the truth of Trinity in unity.

But the truth of the Trinity is one of the truths of Scripture which comes under that one of the Eighteen Principles of Divine Revelation which we call the "Infinity Principle." Under the Infinity Principle God is teaching man that during the days of man's *finitude* he must learn to place confidence in the *Infinite* without understanding it. The Infinity Principle is a pride reducer, for when the Infinity Principle is operative man finds himself in a realm which is far beyond him. When God wants to remind man of man's finite limitations, He says something like this,

> As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts (Isa. 55:9).

This is very hard for haughty man to swallow. So puffed up is the human race that it does not want to admit that even God can know more than humanity has acquired. The Infinity Principle is that principle of Divine Revelation under which it becomes alarmingly (!!) evident that God knows quite a little more than man, and worse still, that man is incapable of understanding many of God's outstanding truths, and consequently has no approach to God except on the naked ground of faith. This is exceedingly humiliating, because it gives so little opportunity for our modern day "self expression."

When the Holy Spirit enunciates this truth in the New Testament, He employs this startling language,

> We know in part (I Cor. 13:9).
>
> We see through a glass darkly (I Cor. 13:12).
>
> The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2:14).

Man, in his natural condition, is restrained and finite. Man, when he has permitted God to implant the blessing of faith, can range forth by virtue of that miraculously acquired faith into the limitless and thrilling realms of the Infinite.

The truth of the Trinity is one of those truths which man cannot understand with the natural mind but which he may enter into, believe, appreciate, and enjoy by faith.

> We walk by faith and not by sight (II Cor. 5:7).
>
> We look not at the things which are seen, but at the things which are not seen (II Cor. 4:18).
>
> Faith is the . . . . evidence of things not seen (Heb. 11:1).

The wondrous truth of the Trinity comes under the Infinity Principle.

—o—

"Changed"

THERE are few words so uncomfortable to the average soul as the word "change." But God wants us who have placed our trust in Jesus to be fully willing to be changed by Him. The word occurs in II Corinthians 3:18 in the Authorized Version.

The Apostle is talking about the glorious possibility of the growth which may take place in the believer's life, and in that connection speaks approvingly of the "change" (the word has been appropiately translated "transformation") which should come. This is most difficult for most of us to graciously accept, because the very word "chage" carries with it the pride-destroying intimation that we are in a bad condition and need to get away from it. The soul is often reluctant to make such an admission. The Word of God and the facts in the case are in harmony with one another. God does indeed instruct the believers to be ready and willing to "change," to "grow in grace," to "follow on to know the Lord."

What a delightful prospect. What a privilege belongs to the child of God. What vistas of spiritual blessing open up before him. What a blessed day that is indeed, toward which the believer moves, in that which men and angels shall behold the fact that his very life is being "transformed into the same image"—the image of our Lord and Saviour Jesus Christ.

THIS is the doctrine of the Trinity. God is one. Jesus Christ was truly God and yet a distinct Person from the Father. And the Holy Spirit is truly God and yet a distinct Person from both the Father and the Son. —*Hodge*

AUTHORITIES ON I JOHN 5:7

by THE EDITOR

GOD'S own evidence to the truth of the Trinity causes Modernism's deceptions to vanish like snow before a warm Spring sun. A refreshing sense of appreciation toward the "Old Book" will fill your soul as you read this brief yet terse article. —*H. J. Johnson*

THE Bible teems with the inescapable indications of the Trinity; but much of the teaching is expressed in type or beautiful figure. The inspired imitations of the Trinity in unity make a long list, but the Spirit of God saw fit to put trinity truth in clear statement only once in the sacred Volume. That case is I John 5:7.

As a result, all the forces of darkness are in infernal conspiracy to undermine I John 5:7, and if possible, so shake the confidence of thinking men in the passage that they will fear to quote it. Certain teachers have declared it to be an interpolation, saying that only those who are ignoramuses would even try to argue in favor of the validity of the passage. To thus ruthlessly cast I John 5:7 into discard is nothing more nor less than unbelief masquerading as scholarship.

But why may we be confident that I John 5:7 has a right to a place in God's Word? What proof have we of its authenticity? The answer to the question may be quickly and easily made.

Those opposed to the taking of the passage into the received text claim that it is absent from certain of the ancient manuscripts, and has consequently been left out of several of the translations. All of this is quite true, but is by no manner of means a demonstration that the passage is not authentic.

We fully accept the passage because of the Church Fathers, the great authorities, and the eminent Christians through the centuries who have placed in I John 5:7 the same confidence they have placed in all the rest of Scripture.

I John 5:7 was written by John, who lay upon the bosom of Jesus. Tertullian was born, according to many authorities, about the time John died. Tertullian was consequently in personal touch with the apostolic period. It is a remarkable fact that Tertullian quotes the passage and employs it as proof in debate.

St. Cyprian, Bishop of Carthage, was one of the most tenderly beloved of the early Church Fathers, a devout Christian, a learned scholar, a man of outstanding greatness, and a martyr for Christ. Cyprian lived from 200 to 258 A.D. and specifically quotes the passage we are studying. He had no doubt of its value and full authority else he could not and would not have employed it as a proof passage of the Trinity. Many years after Cyprian had gone home to be with the Lord, the great Greek scholar Tichendorf admitted that Cyprian quoted I John 5:7. And that mighty man of learning Scrivener, in speaking of Tichendorf's admission, declares it is much safer to frankly admit the authority of the passage than to try to explain it away.

Jerome was one of the most famous of the Church Fathers. He lived at the beginning of the fourth century. He did a gigantic and scholarly piece of work in revising the New Testament text. He declared concerning his mighty task, that he had confined himself entirely to the Greek manuscripts. This is most valuable and conclusive, for Jerome included I John 5:7 in his text. He confined himself to the manuscripts, he included the passage in his revision, hence the passage was in the original manuscripts.

The fact that these three of the early Church Fathers give full authority to this disputed text does not leave much to be said in favor of the falsehood about interpolation. I John 5:7 deserves a place in the Greek text of our New Testament. The testimony of these unimpeachable authorities of great antiquity justifies this position. We unhesitatingly accept and believe the passage in spite of Satan's implacable hatred of it, and his countless attacks upon it.

"And these Three are One"

THERE are three Persons in the Godhead, the Father, the Son, and the Holy Spirit. Three Persons, but one God. This is the Trinity.

—*James M. Gray*

THE TRINITY IN THE OLD TESTAMENT

by CLARENCE R. HARWOOD

IT HAS been frequently said that the doctrine of the Trinity is not taught in the Old Testament. Our author explodes this canard once and for all. Rev. Clarence R. Harwood (D. B. I. '28) is Superintendent of the Denver West Side Center—an aggressive and faithful work for God, in which the special aim is the salvation of the Jew, but in which a fine and solid community gospel work is also conducted.

IN THE year 1696 a minister by the name of Watson made a statement on this wise concerning the Trinity: "The Trinity is purely an object of faith, the plumb line of reason is too short to fathom this mystery: but where reason cannot wade, there faith must swim. This sacred doctrine, though it be not against reason, yet it is above reason."

No finite mind can fully explain God, otherwise man would be equal with God. The Trinity cannot be fully explained. Every explanation falls short in some point. This is proof of the divine origin of the doctrine. No man ever thought it out and placed it on the sacred page of Scripture. The very thought of "one God without division in a Trinity of persons, and three persons without confusion in a unity of essence," staggers the human mind.

I. DECLARATIONS OF THE TRINITY

THE doctrine of the Trinity is taught in the Old Testament but is never named. This is also true of other doctrines which are generally believed and taught by those who read the Scriptures. For instance, the doctrine of substitution is not once named in the Bible, but no devout student of the Book would deny its existence.

Declarations of the Trinity in the Old Testament are numerous. The prophet Isaiah, directed by the Spirit of God, has made clear statements of the fact. As the mouthpiece of the Lord, he cries unto Israel in chapter forty-eight, verse twelve,

> Hearken unto Me, O Jacob and Israel, My called; I am He; I am the First, I also am the Last.

Then he adds in the sixteenth verse of the same chapter,

> The Lord God, and His Spirit, hath sent me.

Three persons are here mentioned in five verses as God: I AM, Who is said to be the First and the Last; the Lord God, and His Spirit.

Again Isaiah writes in chapter sixty-three, verses eight, nine, and ten, stating the fact of the Trinity of God.

> For He said, Surely they are My people, children that will not lie: so He was their SAVIOUR. In all their affliction He was afflicted, and the ANGEL OF HIS PRESENCE saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His HOLY SPIRIT.

Here is God the Saviour declaring the redemption of Israel through the medium of the Angel of His Presence and the subsequent vexation of His Holy Spirit. No clearer statement of the Tri-unity of the Godhead is made in Scripture, and should be conclusive to every soul that respects the Word of God.

II. MANIFESTATIONS OF THE TRINITY

> I saw in the night visions, and, behold, one like the SON OF MAN came with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: his dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed (Daniel 7:13-14).

HERE is one who is like, or resembles, the Son of Man. He comes in the clouds of heaven. His dominion and kingdom are everlasting or eternal. This cannot be a mere man. The description is specific. The Messiah, the Son of Man, and the Son of God is the only One Who comes from heaven to establish a Kingdom. All other kingdoms come from the earth. He is said to come to the "Ancient of Days" Who gives to Him this honor and glory. Here are seen two beings in a vision whose description will only answer to that of God. They are one God, not two, but act as two beings. The famous passage of Scripture so often quoted by the Jewish people. "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4), does not say that He is one person.

Why is it that Israel understands this passage to mean that God is one in the absolute sense instead of a compound unity? She did not always so understand it. Moses Maimonides, who drafted the thirteen articles of faith held by the Jews today, did an exceedingly wicked thing. He changed a word in the text of Deuteronomy 6:4. These words so transposed were Hebrew words meaning "one." Hebrew scholars tell us there are two words meaning "one." One signifies an absolute unity while the other is applied to a compound unity such as one bunch of grapes. This sinful act of one man has misled a nation. How careful we should be never to misuse God's Word.

The third Person of the Trinity was never manifested in any form in the Old Testament as far as we can tell, but His personality no honest man can deny. He strove with men before the flood (Genesis 6:3). Job said, "The Spirit of God hath made me" (Job 33:4). He is said to be the Spirit of council and of knowledge (Isaiah 11:2). He is not merely an influence, but a personality. Influences do not strive, create, or teach knowledge.

God the Father was manifested to Daniel in a vision. God the Spirit was manifested in action to Ezekiel when he was transported to Tel-ahib by the river Chebar (Ezekiel 3:14-15), but God the Son was manifested to the eyes of sinful, natural man. One day as Joshua stood by Jericho he lifted up his eyes and saw a Man over against him with His sword drawn. He inquired of this Being if He were for Israel or for her adversaries. The answer was, "Nay; but as Captain of the host of the Lord am I now come." Joshua fell on his face and worshipped before this heavenly Man. Then, as in the case of Moses at the burning bush, Joshua was commanded to loose his shoes from off his feet because the place whereon he stood was holy (Joshua 5:13-15). The Man was the Second Member of the Trinity, the Messiah of Israel, the Son of God, Jesus Christ.

III. ILLUSTRATIONS OF THE TRINITY

THE Bible teacher has said that "God is not three and one in the same respect. He is one in one respect and three in another respect. Even a block of wood is one in substance and three in dimensions, and besides, it has weight, form, and color."

Dr. A. T. Pierson once said, "On matters which perplex the wisest, it is with becoming modesty that one ventures even a suggestion. Absolute equality may co-exist with relative inequality, and absolute inequality with relative equality; and these terms imply no real contradiction. For instance, a firm is composed of three men who are absolutely equal in amount of capital invested, in capacity for business, in share of profits; if you please, in culture, social standing, and personal worth. Yet they agree that in all the purchase of goods no one shall act on his own responsibility, except by instructions; or it may be agreed that one man shall keep the books or hire all the clerks, in which case either of the others may properly say, 'I have no authority in this matter.' Or, again, a college faculty, composed of men every way on absolute equality, may consent that one shall act as president, and may put in his hands the entire control. Here is absolute equality with relative inequality. On the other hand, a father sets up three sons in business as partners. They are of different ages, grades of culture, and capacity: yet they are to share alike in privileges and profits. Here is absolute inequality with relative equality—and no inconsistency." If these things are true—and they are—is it too hard or difficult for the same to be true of the Triune God?

The sun may help us to understand the mystery of the Trinity. It has power to lift billions of gallons of water daily into the sky from whence it falls again in the form of rain and snow. This power supplies the swollen streams of the Mississippi, the Congo, the Amazon, and all the streams and rivulets that pour their gallonage into the ocean gulfs. If man were to do this it would take quite a machine, but God does it with a quietness that human ears cannot hear. The sun has light enough to light the entire world. It also has heat enough to scorch the desert of Sahara and half of the United States of America. This power, light, and heat all come from one source—a ball of fire in the heavens whose flames rise over forty thousand miles—yet its heat is not diminished, or its light dimmed, or power lessened. Explain it? We cannot; but we can and do believe it. How much less can the puny human mind explain the God Who made it.

There is little that we do understand. We do not understand the force of gravity, nor how this great weight called the earth hangs on nothing, nor how oxygen and hydrogen make water. We know it does, but how does it do it? Can any one explain how a watermelon seed gathers to itself in the process of development, two hundred thousand times its own weight through a tiny quarter inch stem and places its seeds in rows, surrounds them with red meat, then covers all with a coat of white, then another of green, and paints stripes on the green? If we do not understand the common things of life that we see, how are we to fully understand their Maker Whom we cannot see? We cannot understand the Tri-unity of the Godhead. A finite being cannot fully understand the infinite, but we know that God declares Himself to be a Trinity in unity. We can trust Him. We accept it on the simple ground of the declaration of One Who is "a God of Truth."

THE TRINITY IN THE NEW TESTAMENT

by JESSE ROY JONES

HERE is a helpful and convincing study concerning the Trinity. Jones makes no effort at the popular spectacular method of presentation, and this is to his credit, but his thinking is so clear, his argument so perspicuous, and his biblical proof so conclusive and final that he leaves the man who has accepted the heresy of Unitarianism without a leg to stand on. Read him prayerfully and your doubts on the Trinity (if you have had some) will melt away.

DR. *Lewis Sperry Chafer* says that "The Old Testament emphasizes the unity of God in particular, with intimations as to the Trinity. The New Testament emphasizes the Trinity—the Father, Son, and Spirit—in particular, with intimations as to the unity of God (*Major Bible Themes*, p. 20).

As we direct our attention to the study of the Trinity in the New Testament, our hearts are stirred afresh in the realization of the emphasis the writers of the New Covenant give to this all-important and vital truth of the Godhead. We shall consider briefly five aspects of our Triune God as set forth in the New Testament.

I. THE INTRODUCTION OF THE TRINITY IN THE GOSPELS

> And JESUS, when HE was baptized, went up straightway out of the water: and lo, the heavens were opened unto HIM, and HE saw the SPIRIT of GOD descending like a DOVE, and lighting upon HIM:
>
> And lo, a VOICE from heaven, saying, This is MY beloved SON, in WHOM I am well pleased (Matt. 3:16-17).

THE introduction of the blessed Trinity is unmistakable in these two verses from the Gospel according to Matthew. It is primarily an introduction of the second Person of the Trinity—God the Son, but all three Persons of the Triune God are definitely involved. It will be noted that deference is given to God the Son by referring to Him seven times, thus making it a perfect introduction. This is to be expected since "in Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

The third Person of the Trinity, or God the Spirit introduces Himself in the form of a dove, the symbol of peace, thus identifying Himself with the first and second Persons of the Trinity. For God the Father is declared to be the Author of Peace (I Cor. 14:33) and God the Son is called the King of Peace (Heb. 7:12) and was also introduced as the One Who was to bring peace on the earth (Luke 2:14). Furthermore, in Ephesians 2:14 Christ, or God the Son, is definitely said to be the believer's Peace.

The part which the first Person of the Trinity, or God the Father, plays in this important introduction is clearly set forth. He is the Announcer of the introduction; if you please, the Voice from heaven which makes known the glorious fact that Jesus is His Son and He is pleased to make it known to the world. Surely this was a most holy occasion and should be held in highest esteem by every child of God.

II. THE OPERATION OF THE TRINITY IN THE ACTS OF THE APOSTLES

IN THE ministry of Peter, Philip, and Paul we see unmistakable evidence of the operation of the Triune God especially setting forth the working of God the Spirit.

At Pentecost Peter brought his sermon to a climax by this significant statement:

> This JESUS hath GOD raised up, whereof we all are witnesses.
>
> Therefore being by the right hand of GOD exalted, and having received of the FATHER the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear (Acts 2:32-33).

In this passage we see God the Father and God the Son involved in the great fact of the resurrection and God the Holy Spirit is commissioned to make it known in the presence of the many witnesses by various signs and wonders. Pentecost marked the beginning of these remarkable Acts of the Apostles.

Philip and the Ethiopian eunuch afford another striking example of the operation of the Trinity.

> The Spirit said unto Philip, Go near, and join thyself to this chariot (Acts 8:29).

(Continued on page 336)

THE AUTHENTICITY OF I JOHN 5:7 VINDICATED

by DAVID HARROWAR

THIS article was written one hundred and twelve years ago at Utica, New York. Its author, the Rev. David Harrowar, handled the subject in masterly fashion. Satan's antipathy to I John 5:7 was evidently as malicious a hundred years ago as it is today, but Harrowar capably disposes of destructive arguments and restores the passage to its rightful place.

For there three that bear record in heaven, the Father, the Word and the Hoy Ghost: and these three are one.

THIS much disputed passage is genuine. It is not an interpolation. It belongs in God's Word. And whether it is spurious or genuine it contains no false doctrine. This may be justly considered as a strong presumptive argument in favor of its inspiration. We are not, however, reduced to the necessity of resting its authenticity on that argument alone, although its weight is great. But in entering into the evidence in favor of the divine authority of I John 5:7, we may observe,

I. ITS GENUINENESS SUPPORTED BY CONTEXT

ITS strict connection with the rest of the chapter evinces this.

If it were inserted by an uninspired pen, it would surely disturb and weaken the Apostle's reasoning instead of elucidating his subject, or strengthening his argument. This does not appear to be the case; for, if the text were removed from its present position, the force of his reasoning would be greatly enervated. It is evidently his object, in verse six, to show that "Jesus Christ came by water and blood." In this saying, he undoubtedly alludes to the blood and water which issued from the Redeemer's side when it was pierced with the spear. By that precious blood an atonement was made for sin; and the water was an emblem of the purifying influence of the Spirit which is poured out on men in consequence of His death on the cross. This contested passage evidently holds a close connection with the last part of verse six and the whole of verse eight. In the first part of verse six, the Apostle says, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood." The close of the verse says, "And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, the water, and the blood: and these three *agree in one*.

The text in debate stands connected with the preceding verse by the word "for"; and with the following verse with the copulative conjunction "and." It falls into its present position, therefore, with peculiar facility.

It has been made to appear from the Scriptures in general, that there are three such witnesses in heaven, as are mentioned in verse seven; and it certainly forms a strong and beautiful union in testimony with the witnesses in earth which are spoken of in verse eight.

That we may perceive the force of this reasoning more fully, let the words of verse six and verse eight be stated, leaving out the supposed insertion: "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. And there are three that bear witness in earth, the Spirit, the water, the blood: and these trree *agree in one*."

In reading the Apostle's statement in this manner, there evidently appears to be a great deficiency; but, in reading it with the pretended interpolation, there is neither falsehood nor redundency. Dr. Scott, in his note on the text, says, "It may be doubtful, whether the passage connects with so much propriety, if the contested words be omitted, as it otherwise does: for we read with the copies in which they are wanting ("The Spirit beareth witness, because the Spirit is truth: for there are three that bear record, the Spirit, and the water, and the blood), there seems to be a remarkable repetition, and a want of the Apostle's usual energy in the passage."

A learned student of God's Word uses this argument with splendid effect in an address against Unitarians. In

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HOW OLD IS GOD'S SON?

by RALPH E. OBITTS

OBITTS has here given to us some valuable and informative side-lights on the history of the doctrine of the Trinity. His delightful use of Scripture as the narrative is developed is calculated to dispel doubt, awaken confidence in the Book, and encourage to untrammelled devotion in the service of the Lord.

THE famous Arian controversy is interesting to study. Though it raged through the Church in the fourth century A.D., it is an up to date topic, for it deals with the most vital of all questions, the one that is determining the eternal destiny of souls today just as it did sixteen centuries ago—"What think ye of Christ: Whose Son is He?"

I. ARIUS' HERESY

TO ARIUS, God was the Great Unknown, the Supreme Being merely. Arius said that even the Son could not explain God, and did not understand Him because it is impossible for *anyone* to know God! Arius claimed that God is unlike the Son. Now if this claim were true, God would indeed be unknown and unknowable. For who then would know anything about Him? But the claim is false. Although the natural man cannot know God, every believer can and does know Him. Eternal life consists in knowing Him, according as the Scripture says, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent" (John 17:3). To know the true God is to live forever. But Arius' God was like Bruce Barton's Bible (*The Book Nobody Knows*,) and Bruce Barton's Christ (*The Man Nobody Knows*).

The second phase of the Arian heresy concerns God's Son. Arius taught that the Son had a beginning, and was created. In other words, the Son is not eternal, like the Father. "To the Arians, the idea of sonship implied beginning and inferiority, so that a Son of God is neither eternal nor equal to the Father. . . . . the Arians argued on both grounds that the Lord is a creature" (*The Arian Controversy*, by Gwatkin, p. 53). We might summarize this phase of Arianism as plain ignorance of the Second Person of the Trinity. But let us notice four statements that Arius made in this connection in his poem, *Thalia* (translated in the *Oxford Library of the Fathers*). Arius stated that the Son had a beginning—that there was a time when there was no Son. Whereas in truth, the Son of God is "without beginning of days, and without end of life" (Heb. 7:3). And Jesus said, "I am . . . . the beginning" (Rev. 22:12). Arius stated secondly, that the Son was created. Whereas, according to Scripture, the Son is the Creator. For we read, "All things were made by Him; and without Him was not anything made that was made" (John 1:3). Again, Arius stated that the Son is not everlasting like God, but before the Son was created, the Father was God alone. Can we agree with such a position when God the Father says to the Son, "Thy throne, O God, is for ever and ever" (Heb. 1:8)? And when, knowing that God's power is as eternal as His Godhead (Rom. 1:20), we realize that Christ is the power of God (I Cor. 1:24)? Fourthly, Arius stated that the Son is not equal with God. Scripture, however, refers to His equality with God in Philippians 2:5-6; and Jesus "called God His own Father, making Himself equal with God (John 5:18). As if it were possible more completely to deny the Son's place in the Trinity, Arius stated further, "The Word is not the very God. Though He is called God, yet He . . . . as others, is God only in name." What blasphemy! And yet, the deity of Christ is similarly denied from pulpits today on every side.

The third phase of Arius' heresy was the omission of reference to the Third Person of the Trinity. Arius seemed utterly ignorant of God the Holy Spirit. He did say, "There is a Three, but not equal." And his Three was not a Tri-unity, but a descending series with the Son infinitely below the Father, and the Spirit as far below the Son. How far from Arius' views it is to sing,

Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity.

II. ARIANS' HISTORY

THE Arian controversy broke out in A.D. 318 while Arius was bishop of a church in Alexandria, Egypt. The controversy spread rapidly, until within seven years it had involved the church leaders throughout the Roman Empire. Emperor Constantine called a general council at Nicea in A.D. 325, for the purpose of settling the dispute. About three hundred bishops convened. And at length, largely as a result of the persistence of Athanasius, the council con-

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demned Arius' teaching as false. But this in no wise ended the controversy. For fully fifty years afterward, Arianism was the great issue among the leaders of the churches. During that period Athanasius was a noble contender for the deity of Christ as the Scriptures teach it. While the various Arian creeds differed in their degree of denial of Christ's deity, Athanasius' attitude was, "When they confess that the Lord is a true Son of God and not a creature, they grant all that we care to contend for." He was exiled five different times, when the Arian faction was in control, and spent these periods of exile in the monasteries of the desert. But he never retreated from the battle against the heresy, even though the Arians were often in the ascendency. Orthodoxy eventually triumphed in the Roman Empire.

After Arianism was finally rejected by the Roman Emperor in A.D. 381, the heresy continued for two hundred years to hold sway among Teutonic peoples. Thus in duration and extent, it was the outstanding heresy of the early Church. But to the barbarian, as well as to the heathen, Arianism was a half-way halt upon the road to Christianity. Sooner or later every Arian nation had to purge itself of the heresy, or else decline and disappear.

III. ARIAN HEATHENRY

ARIUS evidently relied more on his reason than on the Scriptures. He was a philosopher rather than a believer. And he demonstrates the truth that a man cannot understand God by wisdom alone, apart from faith.

Arius started with the philosophic idea that God is the Great Unknown, instead of starting with the Book through which God has revealed Himself. And he reasoned about God's Son, assuming that His Sonship implied the same things as human sonship, no more and no less. So Arius concluded that the Son was younger than God, and was inferior to God. He relied upon isolated passages of Scripture to support his doctrine, without regard to their context or the general scope and drift of the Scripture. (This is characteristic of false teachers.) As Cardinal Newman has observed, "Instead of professing to examine Scripture . . . . the Arians were remarkable for insisting on certain abstract positions or inferences, on which they made the whole controversy turn" (*Oxford Library of the Fathers, Athanasius' Later Treatises*).

The writings of Athanasius, on the other hand, are in noticeable contrast in this respect. From first to last, they are one continuous appeal to Scripture. And, needless to say, the Scripture sets forth God the Father God the Son, and God the Holy Spirit—a Trinity which Arius was unable to grasp.

How old is God's Son? The Arians assumed that the Son is younger than God. But comparing Scripture with Scripture, there is abundant evidence to the contrary. Let us consider an example. The eternal God is addressed in majestic language, thus: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God" (Ps. 90:2). And this same God shed His blood for the church, ". . . . the church of God which He hath purchased with His own blood" (Acts 20:28). The Son, therefore, Who gave Himself for us, is God from everlasting to everlasting.

Likewise let us consider a statement of Christ's. He did not say, "Before Abraham was, I was," but He said, "Before Abraham was, I am" (John 8:58). If words mean anything and if language has any significance whatever, our precious Saviour in these five words made an absolute claim to omnitemporality. He used the very words God used when Moses asked God His name at the burning bush: "I AM" (Exod. 3:14). In saying "Before Abraham was, I am," Jesus stated with divine simplicity and directness that for Him, all time, including the infinite past and infinite future, is one eternal *NOW*.

Let us consider also what Isaiah prophesied. "For unto us a Child is born, unto us a Son is given. . . . . and His name shall be called . . . . the Everlasting Father" (Isa. 9:6). To understand how one Person was perfectly human and yet completely divine, is well beyond the realm of possibility. Oh, the *mighty gulf* that God did span, at Calvary! The Author of the Book offers no explanation at this point, thus indicating that we are simply to take God's word for it. And we can. To the believing child of God it is no paradox that the Son of God is the Son of Man. That fact is no stumbling-block. Ah, truly, viewing the nail-scarred hands and the wounded side by faith, we say with Thomas, "My Lord and my God."

We need not look far to find present day recrudescences of this false doctrine. Arianism took the same position as Russellism (International Bible Students Association, led by Judge Rutherford) takes, that Christ was created by God. The Arians, while despising the fundamentalists of their day, nevertheless used orthodox phrases to deceive the people, just as Modernists do today. And, like the Modernists, they had a changeable creed. Eleven different Arian councils at various times drew up eleven varying creeds, respectively, just as the Modernists today occasionally restate the Gospel in new terms.

But in their rejection of the Trinity, the Arians resembled many today like the Unitarians and some evolutionists, who claim "one God" and exclude Jesus Christ. The Arians remind us of the Nazis of Germany, who acknowledge God while they reject the Man of Galilee as His Son. Many of the natives in heathen darkness today believe that there is a God,

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STUDIES IN THE BOOK OF ROMANS

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by THE EDITOR

THE Editor brings to us another study which deals primarily with the nation Israel. Based upon the eleventh chapter of the book of Romans, President Fowler presents an interesting and highly profitable discussion. As you read through this study you will see the well-established and infinitely perfect design of God in His dealing with His chosen people. —*H. J. Johnson*

THE eleventh of Romans! The neglected and ignored chapter of the writings of the great apostle Paul! And yet, a chapter of transcendent importance because of its succinct and satisfying answer to vitally important questions concerning God's chosen people, Israel.

Very few realize the importance of the nation Israel in the mind of God. And of course it must be conceded that there are individual Jews who are not the most desirable representatives of their nation. This fact in no wise interferes with the greater fact that God has chosen Israel as the special channel of His blessing and love upon all the nations of the world.

The nation Israel stands in a place unique in the history of the world. When has any other nation ever produced such impressive and outstanding characters as Abraham, Isaac, and Jacob? What nation in the history of the earth has ever written such a book as the Bible (and it must not be forgotten that every book in the Bible, both Old and New Testament, was written by a Jew)?

And where is there a person of such loveliness and beauty, such power and strength, knowledge and wisdom, tenderness and sympathy, appreciation and understanding, sublimity and lowliness as the Person of our Lord and Saviour Jesus Christ—and He was a Jew! a Hebrew of the Hebrews, of the tribe of Judah, a member of the royal family of Jesse and David.

I repeat, few, even in the more studious cross-section of the people of America today, realize the greatness (in the mind of God) of this nation which has become so tattered and torn, so despised, so unjustly looked down upon.

In this remarkable eleventh chapter of Romans, the Spirit of God in most valuable and illuminating fashion shows forth the key position which is held by the nation of Israel in the plan of God for this poor sin-cursed old world.

The eleventh of Romans maintains the vitally important distinction in Bible study—the distinction between Dispensationalism and Individualism—because in Romans eleven the Holy Spirit clearly shows how the nation of Israel was in the ascendancy in the dispensation gone by, is now "cast away" for an entire dispensation, but in a coming dispensation shall again be "received."

The eleventh of Romans also shows just as clearly how that God keeps wide open the gateways of His grace to the individual Jew (or Gentile) in whatsoever dispensation that individual may live, so that even though a Jew may live in this age of the nation of Israel being cast away, that in no wise interferes with his accepting the blessed provision of God in Christ Jesus for his individual soul's salvation, and being eternally saved.

Throughout the Bible God keeps a clear line of demarcation between the dispensational salvation of His chosen nation (which salvation He guarantees in His covenants to Israel), and the individual salvation of any Jew who believes on Jesus Christ at any time.

The eleventh of Romans teaches that there shall be a temporary falling away from God by the nation of Israel, but a final, full, and complete national restoration.

The eleventh of Romans also teaches that at the *beginning of this age*, during the period covered by the ministry of Paul, there *was* a Jewish remnant, according to the election of grace (Romans 11:5).

The Bible elsewhere teaches that in the coming age of tribulation there shall *again be* a Jewish remnant, the 144,000, who shall go forth bearing the message of the Gospel to the nations of the world, and testifying in unmistakable language that God hath not cast away His people.

We, of this present hour, live in the full-orbed section of the Church dispensation, during which time there is no biblical indication that there *is a Jewish remnant*. During this dispensation Jews and Gentiles all become members of the Body of Christ, and should

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BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

ELIJAH'S GOD AND GOD'S ELIJAH

II Kings 2:1-16

I. ELIJAH'S GOD
- A. He is a God Who hides His people
  Ps. 27:5
  I Kings 17:3
- B. He is a God Who provides for His people
  I Kings 17:4
- C. He is a God Who guides His people
  I Kings 17:2
  Prov. 3:5-6

II. GOD'S ELIJAH
- A. A man who prays
  James 5:17
- B. A man who obeys
  I Kings 17:5
  I Kings 17:10
  I Kings 18:1-2
- C. A man who stays
  Exod. 14:13

—C. P.

—o—

THE CRUCIFIED ONE AND THE TWO THIEVES

John 19:18

SAVED THIEF	JESUS	UNSAVED THIEF
Sin IN him	Sin ON Him	Sin IN him
not ON him	not IN Him	and ON him

—o—

PSALM 23

I. BENEATH ME: GREEN PASTURES
verse 2

II. BESIDE ME: STILL WATERS
verse 2

III. WITH ME: MY SHEPHERD
verse 4

IV. BEFORE ME: A TABLE
verse 5

V. AROUND ME: MINE ENEMIES
verse 5

VI. AFTER ME: GOODNESS AND MERCY
verse 6

VII. BEYOND ME: THE HOUSE OF THE LORD
verse 6

—J. R. M.

MAN IN THE SYMBOLS

I. CLAY—Man's Convertibility

Gen. 2:7
Job 10:9
Isa. 64:8
Matt. 13:5-8
Rom. 9:20-21

Clay represents a thing that can be changed

II. GRASS—Man's Instability

Isa. 40:6-7
Matt. 11:7
Eph. 4:14
I Pet. 1:24

Grass represents a thing that is fickle

III. WORM—Man's Contemptibility

Job 25:6
Ps. 22:6
Isa. 41:14
Jer. 17:9
Mark 9:48
Rom. 3:10-18

Worm represents something low and sinful

IV. FISH—Man's Incapability

Hab. 1:14
Matt. 4:19
Matt. 13:47-48
John 3:27

Fish represents something that is helpless and must be caught

CONCLUSION:

SHEEP—Believers
Matt. 25:31-46

GOATS—Unbelievers
Matt. 25:31-46

—E. E. L.

—o—

MIRACLES OF FIRE IN EXODUS

I. THE BURNING BUSH—Divine Calling
Exod. 3:2

II. THUNDER, HAIL, AND FIRE—Divine Judgment
Exod. 9:23

III. PILLAR OF FIRE—Divine Guidance
Exod. 13:21

—L. W. P.

THE DAYS OF YOUTH

Conducted by Mrs. Hazel Johnson and Miss Anna Benthien

HIDDEN BIBLE NAME PUZZLE

Two darkies, Mat and Jo, sat upon Mrs. Alamander's front porch. They sat and talked of their "singing" for the Lord in their churches. Mat sang in a big church where all was church suppers, plays, etc. Jo sang in a humble little church in the suburb. They sang nicely, and solo money came in handy, they both agreed. It was a habit of theirs to argue, and today was no exception.

"But Mat, that isn't right, to charge for singin' in de church, said Jo. Anna, his mother, always insisted her odd boy's name should be spelled J-o. He was called odd because of his religious tendencies.

"Oh! that's crazy, Jo. Stop talking that way or Ebert and I'll stop comin' over to your house."

"I can't help it, Mat, as a Christian who believes there is a God, I must. I want to give all I have to de Lord, not sell it to Him. I love Him, Mat."

"Well, you're beyond me, Jo. Your mother is Anna, and as her son we might expect this. But your father is Eli A. Kimri, and we didn't think that of his son, Jo. But one never knows. Why aren't you like Nat Hanover, the stepson of Mathus Alamander? Everyone loves to hear him sing, and look at the money he gets," said Mat argumentatively.

"Mat, you remember that Partisan Ball at the cross-roads last Saturday night? Well, Nat sang there for money, then he goes to the church and sings for money. Am money de only thing in this here world? No sir, Mat! All of you at your church—Nat, Bill, Eli, Ada, Beliah, Abner, Mabas, Hank, Raba—all of you can sing where and how you likes, but this here nigger am singin' for de Lord. Yes sir, Jo, Eli Kimri's son, am singin' for de Lord."

In this conversation you will find hidden the names of Bible characters See how many you can find. To the one sending in the first correct answer, we will send the book, "Briny's Boys," by Lily Watson. This is a book all will enjoy reading.

The winner of the September Bible Verse Conundrum was Evelyn Faye Garrett of Nebraska.

—o—

S. M. C.

Ps. 119:11, which is the motto of the S. M. C., says, "Thy Word have I hid in my heart that I might not sin against Thee." Are you continually hiding His Word in your heart? The memory verses for each month can mean much to you when they are hid away in the heart. Are you eagerly looking for the time when the S. M. C. examination shall come, or are you fearful lest you cannot recite? Thus far we have given you forty-three verses. For this month you have the following passages:

Ps. 119:97	II Cor. 5:21
Acts 4:12	II Cor. 9:15

Continue to be faithful in your study. We are praying for each one of our members and trust that you are enjoying working for that Scofield Bible.

—o—

THE NEW PREACHER

Mary was all excited. For the first time in her life she was going to Sunday-school and she was permitted to go all alone. Mother, father, and aunty were all so tired from camp meeting that they had been regularly attending, that they decided it would be no sin to stay home, especially since they had never met the new preacher. They weren't sure either that they wanted to attend this new Sunday-school, for, as Mr. Moon said in his southern drawl, "'Tain't every preacher that preaches the truth these days, and I reckon as how I'd better find out what this here young man believes before I goes to his church.

So it was decided that Mary should go alone, since it was only a mile and she knew the path over the mountain so well. In her best Sunday dress, which was faded but clean, Mary skipped along anxious to know what a Sunday-school was like. She had heard her father talk much at home about the Bible and about salvation. She wondered if this new preacher would have the same way to be saved. Would he tell her that all must be good, pay their debts, love those who hate them, and sin no more? Mary did want to be saved, and as she ran along she thought she would work, oh, so hard, and try to be good so Jesus would save her.

Finally she came to the little school house which was to be used for a church. Mary lived in the mountains of Kentucky, and her parents were the most respected people for miles around. Every one said that Pa Moon was the holiest man in the mountains, even though he did have flares of temper which they said were righteous indignation, and Ma Moon was the most sanctified soul that ever lived. Aunt Addie was not so well liked but all knew that she hadn't sinned for forty years. She paraded her righteousness wherever she went. Her testimonies were always the same, and whenever she started, everyone knew just what she would say, "I've been saved for forty years and have never lost my salvation. I am sanctified, my old nature is gone. PRAISE THE LORD, I cannot sin"—and with a holy look upon her upturned face she would settle gently into her seat and look to see if all were duly impressed with her testimony.

Mary had been brought up in this atmosphere and was wholly unprepared for the simple Sunday-school to which she was going. Only a few were present, and all were children, for every one around there had been to the camp meeting and all were exhausted from the final night which continued on and on, hour after hour.

Joining a group of other little girls in the front seat, Mary took a good look at the preacher. He was a young man, and as she was looking he smiled at her and came forward. "And what is your name, little girl?" he said as he stooped down to catch her answer.

Mary flashed him a sunny smile as she said, "Mary."

"Well, Mary, we are glad to have you here this morning. Aren't your father and mother coming?" asked Mr. Roberts, the young preacher.

"No, sir, they been to camp meeting and they sent me to see what you was like, and what you preached like," said Mary, not knowing she was not supposed to let the preacher know she was a sort of a spy.

Mr. Roberts laughed heartily, and patting Mary on the head, said, "And so I can know that if they do not come that they do not like what I preach?"

"Yes, sir," said Mary with a smile, for she liked this young man and she liked to hear him laugh. Her father never laughed like that.

Mr. Roberts had stepped to the front of the room and was saying in a pleasant voice, "Let's open our first Sunday-school service this morning by singing one of the songs that I am sure you all know, 'Jesus Loves Me This I Know.'"

He started to sing in a full rich voice, "Jesus loves me this I know, for the Bible tells me so." Finally one

weak voice joined in, then another, till all, taking courage, helped finish the song fairly well.

"That's fine," said Mr. Roberts, "we will have to learn lots of new songs. Now let us pray. Everyone bow your head."

Mr. Roberts led in a simple wholesome prayer and was surprised to hear Mary say "amen" every once in a while. He then taught them the story of salvation from John 3:16. God loved; God gave; We receive, was his outline, and it was so simple that all could understand. He showed them that all were sinners, but Jesus died for our sins. At the close of the lesson he said, "Is there any little girl or boy here who has never taken Jesus as their Saviour?" No hand went up. "Fine, then everyone is saved. How happy we should be that everyone here is a child of the King and we are all bound for heaven." Then dismissing the meeting, he said, "Everyone come back next Sunday and bring your fathers and mothers with you."

It was a happy group of children that went home that morning to tell suspicious parents of the new preacher.

Mary arrived home just in time for dinner. Solemnly all sat around the table waiting for Mr. Moon to ask some one to return thanks. Finally he said, "Mary, will you thank the Lord for our food?"

"Dear Jesus," began a childish voice, "we thank Thee for the new Sunday-school and the nice preacher. I thank Thee that even if I am a sinner that I know I'm saved and bound for heaven. In Jesus name, Amen."

Deadly silence followed. The older members of the family exchanged glances. Could it be that one of their family had prayed that prayer? Of course, they all knew that Tom, the older brother was not saved, but they all hoped that he soon would become even as they were. As Tom heard Mary's prayer and felt the coldness, he tried to suppress a grin. Aunt Addie stiffened in her chair and looked glaringly at Mary. Mamma Moon slowly shook her head as father Moon said, "Aunty, Mary forgot to thank the Lord for our food, will you please thank Him?"

All heads were bowed again, and Mary's very hurtfully, for she had only repeated what she had heard in Sunday-school. Her aunt began, "Father, we thank Thee that we are sanctified, that we do not sin. We praise Thee, God, that Thou hast taken from us our old Adamic nature, and we pray that this new minister who has come into our midst will either accept the truth of our beliefs or else leave our community without polluting the minds of our children. We ask it all in Jesus name, Amen."

Loudly Father Moon said, "Amen," not realizing that Aunt Addie had forgotten to return thanks for the food. In fact, no one noticed it but Tom and Mary, and they thought it best to keep still.

Next Sunday Mary was not allowed to go to Sunday-school, and on Monday Tom, who was hoeing out by the gate, was heartily hailed by a strange young man. "Hello, friend, is this where Mr. Moon lives?" asked the stranger as he brought his horse to a stop.

"Yes, sir, I reckon it is, but he is not here just now, will be home soon, I think, as he just went to one of the neighbors," said Tom as he leaned on the hoe.

"And may I ask who you are?"

"Tom Moon is my name," said Tom, still not knowing whether to be friendly or not.

"I am Mr. Roberts, James Roberts," said the young man as he swung off his horse and reached his hand out in way of greeting.

"Kin I do anything for you, Mr. Roberts, since father is away?" asked Tom who was already beginning to like this man.

"Oh, I just came to pay a friendly visit. Get another hoe, and I'll help you a while," said Mr. Roberts as he took off his coat and prepared to work.

Gladly Tom got another hoe and was happy for company that was willing to work. Soon both were hard at work, pausing now and then to get a drink from the old pump near by. They were fast becoming good friends and their merry laughter reached the house where Mary was playing.

Running to the door she peered out and to her surprise she saw Mr. Roberts. She went out into the yard and slowly approached unobserved. Hearing a slight noise behind him, Mr. Roberts turned. "Why, Mary, so this is where you live. Why didn't you come to Sunday-school yesterday? Oh, I forgot, you came the first Sunday to find out what I was like, didn't you? Your folks must not agree with what I teach," said Mr. Roberts with a smile.

"Oh," said Mary doubtfully, "they won't let me come to Sunday-school any more, and they say they aren't sinners. Aurty said, 'You might be a sinner but she wasn't,'" said Mary as she unconsciously imitated the sanctified air with which her aunt said these very words.

Mr. Roberts, not daring to laugh, looked at Tom who had his hand over his mouth to keep from laughing, then both made the hills resound with their merriment. This seemed to bring the two men closer together and Mr. Roberts, turning to Tom, said, "How do you feel about it Tom? Are you holy and sanctified?"

"Well," said Tom slowly, "I've never had much to do with religion—I know that I do things that are wrong and I know that mother and dad sin, so I just figured that if religion was just fooling yourself into believing things that weren't so, I was just as well off without it."

"Oh, Tom, is that the reason that you would never go to church?" said Mary who had always liked her brother.

"Yes, Mary, it is, and all I've ever heard is sanctification, getting rid of the sinful nature in me, until I'm tired of it. I wish, mister, if you have something that sounds reasonable, that you would tell me about it," said Tom who was really concerned about his soul.

James Roberts wanted nothing better, so they sat down upon an old log and for the first time Tom heard how Jesus paid all the debt on Calvary. He learned that there was nothing left for him to do but to accept Christ as his personal Saviour. Over and over again James Roberts quoted the verse, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast." "Not of works, not of works"—how that cleared things up in Tom's mind. "Then," said Tom with a puzzled look, "trying to keep your salvation is works, isn't it, Mr. Roberts?" and Tom got to his feet. "That sounds reasonable to me. I'd like to take Jesus as my Saviour. I know He will save me and keep me."

Quickly Mr. Roberts had him by the hand and with a glad smile upon his face said, "Praise the Lord, Tom, He does save and keep."

"Amen," said little Mary who had been sitting quietly and listening to each word.

Just then Pa Moon drove in and, seeing the stranger, alighted to greet him. "Pa," said Tom, "this is Mr. Roberts, our new preacher."

Mr. Moon nodded and said, "Howdy."

"How do you do, Mr. Moon," said James Roberts heartily, "Your son and I have just gotten acquainted and are having a good time together."

"Ah, I see. Well, he ain't much on religion. Never could get him to go to church," said Mr. Moon who was trying to be polite to this heretic as he had within the last hour called him to his neighbor.

"No," said Tom, "but Mr. Roberts has changed all that, father. I have today accepted the Lord Jesus as my Saviour, and am a sinner saved by grace, and am bound for heaven."

"What, you accepting this fool doctrine—Once saved, always saved? Son, I'll not have it. You'll get the second blessing at our church. I'll not have this evil teaching in my family. I tell you, sir, he said, turning to Mr. Roberts, "if you don't leave this country within twenty-four hours I'll have you tarred and feathered. Son, you shan't believe this evil doctrine. It is of the Devil. You'll believe as I do or by—"

As he paused for breath, a childish voice was heard from behind him. "Daddy, if you are not careful, you'll have to get sanctified all over again."

THE EDITOR'S MAIL BAG

Two enthusiastic letters from Christian friends living in the mountains of Colorado are very encouraging and very similar in their message.

> I have just received my "Grace and Truth." I find in it the spiritual food which is the greatest need of my soul.

—o—

The second letter reads:

> "Grace and Truth" has come. I could not get along without it.

—o—

And from down in the Lone Star state there comes word of greeting and helpfulness.

> I take several magazines, but "Grace and Truth" is the most inspiring one of all.

—o—

An earnest Christian family, living on Long Island, New York, add their voices to the chorus of thanksgiving.

> We believe "Grace and Truth" the greatest evangelical magazine ever published. It grows better with age.

—o—

The state of Michigan has the largest representation in the student body of D. B. I. of any state in the union. Consequently we are always glad to let Michigan speak. Here is a satisfied word from that state.

> "Grace and Truth" is getting better all the time. The last two numbers have been especially good.

—o—

From a Tennessee reader comes the question, "Would you please explain I John 5:16?"

> The first thing we need to recognize about this passage is its dispensational setting. Unless we "rightly divide the Word of Truth" we lay ourselves open to confusion and bewilderment in the study of the Word.
>
> Dispensationally, the book of I John is Tribulational. Individualistically, its message is for every soul. The passage under discussion points to a special and unique dispensational feature. The book is addressed to God's people Israel in the Age to come, namely, the Great Tribulation. In that day many shall be committing a sin unto death which is the unpardonable sin. If someone, therefore, has not committed a sin unto death (the unpardonable sin) the apostle John says they may pray for him. But if the person has committed a sin unto death (the unpardonable sin) then the apostle John says we should not pray for him. Prayers would be in vain, for that sin has "never forgiveness."
>
> The question then arises, "How are they to know that the person has sinned a sin unto death?" It will be a simple matter to those living in the Great Tribulation—the Age which follows the one in which we now live. The unpardonable sin is a single sin. It is committed when a person accepts the Devil as God, the Antichrist as the Saviour, and the False Prophet as the Holy Spirit. In the coming Age, after believers living now have been caught up in the Rapture (I Thess. 4:16-17), the Devil will set up his religion upon this earth, and the Antichrist and False Prophet will be carrying on their wicked program in the power of the Devil. They shall deceive many, and those who accept the false trinity shall receive the number of the beast, namely, 666, on their palms or on their foreheads (Rev. 13). Thus, you see, it will not be difficult to know in that coming day, who has sinned a sin unto death.

—o—

A Sunday-school worker living in Pennsylvania writes,

> I enjoy "Grace and Truth" very much and read it as soon as it comes in, and save them for references in my Sunday-school work.

—o—

Concerning the series in the book of Romans a reader in Montana says:

> Your illuminating articles in "Grace and Truth" have been a great blessing to me. The perfection, unity, and accumulative riches of Revelation are simply gloriously wonderful. I never caught such a vision of that as I did in reading your notes on Romans.

—o—

A Colorado reader asks,

> Are pageants in churches wrong?

We believe that theatricals in any form are worldliness. And God's Word is clear in its denunciation o worldliness. Wherever theatricals, plays, and pageants however moral in usage, are introduced in Christian work the spiritual decline that follows is appalling and inevitable. If the young people refuse to be held with th mighty appeal of the Gospel, it is no victory whateve to hold them with that which smacks of Satan's empire "Touch not the unclean thing."

The Berean American Mission

PRESSING ON FOR CHRIST

Mrs. Amie is doing deputation work in the central states, telling the people of Africa's needs and of the plans of the Berean American Mission to help meet it. Some very encouraging reports have come from her, and also from those to whom she has ministered. Here is a heart-warming testimony from a loyal Iowa pastor:

> Mrs. Amie was with us a few Sundays recently. She did a splendid work. She loves souls and did a fine work among her loved ones near Des Moines. She led to the Lord Jesus a very wicked man; that is, he was not a criminal, but a man who gambled and drank and who has had a bad reputation in that respect for many years. But through Mrs. Amie's personal work in his home, she led him to the Lord and he was wonderfully saved. This also goes for the wife too. They were here at church last night. We were glad for the contact we had with Mrs. Amie and with your work.

Miss Amanda Johnson is proving to be a steady, true, and faithful Christian worker, and we have every reason to believe that she will be the same kind of missionary on the field in Africa. She is very well liked by those who have met her in her deputation work. Her "praise" letter, sent to the home base just recently, is a wonderful encouragement to all of us who, with these two missionaries, are pressing on for Christ in the work of the Berean American Mission.

GIVE PRAISE TO GOD

1. For Polk City (Iowa) Church gifts: one comforter, rugs, watch, two pairs of glasses, coat, typewriter. (The typewriter was given partly through the gifts of this church and partly through the kindness of Mr. Vic Brediuus of Marshalltown, Iowa.)

2. For fifty dollars from the Momence, Illinois, Baptist Church, and twenty dollars from various organizations in the church.

3. Clothing for outfits, smaller gifts of money, labor donated for rolling bandages and getting other dispensary materials prepared.

4. The loyal support and cooperation of many pastors, especially in the central states where deputation work has been carried on.

5. For the sacrifice and eagerness of relatives to help in getting the missionaries to the field God has planned for them.

LIFT PRAYERS TO GOD

1. For special needs on the field: automobile, folding organ, xylophone, icy balls, piano accordion, short wave battery radio, funds for temporary buildings, and the host of things that must of necessity be supplied at the beginning of such a work.

2. For guidance and wisdom as the government officials of Belgium are approached with regard to proper permits in this new venture.

3. For passage money for Mrs. Amie and Miss Johnson.

4. For the additional workers needed on the field almost at the very outset.

5. For the success of deputation work in interesting Christians to give and pray.

6. For God's will every step of the way.

7. For special blessing of God upon the deputation work of Mrs. Amie and Miss Johnson as they move on their way toward Denver.

THE CRY OF A NEEDY LAND

A native Christian of India went to a missionary asking him if he might borrow a geography book. The missionary, knowing that the native could not read, asked him his reason for wanting it. The native replied, "So I can see some more places to pray for."

We, too, in looking through a New Standard Encyclopedia, have found a prayer burden—that of the Dark Continent. We read:

"The Berbers, Arabs, Egyptians, Abyssinians, and the coast tribes of Somaliland are of the white race. Immediately south of the Arab country a broad belt of territory runs westward from Abyssinia to the Atlantic. It is the region in which the Senegambian Land Guinea negroes live. This is the region of untold atrocities perpetrated by merciless, marauding Arab thieves and greedy Caucasian slaves. The ancestors of the negro population of the New World came chiefly from this region. The region on the equator and southward is occupied by various tribes known collectively as Bantus. The extreme southwestern corner of the continent near Cape Town is the home of the degraded Bushmen and the Hottentots. They are classified as black people but are not negroes. . . . In the interior portions, slave traffic is still carried on . . . . Africa's population is approximately 140,000,000 . . . . About sixty percent of the African population still adhere to old heathenish superstitions, worshipping demons and fetishes, and indulging in wild and terrible rites" ("New Standard Encyclopedia," 1929).

Do you hear the cry of this needy land? It does not take a missionary's tales of horror and terrorism to make the need evident. Every fact about it is a challenge to prayer. Listen! ! Africa is crying for help.

HOW SHALL THEY PREACH, EXCEPT THEY BE SENT? AS IT IS WRITTEN, HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, AND BRING GLAD TIDINGS OF GOOD THINGS (ROM. 10:15).

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THE BIBLE AT THE BAR

It is a distinct pleasure to call attention to this book. It is a simple and popular apologetic for the Bible as the fully inspired Word of God; simple and popular, we say, and yet it is technical enough to satisfy the scholarly mind. The author is familiar with the modernistic teaching of the day which would shred and reduce the Bible. He is also read up on the atheistic and humanistic propaganda of our time, and shows himself an expert in upholding and vindicating the theistic world-view. In a most lucid way he points out the irreconcilable difference between the Fundamentalists and the Modernists. He displays with unusual skill the organic unity of the Bible, presents the arguments from prophecy, points out the blunders of the negative biblical critics, analyzes the rich contents of the Bible as a proof of its divine authority, and shows that Christ was not a higher critic but was an infallible Teacher. There are other chapters which are just as good and effective. The preface informs us that the lectures printed in this volume were delivered to large audiences, and that many requests came to the author for their publication in book form. A graceful introduction is furnished by Dr. Arthur I. Brown, the well-known scientific defender of the divine character of the Bible.

"THE BIBLE AT THE BAR," by Rev. W. M. Robertson. Pickering and Inglis, Pubs., 229 Bothwell St., Glasgow C.2, Scotland; also London and Edinburgh. Prices, paper bound, 1s. ($.24); cloth bound, 6d. ($.36).

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THE ROMANCE OF THE LUTHER BIBLE

This brochure is in the form of a pageant of Reformation days, and is intended for the celebration in churches and Sunday-schools of the four-hundredth anniversary of the publication of Luther's translation of the Bible into the German vernacular. For the sake of giving the story dignity and a somewhat antique flavor, it is written in blank verse. One person will read the narrative, while other characters are acting the various scenes connected with Luther's work. Some of the scenes represented are as follows: Luther's seizure in the Thuringian forest by his elector's knights; Luther at work in the Wartburg Castle; Luther in social life, learning the common language of the people; Luther flinging his ink-bottle at the Devil; Luther and his fellow-workers translating the Bible; William Tyndale, Miles Coverdale, King James, and others acknowledge their indebtedness to Luther and his wonderful translation of the Bible. As a pageant this work surely would be both interesting and instructive. It will also pay anyone to get it merely for reading purposes. The blank verse is smooth and metrical.

"THE ROMANCE OF THE LUTHER BIBLE," by J. H. Kuhlman. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. Prices per copy, 25 cents; per dozen, $2.40.

MODERN SCIENCE AND THE SIXTH DAY OF CREATION

To show that the Bible and true science are accordant seems to be Harry Rimmer's special forte. He always does his work well. He knows the Bible, and is technically familiar with many branches of physical science. Hence, he can speak with authority. In this book he deals with the creation of the higher animals and man on the sixth day of the creative week of the Bible. He proves that direct creation by a supreme Power and Intelligence is the only adequate way to account for the design which is evident to the animal world. He shows how wonderfully the sheep, the cow, the horse, the camel, etc., are adapted to serve mankind. Surely all these instances of teleology cannot be the outcome of mere chance. The human body furnishes many evidences of purpose and adaptation, which connote creation by an intelligent Being. The same is most conspicuously true of the nature and functioning of the human mind which must have been directly created in the divine image. Man has so many mental, moral, and spiritual qualities that he could not possibly be the scion of animals which do not possess those qualities. Harry Rimmer has his own forceful way of reasoning, and it is always convincing. He is a stalwart and brilliant upholder of the divine inspiration of the Bible.

"MODERN SCIENCE AND THE SIXTH DAY OF CREATION," by Harry Rimmer. Research Science Bureau, 5141 Crenshaw Boulevard, Los Angeles, Calif. Price, 25 cents.

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BY THE STILL WATERS

Does the reader want to be quiet and serene in the midst of the turmoil and rush of the world? Then let him read this book and learn the secret. Perhaps the thoughts themselves are not new, but the author has an original vein, and puts his ideas in a new and fresh way. The book is a spiritual tonic for people who are depressed. There is a good deal of rebuke of people who are worldly or lacking in spiritual grace. It is said, however, in a kindly way that does not offend, but rather incites to a better life and a stronger faith. The author is a diligent student of the Bible, to which he adheres with unwavering faith, and out of which he draws many treasures both new and old. He makes use of many striking biblical passages; he extracts honey-dew for the soul. One cannot help feeling inspired by the inexhaustable resources of God's Word which has pertinent teaching for all ages and all conditions. Our author is a lover of nature, especially of her quiet and sequestered nooks, where he listens to the liquid notes of the wood-thrush. Indeed, he could answer Emerson's question to the affirmative: "Hast thou named all the birds without a gun?" Mr. Havner is an advocate of the simple life—that is, the true, simple life which is the outcome of implicit faith in God and His Holy Word.

"BY THE STILL WATERS," by Vance Havner. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y.; also Chicago, London, and Edinburgh. Price, $1.00.

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THE BOOK OF JOB

Here we have a metrical translation of that great epic of the Bible, the book of Job. The author has clothed all the dialogues of this book in smooth, fluent blank verse, using the iambic meter. He believes that this meter is the most suitable English meter for reproducing the Hebrew style of poetry, although that language "knows no syllabic meter whatever." Dr. Neumann has not followed other English translations of Job, but has done original work, for, as he says, his "translation is made from the Massoretic text, which is known as the Litteris text.' The value of his work is greatly enhanced by the critical introduction in which he imparts much instruction concerning the Hebrew language and poetry, and the structure and the purpose of the book of Job. Many footnotes are inserted explaining passages that would otherwise be obscure. Sometimes the peculiar customs of the times of the patriarch shed a clear light on a passage that cannot be otherwise understood. We believe that Dr. Neumann has added much to the proper interpretation of the book of Job, which for many people is more or less difficult. He has placed himself in the very atmosphere of the book and the times in which it was composed. Of course, a poetical translation could not be made absolutely literal, but the author has given the real meaning to the text in practically all cases. It gives us much pleasure to recommend his work.

"THE BOOK OF JOB: A Metrical Translation," by R. Neumann, D.D. The Lutheran Literary Board, Burlington, Iowa. Price, $1.00.

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BIBLE LESSONS IN BIBLE ORDER

Here we have volume V in Mrs. Frank Hamilton's valuable series of helps in teaching the Bible to children and young people. Her method of teaching is along true spiritual and pedagogical lines. She knows how to attract and hold th attention of her pupils, making biblical instruction vital and effective in their minds and lives. In her previous volumes she dealt with the Pentateuch, from Joshua to Solomon, the kingdoms of Judah and Israel, and the life of Christ as set forth in the four Gospels. In the present volume she treats the Acts of the Apostles in the same effective way. It is to be hoped that many Bible teachers will make use of Mrs. Hamilton's books in their Bible teaching.

"BIBLE LESSONS IN BIBLE ORDER," by Mrs. Frank Hamilton. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. Price (paper bound), 50 cents.

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LIGHT ON THE HILLS

Dr. Arthur I. Brown, the author of this book, is a scientist and a physician; but that does not prevent him from being a deep student of the Bible and of the signs of the times. He is also a well-known lecturer in both Canada and the United States. In some of his books he has given the fatal blow to the evolution theory from the viewpoint of science and reason. In the present book he has made a profound study of the prophecies of the Old and New Testaments; also of many contemporary authors. He believes strongly in the premillennial coming and reign of Christ, and holds that His second coming is imminent.

"LIGHT ON THE HILLS," by Arthur I. Brown, M.D., C.M., F.R.C.S.E. Fundamental Truth Publishers, P. O. Box 67, Hoytville, Ohio. Price, paper covers, 50 cents.

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SECOND-HAND: A STORY OF MISSION WORK IN JAPAN

Before going to Japan, the hero of this story held the ideas set forth in that notable liberalistic book, "Re-Thinking Missions." But when he came into direct contact with missionaries and their work, and saw the real needs of the natives, his mind was changed; he found that his modernistic notions were ineffective. So he was converted to the evangelistic view, and after that he found great joy in his work. This story has not much of a plot, but it contains a fascinating romance, is told in an interesting way, and affords valuable information concerning mission work in Japan. We commend the book to people who like a well told purpose-story. The author speaks from direct knowledge of the Japanese field.

"SECOND-HAND: A Story of Mission Work in Japan," by Emma G. Lippard. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, 75 cents.

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NOTES AND NOTICES

A recent book by our prolific friend, Dr. William E. Biederwolf, is unique in that it contains two titles: "The Coming Dictator' and "Is Jesus Coming Back?" In the first part of his booklet he shows that we are "on the verge of a world crisis," and the indications are that a great dictator—that is, the Antichrist—will soon rule the world for a time. Many facts and quotations are cited as a basis for such an expectation. In the second part of his booklet, Dr. Biederwolf argues that Christ will soon come again to establish His visible kingdom on the earth. Price, 25 cents; handled by the Fundamental Truth Publishers, Box 67, Hoytville, Ohio.

Away around the world in Australia the Presbyterians have been having a troublesome heresy case on their hands for some time. Charges have been brought against Dr. S. Angus, Professor of New Testament and Historical Theology in St. Andrews College, of the University of Sydney. This college is a Presbyterian institution. Dr. Angus is guilty of very modernistic teaching. It is plain as day that his teaching is anti-evangelical and un-Presbyterian. In his attitude toward the Bible he is thoroughly rationalistic, harking back to the teaching of Graf, Wellhausen, Cheyne, and Driver. He simply bolts the teaching of the negative and shredding biblical criticism. He has written pamphlets and books in which he pointedly makes known his antagonism to most of the fundamental doctrines of evangelical Christianity and especially to the Westminster Confession of the Presbyterian church.

If you want to read a stirring defense of the Hebrew people by one who knows what he is writing about, get Dr. Louis S. Bauman's recent booklet entitled, "Shirts and Sheets." This rather queer, not to say crude, title justifies itself in the treatment of the subject of the pamphlet. The author does not defend all Jews, but he shows that they should have fair treatment. His little work is packed with reliable information, and ought to do much toward stopping the cruel pogroms against the Jews. It should be remembered that Dr. Bauman is a Christian Jew. Order from Alan S. Pearce, 1925 East Fifth Street, Long Beach, Calif. Prices, 15 cents per copy; $1.25 per dozen.

A pamphlet of value to everybody, and especially to Lutherans, carries the title, "The Individual and Society." It contains an address by Rev. Alfred Th. Jorgensen, D.Th., which was delivered at a Lutheran Academy in Denmark, and has been translated into English by Rev. Dr. O. H. Pannkoke. It points out the proper Christian relation that should exist between society and the individual. Salvation is an individual matter, but the person who is saved by divine grace should remember that he must live in the social organism, and therefore owes duties to it. The proper functions of the family, the state, and the church are discriminatingly set forth. The pamphlet is published by The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. Single copy, 25 cents; per dozen, $2.40.

IN THE HARVEST FIELD

by ELMER SEGER

Mrs. Emma Truesdale, Class of '23, writes of a man who walks six miles to a meeting, heard "Standing and State" discussed, said, "I'd have walked ten," also writes, "We wound out through the hills and woods (the worst we ever saw) on our way home, to see the Palms (George Palm and Edith Clark, D. B. I. '32). They are doing a real missionary work, and happy in it."

I BESEECH YOU, THEREFORE, BRETHREN

Ontario, Canada
Sept. 23, 1934

Dean C. R. Lindquist
Denver Bible Institute
Denver, Colorado

Dear Mr. Lindquist:

On my way to visit my sister in Ottawa I met with a car accident, and I am forced to remain at the hospital for a few days with a fractured shoulder. I will be convalescing for a few weeks with my mother.

(Signed) Sadie Clifford
per L. S.

BY THE MERCIES OF GOD

Norman Renn, '34, having completed his three months supply pastorate at Faith Chapel, Santa Fe, New Mexico, now supplying for Rev. John Bailey, of Holyoke, Colorado, rejoices in the special opportunity of teaching a Character Training class at the Holyoke High School every Wednesday afternoon.

THAT YE PRESENT YOUR BODIES A LIVING SACRIFICE

Mr. Clifford Peterson, '32, taking his family with him, departed for Superior, Arizona, on October 3, to work in the First Baptist Church. He will there have opportunity to learn Spanish and to make first hand contacts with Spaniards and Mexicans. From there Mr. Peterson plans to go into Mexico to establish and develop an educational work for which God has burdened him. Rev. Beal, of Tucson, Arizona, has been instrumental in arranging for this opportunity in Superior. Rev. Herbert Amster, Assistant Pastor of West Side Center, Denver, driving his own car, accompanied the Peterson family part of the way to the new field of labor.

HOLY, ACCEPTABLE UNTO GOD

Miss Annie Martin and Rev. Ernest E. Lott, members of the faculty and business staff of D. B. I., were united in marriage by their pastor, Rev. Clifton L. Fowler, on Friday evening, August 17, at the Church of the Open Bible, Denver. A large company of friends assembled in the spacious chapel to witness the ceremony. Miss Anna Benthien and Mr. Fred Visser were the attendants. Appropriate gospel music and formal wedding marches used were: "The Lord Is My Shepherd," trombone-saxophone duet, Rev. Obitts and Mr. Butler; "Why Should He Love Me So?" vocal solo, Mr. Morrison; "I Have Found a Quiet Resting Place in Jesus," vocal duet, Mrs. Sprague and Dean Lindquist; Lohengrin's Processional and Mendelssohn's Recessional, violin solo with piano accompaniment, Dean Lindquist and Mrs. Obitts. Saturday morning a wedding breakfast was tendered them by President Fowler at Torrey Hall on the D. B. I. Campus, and the young couple left that afternoon for a honeymoon at Institute Park, near Pine Cliff, Colorado.

WHICH IS YOUR REASONABLE SERVICE

Student Body Male Quartet, Ivan Pulis, Paul Whaley, Glen Lindquist, Wayne Robertson, first tenor, second tenor, baritone, and bass respectively, and Charles Holgate, student evangelist, are back in school after a happy and profitable seven weeks itinerating through Nebraska, Kansas, Oklahoma, Arkansas, Missouri, Illinois, Indiana, Ohio, Michigan, Wisconsin, Minnesota, South Dakota, North Dakota, Montana, Wyoming, and Colorado.

AND BE NOT CONFORMED TO THIS WORLD

Members of the faculty and business staff of D. B. I. spent their vacations in a variety of ways this past summer.

Rev. and Mrs. Jones, with their two oldest sons, William and David, spent their vacation time in Flagstaff, Arizona, at the Southwestern Bible and Missionary Conference. They had charge of the music for the entire conference. Dean Lindquist and wife spent part of their vacation at Institute Park and part of it with Dean Lindquist's relatives in Wyoming. Miss Waespi visited loved ones in St. Louis, Missouri. Miss Encinas returned to her home in Tucson, Arizona, for three weeks time. Most of the others enjoyed the cool mountain air at Institute Park, D. B. I.'s quiet retreat a short distance from the Campus.

BUT BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND

President Fowler, accompanied by Rev. Obitts, spent several days in the Yampa Valley of northwestern Colorado during the first part of August. President Fowler spoke at the Young Peoples' Conference at Yampa, and some time was also spent in geological explorations.

THAT YE MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT WILL OF GOD.

Christmas Supplies

AT

THE INSTITUTE BOOK NOOK

2947 GLENARM PLACE, DENVER, COLORADO

Clifton L. Fowler, President Ernest E. Lott, Manager

IMPORTANT NOTICE

The Book Nook pays the postage on orders amounting to $3.00 or over. On orders of less than $3.00 add 10 percent to cover the postage.





OUR NEW

1935 SCRIPTURE TEXT ART CALENDAR

A gift that lasts the whole year through with its appropriate verses for every day. Printed on unusually good paper with a pleasing artistic stack-up that makes this the best calandar we have ever offered. Let this daily "preacher" bless your life and the lives of others.

Price, $.30 each

Four for a dollar

Quantity prices to agents by arrangement with the manager.

MOTTOES

The four mottoes illustrated represent part of our large stock of Bible verse mottoes.

Numbers 1330 and 1310 have velvet suede backgrounds with good coloring.

Numbers 576 and 795 are glass encased with an accurate thermometer, making the mottoes practical as well as attractive.



No. 1330—30c
Pretty Green



No. 1310—30c
Chestnut Brown

RUSTIC ART MOTTOES

This group is hand painted on North Carolina Rhododendron wood.

No. 4030—"He Careth for You".....$1.00
No. 4010—"Prayer Changes Things"..... 1.00
No. 4045—"Draw Nigh to God"..... 1.00

These verses are painted on an artistic nature scene.



No. 576
"Tempest of Life"
5x7 inches—60c

METAL ART MOTTOES

New, Durable, bas relief metal mottoes, priced at $.40, $.50, $.75, $1.00, and $3.00. Many favorite verses. See our ad in the November "Grace and Truth."



No. 795—"Gethsemane"
7x9 inches—75c

BIBLES

A Bible is a present that is always appropriate. We carry Scofield, Holman, and Cambridge Bibles and can supply our customers with any other Bible desired.



HOLMAN BIBLE

No. 1630X—Genuine leather, India paper.....$5.50

SCOFIELD BIBLES

No. 90—Large size, cloth bound cover.....$2.75
No. 40—Handy size, cloth bound cover..... 1.95
No. 59X—Persian Morocco binding..... 9.50
(handy size)

PRECIOUS PROMISE TESTAMENTS

No. 55P—Leather, 4x6, limp..... 1.65
(all promises are marked in red)

CAMBRIDGE BIBLES

H66X—Leather overlapping cover..... 4.00
(with snap fastener)
1612—Morocco leather, India paper..... 3.85

Many other styles and numbers of Bibles. Let us know your wants.

CHRISTMAS CARDS

We handle only the Bible verse cards; in fact, this is the only kind Christians ought to send. To remove a Bible verse from a Christmas card is to strike the word Christ from Christmas. Our box assortment No. 34 is an unusually attractive group of cards, and one that will please.

Other assortments:

No. 36—Twelve cards in cellophane packet.....$.50
No. 37—Twelve cards in cellophane packet..... .25
No. 38—Twenty-seven postcards in cellophane packet..... .25

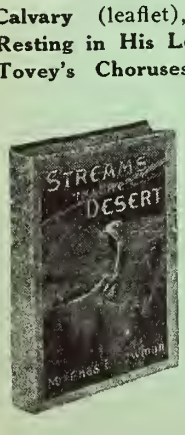
All of the above are carefully selected, beautiful Bible verse cards and are worth more than the price listed. Nos. 36 and 37 have envelopes, No. 38 does not.

We are also offering several individual cards on parchment paper:

No. 39—Exquisitely colored, ribbon tied.....$.10
No. 40—Linen finish, soft, pleasing tints..... .05
(21 for $1.00)
No. 41—Postcards ..... .01
(Not on parchment paper, but very lovely, and have Bible verses)

SONGS AND CHORUSES

Radio Songs and Choruses, by Loveless.....$.25
Fishers of Men, by Clark..... .25
Choice Hymns, by Meredith..... .25
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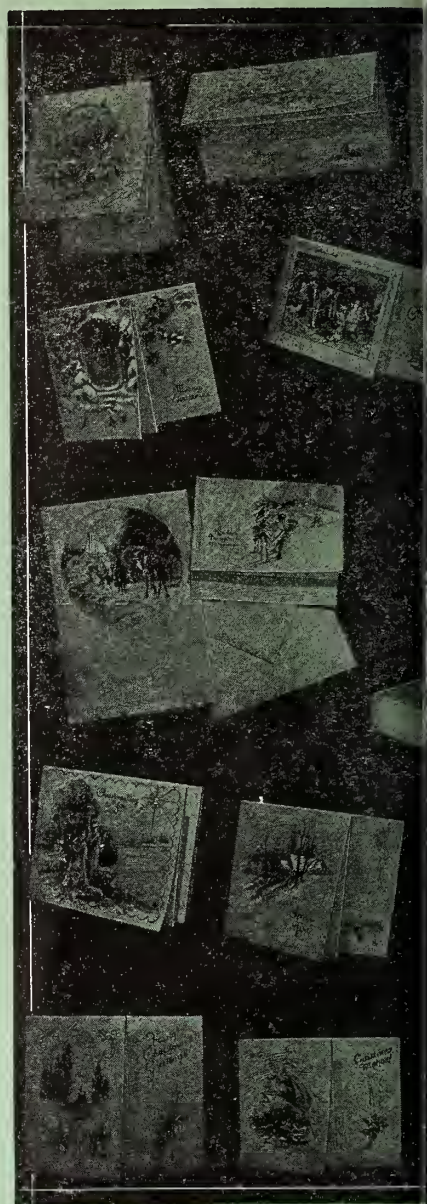
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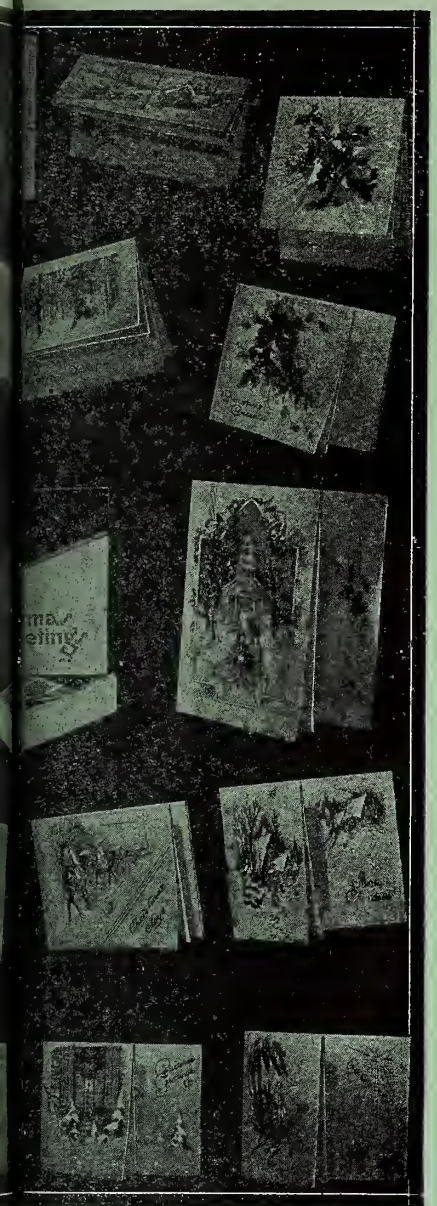
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LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR Questions by C. REUBEN LINDQUIST
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 9 **Sunday, December 2, 1934**

THE CHRISTIAN AS WITNESS

Lesson Text: I Thess. 1:1-10
Devotional Reading: Psalm 107:1-9

Golden Text:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses" (Acts 1:8).

The greatest privilege which can befall anyone in this world is to lead a soul to Christ. The winning of souls to the Saviour can only be done by witnessing for Him. God calls every believer to be a witness. Jesus Himself said, "Follow Me, and I will make you fishers of men" (Matt. 4:19). It is heart breaking the extent to which the real evangelical and evangelistic purpose of God in the lives of His people has broken down in this present age. Even back in Old Testament times the Holy Spirit throws accent upon the importance of soul winning. In such a passage as "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30); or again, in the book of Daniel we are told that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). That was indeed a blessed assurance which our Lord Jesus gave to His own when He said, "Fear not; from henceforth thou shalt catch men" (Luke 5:10). May the time that is spent in the study of this lesson result in some soul saying to Him Who loved us and gave Himself for us, "Lord Jesus, am I a catcher of men, one who catches men for Jesus that their souls may be saved and their lives used by Thee?" We shall study this lesson from three standpoints: (1) The Example of the Apostle Paul (I Thess. 1:1-3), (2) The Example of the Thessalonians (I Thess. 1:4-8); and (3) The Example of the Macedonians and Achaians (I Thess. 1:9-10).

I. THE EXAMPLE OF THE APOSTLE PAUL

Paul's burden for the lost is a never-failing burden. In Romans 9:1-3 we catch a glimpse of how deep it was. He said, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." And again the beauty of the Pauline example in connection with the burden to win souls for Christ is shown in Romans 10:1 when he says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

The Thessalonians were Paul's converts. When they accepted Christ he did not lose interest in them. He was not just a traveling evangelist who led them to Christ, then moved on to some other field where he might win some more to Christ and get another big collection. But, having won them to Christ, his personal love and devotion for them never stopped. Verse two reveals the spirit of the man. "We give thanks to God always for you all, making mention of you in our prayers." The Pauline example is an example of soul winning as related to the lost, and a devotion to the soul that has been won as related to the saved.

The opening words of the Thessalonian epistle are, "Paul and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." The very names themselves are a striking reminder which brings out a demonstration of Paul's devotion to the winning of souls for Christ and Paul's devotion to the cause of Christ in its largest and fullest sense, for this wonderful epistle is headed by the three names, Paul, Silvanus, and Timotheus. Silvanus is the Latin form for Silas, which instantly reminds us that Silas was not Paul's companion originally, but rather Barnabas went with him on his first missionary journey and was greatly used of God. But, alas, there had been a young fellow with them on the first part of their first missionary journey, a young fellow named John Mark, who was afraid to go on into Christian service. The sacrifice was apparently too much. When he realized that Paul and Barnabas were nearing some very dangerous and difficult fields of service, he withdrew and went on back home. Like many another Christian worker, he remained in the service to a certain extent, consulted his own personal comforts sufficiently to make sure that he did not sacrifice too much for the cause of Christ, but so far as we can see never failed to sufficiently protect himself that he knew he was on the safe side of things. But Barnabas was very much like many of the servants of our Lord Jesus in this present day. He was far more devoted to one of the subordinates in the organization than he was to the God-given leader, the apostle Paul. When Paul was about ready to start on his second missionary journey, Barnabas insisted that John Mark should be taken along with them, "but Paul thought not good to take him with them, who departed from them, that from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark and sailed unto Cyprus; and Paul chose Silas" (Acts 15:38-40). As we have said before, Silas is the Latin form of Silvanus. And what a thrilling example Paul has set us. Because of his devotion to the cause of Christ, because of the need of sacrificial soldiers, because John Mark had proved himself to be a self-seeking one, Paul

stood firmly. And what was the result? Barnabas evidently felt that Paul was showing partiality. That John Mark was not getting a square deal. Instead of seeing things straight and clear, Barnabas breaks with the great and mighty leader chosen of God, and goes along with John Mark, and Paul selects Silas as his companion, with the result that Barnabas' name does not stand at the head of the great Thessalonian epistle, but rather the name of Barnabas practically disappears from the history of the early church. At the head of that great epistle stands the name of Silas, the man who is steady, and faithful, and loyal, and who steps to the side of the great leader in the hour of Barnabas' defection.

Nothing but an unflinching loyalty to the Lord Jesus Christ, a changeless fidelity to the needs of the souls of men, and a burning desire to be a soul winner could have kept Paul steady under such pressure from a man who had traveled with him for many, many days, as had Barnabas, his fellow-laborer in Christ Jesus.

Verse three gives us a striking example of the Threefold Principle of Divine Revelation. The Threefold Principle is that principle of Divine Revelation under which God sets forth the truths concerning Israel, Jesus, and the individual believer, from the standpoint of God's triple dealing with man—justification, transformation, and glorification. These three mighty blessings which grace has bestowed upon those who believe in Him constitute the mighty fact of a changeless foundation, the blessed possibility of a beautiful manifestation, and the glorious certainty of a final consummation in Christ Jesus the Lord. This Threefold Principle is revealed in the words, first, "Your work of faith," which accents the special object of faith which results in justification. Second, "Your labour of love," which accents the blessed possibility of transformation. And, third, "Your patience of hope," which throws the attention forward to the glorious moment when the blessed hope of our Lord's return shall be realized in the lives of believers.

The beauty of Paul's apostolic example and his devotion to souls comes out here in the fact that he is not afraid to utter a strong and encouraging word of personal commendation. He is not afraid that he will commend them so strongly as to make them spiritually proud.

II. THE EXAMPLE OF THE THESSALONIANS

This section begins with verse six. The example of the Thessalonians is indeed a beautiful example. First, they "became followers of the apostle Paul unto the Lord, having received the Word in much affliction, with joy of the Holy Ghost." There was no holding back with the Thessalonians, but a glad giving of themselves and of their means and all that they had for the cause of Him Who had loved them and given Himself for them, so that they became ensamples to all that believed in Macedonia and Achaia. Then in verse eight we are given the striking information, "For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak any thing." Theirs was a virile testimony. Theirs was a faith-filled testimony. Theirs was a living and moving testimony. It reached to souls of men, and in every place their faith to God-ward was so spread abroad that Paul found it was no longer necessary to talk about the faith of the Thessalonians for all knew about it and spoke of it familiarly.

The most outstanding and remarkable thing which is said about these Thessalonian believers, however, is the fact that they received the Word in much affliction, but with joy in the Holy Spirit. So many people are so horribly self-centered and filled with self-pity that if they are under much affliction they cannot possibly have any joy until somebody pities them and sympathizes with them and assures them that there is going to be a way out. But these Thessalonians, although in the midst of affliction, proceeded to enter into the fullness, the richness, and the depth of the joy of the Holy Spirit. What an example! What a revelation! May God make us all Thessalonian believers.

III. THE EXAMPLE OF THE MACEDONIANS AND ACHAIANS

This section begins with verse nine. It opens with the words "For they themselves shew of us"—the expression "they themselves" refers to the men of Macedonia and Achaia—"they themselves shew of us what manner of entering in we had unto you." The example of the Macedonians and the Achaians is to speak most definitely and in the highest fashion of the sacrificial character of the Thessalonian believers and to proceed to carry their testimony on.

It is remarkable that once again the Threefold Principle in the Word of God appears most clearly in the testimony and example of the Macedonians and Achaians. The Threefold Principle is the very key to the purposes of God in giving us the Bible. The Threefold Principle points backward to justification, and upward to transformation, and forward to glorification. The Threefold Principle is one of the Eighteen Principles of Divine Revelation which, when once mastered by the student of the Word of God, will open the door to the problems and the difficulties and the tangles of the dear old Book, and give to each and every student who recognizes these principles, a solid platform in the Bible upon which his soul may rest with unbounded assurance. These Macedonians and Achaians give forth a Threefold testimony concerning the Thessalonians. This Threefold testimony is, first, How the Thessalonians "turned to God from idols." This points to justification. Second, "to serve the living and true God." This points to transformation. Third, "to wait for His Son from heaven." This points to glorification. When this marvelous Threefold Principle is applied to us individually, we see ourselves, although unworthy and sinful, ushered into a glorious Standing of perfect righteousness before God—justification; invited by the Spirit into a life of complete dependence upon the strength of Jesus, which would mean our transformation, and pointed to a wondrous future in which we shall be made like Him when He returns from the glory—our glorification.

The example of the apostle Paul is a blessed example of bearing witness, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost" (I Thess. 1:5). The example of the Thessalonians is a blessed example of bearing witness, "For from you sounded out the Word of the Lord" (I Thess. 1:8). And the example of the Macedonians and the Achaians is an example of bearing witness, "For they themselves (the Macedonians and Achaians) shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (I Thess. 1:9). May God open our hearts and stir our lives and send us forth as Paul and as the Thessalonians, and as the Macedonians and Achaians, to bear witness to the mighty, glorious, wondrous, eternal, infinite saving power of Jesus Christ the Lord.

—o—

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

We had on our road, in the Chicago yard, an operator, who, when a lad of seven, had been afflicted with a disease that settled in his muscles, so that now he had the stature of a man but the muscles of a child. He could neither write nor handle the instrument without the aid of both hands, nor could he put his coat on without help; while the only way he could walk at all was to pull himself along with the aid of two crutches.

I went into the office one evening, and to my perfect astonishment found him dancing about the floor as though there had never been anything the matter with him. "Why, Will!" I said, "how's this?" With his face just shining with gladness he said, "There is a new electrical establishment over on the South Side that promises to develop my muscles and make them what they should be: and just see what they have done already!"

"Isn't that fine!" I said. "And what are they going to charge you?" "They told me that because it was a

new establishment, all they wanted was my testimony," answered the happy man. Like a flash I saw the lesson, and I said to him, "God bless you, my boy! All God wants for what He has done for you is your testimony." After I finished he stood looking at me quite a little time, and then with tears in his eyes he put out his hand and said, "Jim, I'll do it!" And he did.

—Jim Burwick, Railway Evangelist

—o—

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the reward for winning souls? (Prov. 11:30; Dan. 12:3; James 5:20; I Cor. 9:19)

2. What is the privilege as well as the responsibility of every Christian? (Matt. 4:19; 5:16; I Cor. 9:16; II Cor. 4:5; 5:20; I Pet. 2:9)

3. What are the prerequisites to soul-winning? (Matt. 4:19; Rom. 9:1-3; John 15:13; I Cor. 9:18-23; 10:33; II Cor. 4:5)

4. What was Paul's desire for Israel? (Rom. 9:1-3; 10:1)

5. Why was Paul a successful soul winner? (Gal. 2:20; Phil 3:7-14; I Cor. 2:2; 9:18-23; II Cor. 4:5; I Thess. 2:4-5)

6. What was Paul's attitude toward his converts? (I Thess. 2:8, 19-20; 3:10)

7. What was the secret of the far-reaching influence of the Thessalonian believer's testimony? (I Thess. 1:6; 2:13)

8. To what extent was their testimony spread abroad? (I Thess. 1:7-8; 4:10)

9. What was Paul's desire for the Thessalonian believers? (I Thess. 4:10-18)

10. What will be the result of a faithful testimony in the lives of others? (Matt. 5:16; II Tim. 2:24-26; II Cor. 2:14-16; 4:2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

How often we think that the only way people can come to know the Saviour is by going to church and hearing the message which the preacher gives. It is true that our heavenly Father uses the preacher as he gives the Word of God, but we forget that each Christian is preaching to the world by the life he lives before others. Those who believe on Jesus become living Bibles, and people read what they have to say. This should make us want to live for our Saviour, so that others will see Him through us.

Even the Saviour, during His life on earth, saw how important it was to have others witness for Him. He called His disciples for that purpose, and they in turn sought to get others to follow the Saviour. The Lord Jesus talked to great crowds and then again He talked to individuals. He talked with the woman of Samaria at the well about her need of a Saviour, and with Nicodemus about his need of being born again. His touch with people everywhere was for the one purpose of winning them to Himself.

Perhaps someone has told you of the Lord Jesus and how He died on the cross for you. If so, they were witnessing for Jesus. Now that you have come to know Him as your Saviour, He wants you to tell others. You can witness for Him at school where you meet many boys and girls who do not know the Lord; you can witness for Him right in your own home. If mother and father, brother and sister already know the Saviour, you can still witness for Him by living for Him every day. We should not only think of living for the Lord when we go to Sunday-school, but He wants us to be Christians six days a week and all day on Sunday.

Remember that some one is looking at your life to see the Lord Jesus. Let your life be a living Bible that others may read the Gospel according to you.

Yours in the privilege of living for Him,

Aunt Anna

—o—

Fourth Quarter, Lesson 10. **Sunday, December 9, 1934**

THE CHRISTIAN AS TEACHER

Lesson Text: Matt. 7:24-29; Acts 18:24-28
Devotional Reading: II Tim. 3:14-17

Golden Text:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Every Christian should be a teacher. Alas, the sense of responsibility of teaching and imparting truth to the lives of others in many, many instances has departed from the hearts of believers in Christ Jesus. But that the Bible teaches that this responsibility is ours, need hardly be said. In part of our lesson text which is located in the Book of Acts, we find a striking exampe of true believers who were wide awake to their responsibility in the realm of teaching, and who sought by God's grace to be faithful to that responsibility. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus" (Acts 18:24). Evidently this man was one of the greatest preachers of the early days of the church, a man of power, a man who knew the Lord, a man whom the Holy Spirit was using. Verse twenty-five says, "This man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John."

Since Apollos only knew the baptism of John it becomes evident that the place where he was short in his message was that he was uninstructed on dispensational truths. This is the condition with many preachers of today. They are sincere, they are zealous, they really desire to impart the truth of God to those whom they are teaching, but, like Apollos, knowing only the baptism of John, they are in great need that somebody shall expound unto them the way of God more perfectly. This man Apollos was a strong and fearless speaker. Verse twenty-six tells us that "he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them," and did the very thing which was so greatly needed, they "expounded unto him the way of God more perfectly." Here are two members of the Christian congregation who are meeting the believer's responsibility as teachers.

It is beautiful to observe that Aquila and Priscilla were perfectly willing to be the instruments of God in unfolding the truth to Apollos. But it is even more beautiful to observe that Apollos was willing to receive the word of instruction from these members of the flock. The result in the life of Apollos is self-evident, for it is set forth in verse twenty-eight that "he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." His eloquence was increased, his usefulness was augmented, his knowledge of the Word of God was rounded out, and that because a couple of Christians, just common members of the church, were willing to talk freely and lovingly to Apollos, the mighty one in the Scriptures. May God awaken more and more of His own people, the rank and file of the church, to be willing to meet the privileges and the responsibility of the Christian as a teacher.

The portion assigned to us by the Lesson Committee in Matthew 7:24-29 is a practical example of the marvelous

teaching of our Lord and Saviour Jesus Christ. We will consider this portion under two headings, (1) The Wise Man and His House (Matt. 7:24-25); (2) The Foolish Man and His House (Matt. 7:26-27).

I. THE WISE MAN AND HIS HOUSE

Throughout the parables which were uttered by our blessed Lord while He was here upon earth, there is constantly appearing—a good man. Without an exception the good man in the parable of Jesus is He Himself. The good man is the Lord. In one of His parables, the parable of the Sower, He identifies this good man in plain language when He says, "He that sowed the good seed is the Son of Man" (Matt. 13:37). It is one of the principles of Bible study that when once we have learned the significance of a symbol we may rest assured that that symbol remains the same as to its meaning throughout the Word of God. Hence, since the good man in the parables of our Lord in the other portions of His ministry is always the Lord Himself, so the good man in this remarkable parable of the wise man and his house, and the foolish man and his house will be the same. The wise man who built his house upon the rock is the Lord Jesus Christ Himself.

In the symbolism of Scripture a house stands for an organization or a family or a national group. The Scriptures teach that the house of Christ, or God's house, is the national group of Israel. God chose Israel as His own, as the apple of His eye. The house of God, in the typical sense as set forth in this parable, is the nation of Israel. Every Bible student knows the significance of the symbol "rock" in Scripture. The rock stands for our Lord and Saviour Jesus Christ. When Moses struck the rock in the wilderness there gushed forth water, becoming a marvelous picture of the fact that out from our Lord and Saviour Jesus Christ flows the water of life. When Jesus said to Peter in Matthew 16:18, "Upon this rock I will build My church," He was not saying to Peter, "I'll build My church on you, Peter," but He was saying to Peter, "I will build My church upon the Rock Christ Jesus." And the church referred to was the same church spoken of in the seventh of the Book of Acts; in other words, Israel, or the house of Israel itself. Hence, Matthew 16:18, which speaks of building Christ's church upon the Rock, and Matthew 7:25, the passage in today's lesson which speaks about the Lord building His house upon the Rock, are passages which refer to exactly the same thing. They are parallel passages. In one passage He says, "The gates of hell shall not prevail against it" (Matt. 16:18). In another passage He says, "It fell not" (Matt. 7:25). And the expression "it fell not" is especially significant when we discover that He has declared, "The rain descended, and the floods came, the winds blew, and beat upon that house" (Matt. 7:27). It is a typical description of the Great Tribulation, that awful hour of sorrow and trouble which shall come upon the whole earth, which Daniel refers to, saying, "And there shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1), and which the Holy Spirit elsewhere calls "The Time of Jacob's Trouble" (Jer. 30:7). Hence, we see that the portion of our Lord's parable which speaks of the wise man and his house tells us that the Lord Jesus Christ Himself shall build His house—the nation of Israel—upon Himself, the Rock—upon the One Who changeth not. And when the awful satanic storm of the Great Tribulation breaks upon Israel, God's house, the house shall stand. The gates of hell shall not prevail against it. The nation that has been for many years the tail of the nations shall emerge and become the head of the nations at last. This shall be the Holy Spirit's thrilling testimony concerning Israel when she shall be under the savage onslaught of the Antichrist army at the climax of the Great Tribulation. Israel fell not. Israel shall not fall. Israel shall yet outshine the sun.

II. THE FOOLISH MAN AND HIS HOUSE

Just as the first portion of this remarkable parable of our blessed Saviour carries us into the future at the Great Tribulation, just so truly does the last portion of this parable carry us to the same dispensational location. The foolish man in the parable is identified in the Old Testament. The fool or foolish man as presented to us in the book of Psalms, for instance, is none other than the Antichrist. It is in the Psalms that we find the statement, "The fool hath said in his heart, There is no God" (Ps. 14:1). It is in the Psalms that Israel is represented as praying against the Antichrist in the words, "Arise, O God, plead Thine own cause: remember how the foolish man reproacheth Thee daily" (Ps. 74:22). What brazen arrogance. It is the arrogance and blasphemy of the Antichrist in the Great Tribulation. He, the foolish man which shall not only reproach but rebuke God, shall seek to lift himself up into the very position of God. And Israel cries out that God shall come and plead His cause, and very shortly, at the climax of the Great Tribulation, God hears and answers the prayer of the people of Israel who are His house, and handles the Antichrist—the foolish man—with full manifestation of His divine power.

As we have already seen, "house" in the Scripture stands for organization or family or national group. The Antichrist's house is the stupendous organization which he will effect upon the face of the earth when all nations shall flow to him and men shall be deceived by his mighty power. But the Antichrist, the foolish man, alas, shall build his house upon the sand. Sand in Scripture stands for man. Consequently, when God gives the Antichrist his number, He gives Antichrist the number six hundred and sixty-six. The man who understands his Bible can say to the Antichrist this very hour in modern parlance, "I have your number." So the foolish man, the Antichrist, shall build his gigantic, world-wide organization upon man, and man is nothing more nor less than shifting sand. Then the record tells us, "The rain descended, and the floods came, and the winds blew, and beat upon that house" (Matt. 7:27). The house of the Antichrist shall be erected in the Great Tribulation and will not be able to endure the awful onslaughts of Tribulational sorrow, and the record given to us by our blessed Saviour is, "And it fell" (Matt. 7:27). Every student of Scripture knows that prophecy clearly describes the awful collapse of the nation, the organization, and the army of the Antichrist.

It is the applicational teaching of this parable which has usually been presented to the hearts of men: that in this day and hour a man is either building upon the Rock or he is building upon the sand. This is tremendously true. When the storms of life come upon the soul it is only that man who has built upon the Rock Christ Jesus whose life will endure the test.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." The need of the present hour is teaching with simple faith and authority. And let it be observed, it is only the man who has faith who can teach with authority, for our authority rests not in anything that is in us, but in the absolute integrity of the Word of God. Because Modernism takes the attitude of skepticism and rejects a goodly portion of the Scriptures, it is unable to teach with authority. This one fact in itself is the demonstration that Modernism is wrong. May God quickly raise up men and women in the church of Jesus Christ in this day and hour of awful need, who will have such largeness of faith that they shall be able to teach like Aquila and Priscilla, with great power, and instruct those who know naught but the baptism of John, more perfectly in the way of the Lord.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

It happened one Sunday morning. After our brief family worship I made ready to go forth on the day's services, and pulled on my Prince Albert coat. "Going to preach, father?" queried the seven-year-old. "Perhaps," I answered, "but probably I shall just sit and listen during the sermon, and then study the Sunday-school." "Are you a preacher, father?" came the second question, to which I made confession that, though I was no longer the pastor of any particular church, I still was a sort of a preacher. "You're no really-truly preacher," she asserted with boldness; and when half-laughingly I asked her why not, the answer I expected was clear in

my own mind. I was no "really-truly" preacher because I was not the pastor of a congregation. But this was not my little child's answer. "You're no really-truly preacher; you don't talk Jesus," she said. Did it strike home? Never did a rebuke cut so keenly. She understood and meant every word of it, as appeared even more clearly from what presently followed. "Mr. M. does not talk Jesus either," she further volunteered. Mr. M. was our family pastor. "What does Mr. M. talk about?" I ventured to ask. "Oh, about lots of other people," she told me. Then her voice lifted in exultation: "But grandpa talks Jesus." She spent the summer with her grandparents. He is one of the old type preachers of whom only a few are now remaining among us. Whatever Bible verse or passage he needs to back up his thesis he knows by heart. His Bible is marked from Genesis to Revelation. The people among whom he has served have learned to love their Bibles because he has so constantly taught them "the Book."

—"Sunday School Times"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the responsibility of every Christian in bearing a testimony? (Ps. 26:7; 51:13; 62:6; 107:2; Isa. 62:6; II Cor. 4:2; II Tim. 4:2)

2. Can true wisdom be found in this world? (I Cor. 3:18-19)

3. How can a man become wise? (Job 28:28; Prov. 2:6; 9:10; 15:33; Dan. 2:21; James 1:5; 3:17)

4. Who is the personification of all wisdom and knowledge? (I Cor. 1:30; Job 36:22)

5. Who is the Rock of our salvation? (Ps. 62:2, 6; 89:26; Matt. 16:18; I Cor. 10:4)

6. Can we compare the Christian with the wise man who built his house on the Rock? (I Cor. 3:9-17)

7. What will happen to the Christian whose life is built upon the Rock Christ Jesus when the judgment of God falls? (Ps. 18:2; 31:23; Rom. 8:1; 8:38-39)

8. Can the Christian who builds wood hay and stubble upon this Rock foundation ever be lost? (I Cor. 3:15; John 10:28; 5:24)

9. Will the Christian be rewarded for his good works? (Ps. 62:12; Prov. 24:12; Jer. 17:10; Matt. 16:27; I Cor. 3:8, 14; II Cor. 5:10; Rev. 22:12)

10. Can a man be saved by his good works? (Isa. 64:6; Rom. 4:4-5; Gal. 2:16; Eph. 2:8-9)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Last week we saw that we were living Bibles, and that through our lives others would come to know the Lord or be turned from Him according to the way we lived. I am sure that every boy and girl wants his or her life to tell for the Lord Jesus. You go to school every day to learn the things which will help you when you become young men and women. You learn and become prepared for some task in life.

The golden text for today's lesson tells us something else we should do. II Timothy 2:15 is the text, and says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." We need to study God's Word in order to know more of Him, and be prepared to tell others.

The Lord wants us to STUDY His Word, so that we may be better able to witness for Him. Just as the teacher tells you important things to fit you for future work, so the Lord tells you in His Word the things which are necessary for your future task of witnessing to others of the Saviour Who died for you. Take every opportunity to learn more of Him.

Yours in joyous service for Him,

Aunt Anna

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Fourth Quarter, Lesson 11 **Sunday, December 16, 1934**

THE CHRISTIAN AND THE LORD'S SUPPER

Lesson Text: I Corinthians 11:23-34
Devotional Reading: Matt. 26:20-29

Golden Text:

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26).

It was a wise decision indeed when our Sunday School Lesson Committee decided to give to us a lesson on the Lord's Supper. Many of God's people have grown indifferent toward this valuable ordinance, and some who on other themes seem to know the Lord unusually well, have taken an unwarranted stand against the celebration of this ordinance. We will study the portion which has been assigned us by the Committee under six headings: (1) Its Origin (I Cor. 11:23); (2) Its Command (I Cor. 11:24); (3) Its Purposes (I Cor. 11:24-25); (4) Its Dangers (I Cor. 11:27-32); (5) Its Practical Safeguard (I Cor. 11:33-34); (6) Its Prophecy (I Cor. 11:26).

I. ITS ORIGIN

Some of the discussions of the origin of the Lord's Supper carry us back to the Jewish Feast of the Passover. It is true that historically there is a distinct connection. It is true that our Lord Jesus instituted the Lord's Supper on the night of the Passover. But a true discussion of the origin of the Lord's Supper must be based on verse twenty-three of this chapter. Paul says, "For I have received of the Lord that which also I delivered unto you." Here we are brought face to face with the true origin of the Lord's Supper. Paul received it of the Lord. It came directly from God. It is the product of divine revelation. Paul taught the believers of this age to celebrate the Lord's Supper as a direct product of his having received instructions to do so from the Lord. His language is not subject to various interpretations. Our conclusion on the theme is inescapable. The origin of the Lord's Supper is divine. Paul received it of the Lord, and committed to us who are believers in Christ Jesus that which he had received by divine revelation.

II. ITS COMMAND

The command for believers to celebrate the Lord's Supper is given three times in these verses which are before us. In verse twenty-four the language is specific. "Take, eat." It is the imperative mood. It is one of those places where the Christian's only choice and responsibility is to obey without hesitancy. Again in verse twenty-four we find this striking language, "This do." No uncertainty here. No opportunity for protracted doctrinal discussion. Only another precious opportunity to remember that "to obey is better than sacrifice" (I Sam. 15:22). Paul received his instruction concerning the Lord's Supper from the Lord. In voicing that instruction he gives the thrilling command, "This do."

It is remarkable that the command is reiterated in verse twenty-five. In the latter part of the verse again we find the language, "This do ye." When we find anything quite so clear as this in the Scripture, it is a good thing to remember the language of Peter in Acts 5:29 when he said, "We ought to obey God rather than men."

III. ITS PURPOSES

In verse twenty-four the Holy Spirit says, "This do in remembrance of Me," thus giving one of the purposes

of the Lord's Supper. It is a memorial. It is to remember the Lord. That very fact is a reminder of our human weaknesses and the necessity that God Himself sees of having something to remind us of the sacrifice which our blessed Lord wrought on Calvary on our behalf. Verse twenty-six shows that the Lord's Supper is not only a memorial, but it becomes a testimony, for the language appears, "Ye do shew the Lord's death till He come." Thus Sunday after Sunday as the saints gather together to remember the Lord, they do show forth the Lord's death till He comes. Wondrous privilege. Unthinkable delight. Their very ordinance becomes the testimony of the death of the One Who bore our guilt in His own body on the tree. There is another passage which bears upon this subject. It is found in I Corinthians 10:16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? The purposes of the Lord's Supper are brought to a very beautiful climax as this passage comes in view. The Lord's Supper is intended to be a communion; communion of the saints over the blood and the body of our Lord Who bore our guilt. Thus we find that the Holy Spirit reveals at least three vitally important purposes in the Lord's Supper, a memorial of our Lord, a testimony of His death, and a communion of the saints.

IV. ITS DANGERS

The danger which attaches to the Lord's Supper is discussed in verses 27 to 32. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

The danger is an unworthy participation in the Supper. One of the indications of this unworthy participation is a failure to discern the Lord's body. Appearing as this passage does in the Corinthian context, it is evident that the expression "Lord's body" carries with it two definite implications. First, the failure to discern the Lord's body is the sin of failing to see that the bread represents the very body of our blessed Lord Himself, the body which was broken for us. But appearing in this section of the Corinthian letter where the chief subject which the Holy Spirit introduces is the mystical Body of the Lord, made up of those who believe, it is evident that this failure to discern the Lord's body goes even farther than the personal body of the Lord, but goes clear to that which is involved in the mystical Body of Him Who loved us and gave Himself for us. A failure to discern that mystical Body is one of the common sins of the church of the present hour.

The second indication of an unworthy participation is a failure to discern or judge ourselves.. We are told definitely that "if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31-32). The failure to properly judge one's self, recognizing one's own weaknesses, one's own sinfulness, one's depraved condition is the characteristic of the present day breakdown in spirituality. Thus we see the twofold indication of the possible unworthy participation of believers in the Lord's Supper is, first, not discerning His precious body, and, second, not discerning our own wickedness and destitution of merit.

V. ITS PRACTICAL SAFEGUARD

Conditions in Corinth had lent themselves to an unfortunate development in connection with the Lord's Supper. The Corinthian believers had gotten so they brought what we would call in this day, a basket dinner to the Lord's Supper. And instead of its being a real memorial to the Lord and a testimony of His death and a communion of the saints, it had become rather a feasting time among those who professed faith in the name of the Saviour. The apostle Paul strenuously objects to this turning of the Lord's Supper into a feast. He says, "If any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come" (I Cor. 11:34).

The practical safeguard seems to us almost amusing, because in this day and age there is no need of warning believers to eat at home. Our present celebration of the Lord's Supper is not interferred with by basket dinners. Consequently this safeguard suggested by Paul, that we eat before attending the Lord's Supper, insofar as our present day circumstances are concerned, is not necessary.

VI. ITS PROPHECY

In verse 26 the Spirit of God, speakng through the apostle Paul, connects the Lord's Supper with the glory, marvel, wonder, and beauty of the Second Coming, for it says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death TILL HE COME."

The passage indicates that the interval in between His ascension and His second coming is to be filled with a constant repetition of the celebration of the ordinance, showing forth the Lord's death till He comes. And the fact that the coming of the Lord is specifically named shows that the ordinance carries with it the marvelous prophecy that He is coming back. So that every time we gather about the sacred table and partake of the bread and partake of the wine, the Spirit of God is whispering in our ears, "Till He comes. Till He comes." And whoso "hath this hope in him purifieth himself" (I John 3:3). Wonderful and blessed anticipation, Jesus is coming back. And all the problems and difficulties of life will be at last properly adjusted by the One Who is able and the One Who makes no mistakes. Lord Jesus, come quickly!

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Someone has said that the basic principle of the institution of the Lord's Supper is appropriation, not imitation. The precious possibility of having Christ within us, using our lips to speak His messages, our feet to do His errands, our hands to do His service of blessing, is the carrying out of the Communion thought. Many seem to think renunciation is all there is of Christianity. But that is a cold, barren, repulsive view in contrast to the appropriated and indwelling Christ. It might be illustrated by well known principles of electricity, as used in medical science. For invigorating and tonic effects, physicians have learned that they must use the positive current. As a destructive and relaxing agent the negative pole is used. The negative work of renunciation may destroy and take away much that is evil, but unless there is the positive appropriation of Christ there can be no strong and healthful spiritual growth.

—"The Illustrator"

A godly old-country pastor was in the midst of his communion service. Suddeny his quick eye detected a woman passing the cup untasted. She sat among the people quietly weeping. At once his kindly heart sensed the situation. For who of us has not at such a time been so conscious of our unworthiness and sinfulness as to shrink from partaking of that blessed sacrament? But the loving dominie knew the Gospel of Christ too well to let one of His little ones suffer thus. He hastened down the aisle. He took the cup from the hands of the serving elder. Stepping up to the weeping woman he pressed it into her hand with the loving exhortation: "Take it, woman—take it! It's for sinners—it's for sinners!"

—from "Beauty for Ashes" by Jas. H. McConkey

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What do the elements of the Lord's Supper symbolize? (Matt. 26:26-28; I Cor. 11:23-24)

2. What is the purpose of the Lord's Supper? (I Cor. 11:25-26)

3. Why is this ordinance called a communion service? (I Cor. 10:16)

4. With what Jewish ordinance does the Lord's Supper stand associated? (Exod. 12:5-8; John 13:1-4; I Cor. 5:4-8)

5. What should be the spiritual application in the individual life partaking of the Lord's Supper? (I Cor. 11:28; II Cor. 13:5-8)

6. Of what future event does the Lord's Supper remind us? (Mark 14:25; I Cor. 11:26; I John 3:3)

7. Does the Scripture warn against making a feast, appeasing the physical appetite, out of the Lord's Supper? (I Cor. 11:20-22; 11:34)

8. What are the requirements with reference to the elements which are used in the observance of the Lord's Supper? (Matt. 26:29; Mark 14:1, 25; I Cor. 5:7-8)

9. Did Paul command that the ordinance of the Lord's Supper be observed by believers today? (I Cor. 11:23-24)

10. What did the Lord Jesus command the disciples as to the observance of the Lord's Supper? (Mark 14:22-25; Luke 22:19-20)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

It must have meant much to the boys and girls who lived when Jesus walked this earth, to see Him and talk with Him. And then after He went away He left them the Lord's Supper as a remembrance of His death. Now as we read the Bible we too have the same thing to remember Him by.

Just before the Lord went to the cross, He sat at the table with His disciples. The Bible says He took the bread and brake it and gave it to the disciples to eat, telling them that He was leaving this emblem as a remembrance of Himself. But before He gave them the broken bread, He prayed, and gave thanks to the heavenly Father. The bread spoke of His death on the cross where His body was broken for you and for me; and He thanked the Father before He went to the cross that He was to die for the sins of the world. Then He gave them the wine which stood for His precious blood which was shed for us. Now we as Christians gather together around the Lord's table to take of the bread and the wine as a remembrance of the Saviour's death, and what He did for us. "As often as we eat this bread, and drink the cup, we shew the Lord's death till He come" (I Cor. 11:26). Then He says, "This do in remembrance of Me."

The Saviour wants His children to gather at the Lord's table, and all those who have accepted Him as their Saviour are welcome at this feast. It reminds us of His death till He comes to take us to be with Himself. What a precious reminder this is.

Yours in His love,
Aunt Anna

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Fourth Quarter, Lesson 12 **Sunday, December 23, 1934**

THE CHRISTIAN HOME

Lesson Text: Luke 2:1-19; Ephesians 6:1-4
Devotional Reading: Deuteronomy 4:9-14

Golden Text:

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Our Christmas lesson has been appropriately chosen. It is Luke's story of the birth, the annunciation of the angels to the shepherds, and the shepherds' visit to the manger. We will handle it from four standpoints: (1) The Babe in a Manger (Luke 3:1-7); (2) The Angel's Announcement to the Shepherds (Luke 2:8-14); (3) The Shepherds Visit the Manger (Luke 2:15-20); (4) The Message of His Birth (Gal. 4:4-5).

I. THE BABE IN A MANGER

Luke's story of the birth of Jesus is graphic, striking, and illuminating. He wastes no words, but he makes the story to stand out with clarity and beauty. He says, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)" (Luke 2:1-2). Thus Luke gives us the date of the birth of Jesus and aids students considerably in locating the whole story historically. He then gives us the information that "all went to be taxed, every one into his own city" (Luke 2:3). It is most unique to remember that Bethlehem is both the city of Joseph and the city of Mary, for they are both the descendents of King David. They are both members of the royal family. They are both persons upon whom the Roman governor would in all likelihood keep at least a wary eye, for they were members of that family toward which the people of Israel always carried a certain amount of reverence and respect. However, it must not be forgotten that the extreme poverty of Joseph and Mary placed them in a position where they could not be regarded as being very dangerous to Roman influence and authority.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the Inn" (Luke 2:4-7). The fact that the taxing was taking place had brought a large company of men and women to the town of Bethlehem. It was only a small town at best, and the unusual influx of visitors was more than taxing its accommodations.

Some have raised the question, "Why did Mary come with Joseph to the taxing since the law did not demand that a woman should come at such a time? Furthermore, since she knew that the arrival of her child must be very soon, why did she expose herself so unwisely?" The Bible does not give a straightforward answer to this question, but one of the great writers has suggested an answer which is very beautiful. He suggests that Mary, being of a contemplative nature, and thinking over the marvelous prophesies of the Word of God, had discovered that the Messiah was to be born in Bethlehem. And when she realized that the tax was ordering the family up to Bethlehem, and she realized that the arrival of the child must be soon, deep within her soul she did not miss the connection, and deliberately chose to come with Joseph, her husband, to the city which, according to the prophets, was to be the birthplace of the King. We do not need to know whether this be true or not, but there are marks of likelihood in the thought.

And she laid her firstborn Son in a manger, wrapping Him in swaddling clothes. Did she realize that in that Boy were centered all the national hopes of the nation of Israel? Did she realize that in that Babe was the fulfilment of every prophecy concerning the coming One, particularly the prophecy that He was to be born of a virgin? Did she realize that in that little helpless Child lying in a manger was the salvation of every individual soul who should ever place confidence in Him? that He was the personification of divine grace? Did she realize that He was the solution of every problem, whether social, governmental, or individualistic? That Child, lying in the manger, is the Messiah of the chosen nation, the Saviour of the souls of men, the Redeemer of a lost

world, the High Priest after the order of Melchisedec, the King of kings and the Lord of lords.

II. THE ANGELS' ANNOUNCEMENT TO THE SHEPHERDS

There is a saying of the Hebrew Talmudists that the flocks were taken to the fields in March and brought home in November. If this saying is to be taken at its full face value, then there is no question whatsoever but that the birth of our Lord Jesus took place some time after March, for it took place after the flock had been taken back to the open fields and the open hillsides and the shepherds were watching their flocks by night. The semi-tropical winter is over by March. The sharpness of the night has passed and the shepherds are caring for their flocks on the hillsides.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:8-10). Is this angelic announcement reliable? Is it safe for the shepherds to believe it unhesitatingly? It is in Hebrews 2:2 that the Holy Spirit says to us, "The word spoken by angels was stedfast." This is a word spoken by angles which proved to be gloriously stedfast, for the announcement of the arrival of the Christ child was absolutely true.

The angel continues his announcement, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Note the birth takes place in the city of David, and several times during His life He is recognized as the Son of David, for such He was.

But the birth of this Babe was no ordinary event and the announcement of one angel was not sufficient in the eye of God. As the angel brought his announcement to its culmination, "And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger," a stupendous demonstration took place. "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:12-14).

It is of vital import for us to remember that the angels are not figments of the imagination. The angels are not kindly thoughts. The angels are not depersonalized spirits. The angels are glorious beings dwelling in the marvel and wonder of the heavenly world, devoting themselves to the worship of God and to the bearing of His blessed message. The word angel itself means "messenger," and in this marvelous incident the angels are the messengers of God to a sin-cursed world, bringing good tidings. The angels were real and their message was real. The manger was real, the mother who gave birth to her child near the manger was real, and thanks be unto God, the Child is the real Saviour of a world that is plunged into real sin.

III. THE SHEPHERDS VISIT THE MANGER

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the Babe lying in a manger" (Luke 2:15-16).

The most striking thing about these shepherds is that as soon as they had seen the Child Jesus, they made known the things that had been brought to their attention, everywhere. They spoke the message abroad. They glorified and praised God for all the things which they had heard and seen as it was told unto them. They present to believers of every hour and every age the one outstanding and needed example: when a soul once sees Jesus, there is only one thing to do and that is to make known His precious message abroad, to tell it everywhere, to go out into the highways and the hedges and constrain men and women to listen to the sweetest message that ever was heard by mortal ears. They made the message known. Thank God for the spirit of the shepherds. May God give us more of just such spirits among the Christians of today.

IV. THE MESSAGE OF HIS BIRTH

The message of the birth of Jesus is a message of incarnation—God incarnate in human form. He was God because the Holy Spirit came upon the woman and the Holy Spirit was the begetter of the Child. He was man, because He was the child of Mary the woman. He was truly God. He was truly man. Back of this astounding miracle was the divine purpose that there should be in the universe one Man Who pleased and satisfied God. One Whose life was perfect, flawless, and Who consequently, because of His utter perfection, would be enabled to bear the brunt of the awful judgment which belonged to all His brethren, members of the human race. This fact is indicated by the command of the angel recorded by Matthew, "Thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. 1:21). Because man is helpless and undone by shame and iniquity, God, by the miracle of the incarnation, is providing for man a perfect Saviour, a perfect Substitute. So the message which grows out of this amazing birth, the birth of Jesus, through a virgin mother, is that there is hope for all. For this same Jesus came one day to the place called Calvary where He tasted death for every man. "And whosoever will may come and take of the water of life freely" (Rev. 22:17).

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Some time ago as I walked toward the church for the night service, in another city, I saw a crowd of young boys gathered under the street light at the corner. Startled by the profanity and lewdness of their conversation, I stopped in the shadows just outside the circle of light and quietly listened. The conversation of those boys and young men was positively nauseating, with its profanity and its immoral filth. As I listened and watched, I saw the older boys take up a collection and send one of the younger ones into the drug store across the way to buy cigarettes for the crowd. This was on Sunday night, and the selling of cigarettes to a minor and on Sunday night was contrary to the law. But I saw that little lad in knee breeches make the purchase and then come out and light his cigarette with the other boys, as they continued their degrading talk. I passed on down the street, heavy at heart, and on my way, in going by the home of the boy who had purchased the cigarettes, I saw the father of the lad in the front room with his feet on a chair and a big cigar in his mouth, as he read the sporting pages of a Sunday newspaper. His little boy was going to hell in the streets of the city without any proper restraint or direction, and he, the father, though the church bells were ringing, was sogging in laziness and self-indulgence and almost imbecile ignorance of the harm that was being done his offspring.

The time has passed for mincing words about these matters. The home life of the people is the last hope of the Republic. If that fails, all has failed.

—Dr. John Roach Straton

We choose this illustration for the second part of this lesson, and to point a painful contrast but an all-too common condition.

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Why was it necessary for the "Babe" to be born in Bethehem? (Micah 5:2; Luke 24:44; John 7:42)

2. Who announced the conception and birth of Christ? (Matt. 1:20-21; Luke 1:31; 2:10-12)

3. Are angels real or imaginary? (Neh. 9:6; Job 38:7; Ps. 68:17; Dan. 9:21-23; Luke 15:7-10; II Thess. 1:7; Rev. 5:2)

4. What lessons can we learn from the shepherds? (Luke 2:15—they believed; Luke 2:20—they worshipped; Luke 2:17—they testified)

5. What was the attitude of King Herod toward the "Child" born in a manger? (Matt. 2:3-18)

6. Did the life of Jesus begin with the "Incarnation"? (John 8:58; Col. 1:16-17; John 1:1, 14, 18; Heb. 1:1-3, 10; Rev. 1:8)

7. Who was the father of Jesus? (Matt. 1:20; 3:17; 17:5; 26:63-64)

8. Is there any special power in the name of Jesus? (Matt. 1:21; John 1:12; Acts 4:12; Phil. 2:9-11)

9. What did the coming of Christ mean to Israel? (Matt. 21:5; Luke 1:32; 2:34; John 1:49; Acts 2:29-30, 36; 5:31; 13:23)

10. What did the coming of Christ mean to every individual soul? (Luke 2:10; John 10:10; Heb. 2:9; I Tim. 1:15; I John 2:2)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

What does Christmas mean to you? Does it mean a time when you look for lots of presents under a tree? What is Christmas, and why do we make it a special day of remembrance?

Christmas is the day when the Lord Jesus came to this earth as a tiny Babe. He was born into this world in order that He might die for the sins of the world. The news of His birth as it was sent forth was "good tidings of great joy," for the Saviour was born. There was rejoicing in the hearts of many, but some did not welcome the news of His birth. Luke 2:7 tells us that there was "no room" for Him in the inn, and that He was found in a manger. An inn was a place where people who were travelling went for shelter over night, and as Mary and Joseph came to the inn, all the room was taken, and they sought shelter that night in a manger. Today men's hearts are so filled with the things of this life that all the rooms are taken, and there is no place for the Saviour.

The heavenly Father gave a most precious gift to this world when He gave His Son Jesus, and Christmas becomes a precious day when we remember that this precious Gift was given to us. Christmas is the birthday of the Saviour.

All through the Bible we find such passages as, "I GIVE unto them eternal life and they shall never perish" (John 10:28); "God so loved the world that He GAVE His only begotten Son" (John 3:16); "My peace I GIVE unto you" (John 14:27); "I am the Good Shepherd, the Good Shepherd GIVETH His life for the sheep" (John 10:11). He has given because He loves us; but have you accepted His gift? "BELIEVE on the Lord Jesus Christ and thou shalt be saved." Now He says, "I beseech you therefore brethren (that is those who have believed on Him), by the mercies of God (because of what He has done for you),that ye may present (or give) your bodies a living sacrifice . . . . which is your reasonable service" (Romans 12:1). He has given His life for you, and now wants the gift of your life, so that you shall witness for Him.

Yours in the love of the Lord,

Aunt Anna

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Fourth Quarter, Lesson 13 **Sunday, December 30, 1934**

TESTS OF A CHRISTIAN

(CHRISTMAS LESSON)

Lesson Text: I John 5:1-12
Devotional Reading: John 15:12-17

Golden Text

"Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth Him that begat loveth him also that is begotten of Him" (I John 5:1).

This is an exceedingly interesting passage which has been given to us for our lesson today, but instead of calling it "Tests of A Christian" we are taking the liberty of changing the title of the lesson to "Four Statements of the Way of Salvation." Our discussion of the lesson will follow the outline suggested by these four statements. (1) First Statement of the Way of Salvation (I John 5:1-3); (2) Second Statement of the Way of Salvation (I John 5:4-9); (3) Third Statement of the Way of Salvation (I John 5:10-11); (4) Fourth Statement of the Way of Salvation (I John 5:12-13).

I. THE FIRST STATEMENT OF THE WAY OF SALVATION

John's first statement of the way of salvation is clear-cut. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). It stands out with divinely inspired clarity. It is a thrilling declaration of the eternal security of the believer, for whoever believes in Jesus Christ is born of God. Every man who has studied either physical or spiritual truth knows that there is no possibility of that which is born un-borning itself. It is such a startling truism that it scarcely needs to be said that whatsoever is once born is always born. In the human realm, even though a father were to disown his son, the fact still remains that the boy whom he disowned is his own child. Jesus Himself taught in the third chapter of John the imperative necessity of the new birth when He said, "Ye must be born again" (John 3:7). He also indicated the permanence of birth, whichever kind of birth it might be, "That which is born of the flesh is flesh," it does not change, "and that which is born of the Spirit is spirit" neither does it change (John 3:6). He also indicated that those which were born of the Spirit were the ones who would enter into the kingdom of God. Those which are born again possess the very life of God. God's life has been transmitted to them. Hence, Peter says that they are "partakers of the divine nature" (II Pet. 1:4), and Paul indicates the oneness of their relationship with God and the prominence of that relationship when he says, "He cannot deny Himself" (II Tim. 2:13). cannot deny Himself" (II Tim. 2:13).

Following this first clear-cut declaration of the way of salvation, John discusses in the latter part of verse one and in verses two and three, some important phases of the believer's state here on earth. "Every one that loveth Him that begat loveth him also that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." It is a simple and impressive discussion of the relationship of the love of God, and the love of man, and the importance of keeping the divine command. "To obey is better than sacrifice" (I Sam. 15:22). Nowhere does he indicate that the love of God, nor the love of man, nor obedience to commandments are the ground on which salvation is retained. These things are precious fruitages in the believer's state. They ought to be present in every believer's life, but, alas, there are some believers in whose lives they are absent.

II. SECOND STATEMENT OF THE WAY OF SALVATION

The second statement of the way of salvation given to

us by the apostle John is just as definite, just as clear, and just as satisfying as the first one. He says, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:4-5). Instantly it becomes evident that overcoming is not a Christian victory as some have thought it to be, but overcoming is that which God gives to the believer the instant he accepts Jesus Christ as his personal Saviour. He becomes an overcomer. In his standing he is an overcomer of the world. Overcoming does not depend upon yieldedness or brokenness to God as we have so frequently been taught. Overcoming depends upon the thing which is definitely stated in verse five. Overcoming is the possession of him that believeth that Jesus is the Son of God.

The next four verses are a remarkably interesting digression on the subject of bearing record and bearing witness. "This is He that came by water and blood, even Jesus Christ" (I John 5:6). The two words "water and blood" are manifestly used symbolically. Water speaks of the Word of God, particularly the revealed Word, the written Word. Blood speaks of the Redeemer Whom God sent to this old earth. So when John says, "This is He that came by water and blood" in speaking of our Lord Jesus, he is saying, "This is the One Who came by the way of the written Word, that is to say, He fulfilled its every requirement, and this is the One Who came to shed blood. He came as the Redeemer of the entire race, tasting death for every man." And so the apostle John reiterates the truth, "Not by water only, but by water and blood." And then he adds, "It is the Spirit that beareth witness, because the Spirit is truth" (I John 5:6).

Then follow the two verses which have been the subject of so much theological discussion. Verse seven says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The record in heaven is borne by the holy Trinity, by the three Who are one. A discussion of this verse appears in this issue of "Grace and Truth." Then verse eight declares, "There are three that bear witness in earth, the Spirit," the same Spirit that bears witness in heaven, "and the water," speaking of the written Word of God, "and the blood," speaking of the living Word of God, Him Who is the Redeemer Who died and rose again and Who dieth no more. Then that rich declaration, "these three agree in one," the Spirit, the written Word, and the living Word. Having unfolded the truth concerning the record of the witness, he declares, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son" (I John 5:9).

III. THIRD STATEMENT OF THE WAY OF SALVATION

When John comes to the tenth verse he again reverts to the main theme which he is speaking of, that is, the way of salvation; and for the third time he declares it giving another one of the blessed things which God sees fit to bestow upon those who believe on His Son. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son" (I John 5:10). The expression "hath the witness in himself" does not mean "has an emotional experience," or "has some kind of an inner voice talking to him." The expression "hath the witness in himself" is a direct reference to the fact that the man who believes in Jesus Christ, the moment he believes, possesses the Holy Spirit. The Holy Spirit is the Witness. The context clearly says so—"it is the Spirit that beareth witness, because the Spirit is truth" (I John 5:6). Consequently, "he that believeth on the Son of God hath the Witness-bearer—hath the Holy Spirit—in him." The passage has been miserably perverted in such a fashion as to make people look for a feeling, or a sensation, or an inner throb, thus throwing the accent on experience instead of on faith. The eleventh verse leads us to a very precious conclusion: "This is the record, that God hath given to us eternal life, and this life is in His Son."

IV. FOURTH STATEMENT OF THE WAY OF SALVATION

Having declared in verse eleven that this life is in His Son, He now gives the fourth statement of salvation, employing language that is slightly different than has been employed in the other three, but bringing out the same blessed truth. "He that hath the Son hath life" is the language He now uses. It is equivalent to saying, "He that believeth on Jesus Christ hath everlasting life." It is the glorious declaration found many places in Scripture that simple faith is the pathway of salvation. The believer hath life.

Thus we have seen the four statements of the way of salvation, and the four inspired statements of the blessing which befalls the man that believes in Jesus Christ. John's teaching, summarized, comes to this:

First, the believer is born of God.

Second, the believer overcometh the world.

Third, the believer hath the witness, that is, the Holy Spirit in himself.

Fourth, the believer hath life.

These four mighty blessings are merely four expressions of the salvation which God gives to the man who steps out by faith on the finished work of Christ. The man who faithed in God is born into the family, consequently, is an overcomer in the fullest and largest and most glorious sense; the Holy Spirit dwells within him and he has eternal life. This is salvation, and the way of salvation has been made clear and plain. It is "believe."

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

"He that believeth on the Son of God hath the witness in himself."

God enters our hearts to be revealed to others. An inert substance or a living body may become so surcharged and transfused with another force foreign to itself, that when we touch it we feel only the foreign force which fills it. Galvanize a pail of water, and then put your hand into it. You touch the water, but you feel only the electricity which pervades it. Take a bar of iron and put it into the fire; soon the fire enters it and takes possession of every atom of which it is composed. If you touch it when red-hot you will scarcely feel the iron, but you will certainly feel the fire. You cannot touch the water without feeling the electricity; you cannot touch the red-hot bar without feeling the fire. So it is with the man when he is filled with God. Come near to him and touch him, and as you touch the man you feel God. That touch may mean a shock to startle, or a fire to burn, or an energy to heal. All this fulness is possible to you.

—Dr. F. E. Marsh in "Prophetic News"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How can a man be born of God? (John 1:12-13; Rom. 8:15-17; Gal. 3:26; I Pet. 1:3, 23; I John 5:1)

2. Is it imperative that a man be born of God? (John 3:3-7)

3. Who is the "overcomer" in the Scripture? (I John 2:13-14; 5:4-5)

4. Can the new birth be explained by human reason? (John 3:8; I Cor. 1:18-21; 2:14)

5. What does a man who is born of God lose when he drifts into sin? (Ps. 51:12; I Cor. 3:11-15)

6. What should be the attitude of believers toward one another? (Rom. 12:10; Eph. 4:31-32; 5:1-2; I John 3:17-18; 4:20)

7. What is the "witness" that the believer has in himself? (Rom. 8:16; I Cor. 3:16; I John 3:24; 4:13; 5:6)

8. Who is the author of life? (John 6:48, 63, 68; 17:3; 20:31; Titus 1:2; I John 2:25; 5:11)

9. How may any one obtain eternal life? (John 3:16, 18, 36; 5:24, 40; I Tim. 1:16; Rev. 21:6; 22:17)

10. Once having received everlasting life, can a believer lose it? (John 5:24; 6:37; 10:28; Rom. 8:38-39; Col. 3:3)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

It is a wonderful privilege to belong to the Lord Jesus. When we accept Him as our Saviour, we receive so many blessings because we are now children of God, and we can never praise Him enough for all His goodness to us. We have joy and peace which we never knew before; our Saviour guides our steps in this life, making every provision for us along the way; and when our life on earth is done, He takes us to our home in heaven, that we might be with Him forever. This is the joy which comes to us when we are Christians.

To be a Christian is to be a believer in the Lord Jesus Christ. "ALL have sinned" says Paul in Romans 3:23. Everyone is guilty of sin in the sight of the Lord, and needs a Saviour. When you listen to God's call, "Come unto Me," and believe Acts 16:31 which says, "Believe on the Lord Jesus Christ and thou shalt be saved," then you have placed yourself where God places you—as a sinner in need of a Saviour. The moment you believe, you have His promise of "everlasting life" and He claims you as His child.

Do not let this year go by without accepting Jesus as your Saviour. You do not know what the New Year may bring, but if you have Jesus as your Saviour, you need not fear to start through the New Year. He wants to be your Saviour, will you let Him be that in your life?

Yours in His grace,

Aunt Anna

STUDIES IN ROMANS

(Continued from page 312)

not be spoken of as "Christian Frenchmen," or "Christian Swedes," or "Christian Scotchmen," or "Christian Germans," or "Christian Jews," or "Christian Dutchmen," but we should speak of one another as "believers," or "saints," or "members of the Body of Christ," or "saved ones," or "born again ones."

The eleventh of Romans teaches another thing which we dare not side-step—that the special blessings which God permits to come to the Gentile world always stand connected with the dealings of God with Israel.

And the eleventh of Romans carries us right up to the second coming of the Lord, when Jesus Christ, the Deliverer, shall come out of Zion, and turn away ungodliness from Jacob, thus showing us in unmistakable fashion that the restoration of the nation of Israel to her preeminence among the nations will take place when the rejected Messiah returns.

Concerning His first coming, the Bible says,

> He came unto His own and His own received Him not.

Concerning His second coming, the Bible says,

> My people will be willing in the day of My power.

It was the saintly John Wilkinson who said, in referring to Romans eleven, "It contains a greater variety of distinct doctrinal points on the Jewish question than are to be found in any other twenty chapters of the Word of God."

As we now turn to the eleventh chapter of Romans to investigate its message, we find that the apostle Paul, although touching upon many points of thrilling interest and of vital import to the nation Israel and her history, is seeking to demonstrate one great fact in this interesting chapter. That one fact is that God has not, and will not, cast away His people, Israel.

PAUL'S first method of presenting this fact is by setting forth an Old Testament incident.

He takes us back to the days of Elijah. Those days were days of terrible drifting from God. Awful apostasy was eating at the very vitals of God's Kingdom. Elijah recognized the seriousness of the situation and began to mourn and complain. He sank down under the now famous juniper tree and cried to God,

> O Lord, take away my life.

But God loved His servant and understood his discouragement and came to him, saying,

> What doest thou here Elijah?

And then Elijah poured forth his lament. He had seen so plainly the general spiritual declension of Israel at the time, he had seen so clearly the horrid grip that materialism, sensuality, and idolatry had on the people of Israel, that he had become utterly dismayed, so that he cried out,

> The children of Israel have forsaken Thy covenant . . . . I, even I only am left.

It was a moment in Israel's history which looked as though God had cast away His people. But He had not cast them away. Listen to His words to Elijah:

> I have reserved to Myself seven thousand in Israel, all the knees which have not bowed unto Baal!

God's protecting hand had not failed. He had not cast His people away. He had not left them without a hope. Even the awfulness of their sin had not snatched them away from the grace of God.

Having swiftly presented the case of Elijah and God's wonderful watchcare over Israel, in which he so convincingly reveals that God does not cast away His people, Paul, in the next two verses, declares that this watchcare of God's is nothing more nor less than grace—matchless marvelous, glorious, unmeasured, and uncaused grace. The human mind is so unwilling to accept God's grace that Paul makes his statement particularly strong in verse six,

> If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

He is determined to make his proposition very clear. He has declared that God hath not cast away His people. He now adds, in effect, the reason God didn't and doesn't cast them away is because of DIVINE GRACE. They really deserve, humanly speaking, to be cast away, and so he proceeds to show what God has actually done.

In verse seven God shows them that He has punished them by "BLINDING" them. In verse eight, He supports this fact from the Old Testament:

> According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day.

In verses nine and ten Paul more fully proves from the Old Testament that God has faithfully punished the nation Israel for its persistent backslidings and rebellions.

He brings this division (which runs from Romans 11:1 to 11:11) to a close with a question. This is most arresting, for he opened the division with a question also.

(Continued on page 334)

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

TEN MONTHS AGO

IT IS now just a little over ten months ago since the *Penny-a-Day* campaign was first launched. At that time the Denver Bible Institute, laboring under the terrific burden of a debt incurred during the past years of financial depression, was facing a serious crisis. This crisis involved the very existence of the school and the possibility of being compelled to close the doors because of the pressure of this debt.

A two year plan was inaugurated in an effort to deliver the school from its obligations, and to insure the continuation of the testimony. Friends from far and near responded to this appeal. Many, because they loved the truth for which the school stands, pledged and gave at a real sacrifice. But it has been this spirit of sacrifice on the part of God's faithful stewards who have pledged and given out of the abundance of their poverty, that has made it possible for us to carry on even until this present moment.

WHAT HAS BEEN DONE

WHILE the campaign to date has not yielded the result that we had hoped for, nevertheless, the response has been the means under the gracious hand of God in making it possible for the school to adjust its affairs in such a way as to carry on. This in itself has been an untold blessing and a great victory. God has been answering prayer. To date 960 pledges have been made. The total amount of cash which has been paid on these pledges amounts to $3,032.47. This amount together with the funds taken from our current expense fund, as the result of strictest economy, has made it possible for the school to care for the interest on its large *indebtedness* and to completely clear some of the smaller obligations. Truly God's blessing in thus enabling us to carry on to the present moment is just another vindication of His faithfulness. *"Little is much when God is in it."*

WHAT MUST BE DONE

BUT in order to completely clear the school of its indebtedness, the major portion of which still remains, we must press on, first in our intercession, then in our pledging and giving as He directs and enables. Surely God has placed His stamp of approval upon this plan in that He has permitted the school to continue operation during these past ten months. Even though the returns from the *Penny-a-Day* plan has been the means of saving the school in that its financial affairs having been adjusted satisfactorily for the time being, the urgency of clearing the debt still remains a vital issue.

But our God is able—Can we not trust Him to undertake for us? Brethren, pray, give. The Denver Bible Institute must be relieved of its indebtedness.

And let us not be weary in well doing: for we shall reap if we faint not. Gal. 6:9

Boost, pray, and pay—Penny a day

THE PENNY-A-DAY CAMPAIGN Has Done Much For D.B.I.

1. IT KEPT HER DOORS FROM CLOSING TEN MONTHS AGO.
2. IT HAS ENABLED HER TO ADJUST HER FINANCIAL AFFAIRS FOR THE TIME BEING.
3. IT HAS MADE POSSIBLE THE OPENING OF ANOTHER SCHOOL YEAR.

BUT

D. B. I. HAS NOT BEEN SET FREE FROM THE ENTIRE DEBT.

WHAT WOULD GOD HAVE YOU DO ABOUT IT?

CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school"

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D.B.I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Signed.....

Unit No. Address.....

....

(Do not write here)

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same day (Jan. 1, 1934). Payments on pledges should be paid when possible, every thirty days. All Penny-a-day pledges are to pay the debt and should not be confused with the current expense. The current expense does not abate. Penny-a-day pledges should not be made at the expense of the current expense fund.

The two questions, placed together, reveal again that God's one thought in this chapter is to show forth the unfailing national security which belongs to Israel because she is God's elect nation.

The two questions are:

Verse 1—"Hath God cast away His people?"
Verse 11—"Have they stumbled that they should fall?"

The Holy Spirit, speaking through Paul, furnishes exactly the same answer for both questions.

God forbid!

It is the stirring New Testament negative, and is used by God in cases of special emphasis.

"Hath God cast away His people?" "God forbid," is the inspired answer. He hath not cast them away, nor SHALL HE.

"Have they stumbled that they should fall?" "God forbid!" Indeed they have stumbled, but they shall not fall away from God, and He will not cast them away.

The last two verses of this division (Rom. 11:30-37) touch on this same subject in a more general way. They show that both Gentiles and Jews have not believed, but that the mercy of God is so rich and full that He has every needy sinner in His heart and is keeping the door open for him while it is still day.

The verses are:

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Even so have these also now not believed, that through your mercy they also may obtain mercy.

For God hath concluded them all in unbelief, that He might have mercy upon all.

PAUL'S next step, after having shown conclusively that God hath not cast away His people, is to take up the doctrine of Election as it applies to the nation Israel. He has already discussed election in Romans nine and has set forth clearly what election really is in verses 11-12 of that chapter:

That the purpose of God according to election might stand . . . .

It was said unto her, The elder shall serve the younger.

God's electing purpose, consequently, becomes a beautiful thing. His purpose according to election is to set aside all firsts and to establish all seconds. The firsts stand connected with the flesh, with carnality, while He has caused the seconds to stand connected with the Spirit and with spirituality.

Hence, when God takes His stand against the firsts and establishes the seconds, He is setting aside all that is low, carnal, and unworthy, and establishing that which is good, noble, spiritual, and true.

When the Apostle discussed Election in chapter nine, he illustrated it by the two sons of Abraham, the two sons of Isaac, the two great leaders of Egypt—Pharaoh and Moses, and the two natures which stand associated with the individual believing soul. He showed conclusively how in each case God's principle according to election stood, and consequently the first was set aside and the second established. From this inspired unfolding of Election it becomes evident that Election is not God making arbitrary decisions that some souls shall go to heaven, and some shall be eternally lost. Such a grotesque concept of the heavenly Father is not found in the Bible.

The Apostle had presented the truth about election and explained it in chapter nine in order to prepare the minds of his readers for the appreciation of that truth in connection with Israel and the Gentiles as we find it in the division which is before us in our present study.

This division runs from verse 12 to verse 15:

Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles; how much more their fulness?

For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office:

If by any means I may provoke to emulation them which are my flesh, and might save some of them.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

The picture presented instantly submits to the principle which Paul is discussing. Everyone knows that, considered chronologically, the Gentile nations had been makng history for 1500 years BEFORE God spake to Abraham and called him out from Ur of the Chaldees to a land of promise. The call of Abraham was the beginning of the nation of Israel. The Gentiles were first, Israel was second. God's purpose according to election is to set aside the first and establish the second. Therefore God has set aside the Gentiles and will YET establish Israel. God's purpose according to election shall stand.

Paul admits that Israel, after having been made one of God's seconds and therefore His elect, fell away from God's blessed plans and purposes for her, and consequently has been "diminished." Furthermore, he admits and clearly teaches that this "diminishing" of Israel has brought rich opportunity for blessing to the Gentile. But all of these facts are brought forward in order to make clear and plain one outstanding and evidently contested truth, for here is where the Pauline accent rests. The special truth is:

Israel is coming to the hour of her FULNESS, her COMPLETENESS, her PERFECTION.

And so, with irrefutable logic, he asks, "If the diminishing of the Jews brought blessing to the Gentiles, how much more blessing will the Jewish fulness bring to the Gentile?

The question does not only carry the POSSIBILITY OF MORE BLESSING for the Gentile, but it carries, as its outstanding message, the certainty of the FULNESS OF BLESSING for Israel.

It is most instructive to observe that in this very division where the future Jewish NATIONAL fulness is predicted, the Apostle declares that he desires to "save some of them" who are of his flesh, thus clearly recognizing the distinction between the fact that the glorious destiny of the NATION had been settled by God, but each INDIVIDUAL in the nation must settle by his own decision which way he was going.

And now the Apostle reiterates his declaration that the time of "fulness" is coming to Israel, stating it this time in more emphatic language. He says,

If the casting away of them be the reconciling of the world, what shall the receiving of them be, but LIFE FROM THE DEAD?

He is saying in so many words, "The day of Israel's fulness will be the day of resurrection from the dead for a world that has suffered the ravages of death for six thousand years."

Paul, in these verses where he has been applying the Election Principle to Israel and the Gentiles, is still bearing in mind the question with which he opened the discussion:

Hath God cast away His people?

By means of God's purpose according to election, which must stand, Paul now shows that the Gentile nations, being first, are set aside by God, and that Israel, being second, shall be established. So absolutely unquestionable is the coming establishment of Israel, that Paul speaks in the most confident and even off-hand fashion of their "FULNESS," and within a verse or two of their being "RECEIVED," as a time which shall be a veritable time of life from the dead.

The Apostle again touches on the subject of the doctrine of Election as applied to Israel and the Gentiles in verses 25 to 29:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise

in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is My covenant unto them, when I shall take away their sins.

As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Father's sake.

For the gifts and calling of God are without repentance.

In verse twelve the Apostle had admitted that Israel had been "DIMINISHED." In verse fifteen they have been temporarily "CAST AWAY," and now in verse twenty-five he says, "BLINDNESS IN PART HAS HAPPENED TO ISRAEL." But notice—he does not say they have been cast off by God. On the contrary, he introduces one of the important time limiting words of Scripture—the word UNTIL.

Blindness in part (not complete blindness) is happened to Israel, UNTIL the fulness of the Gentiles come in.

The fulness of the Gentiles shall occur just as the Lord Jesus comes back from the glory. So in the next verse he says,

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer (A DIRECT REFERENCE TO THE SECOND COMING), and shall turn away ungodliness from Jacob.

The coming of the Deliverer is God's covenant with Israel, and the moment the Deliverer comes is the time when He shall "take away their sins."

Then comes one of the most illuminating of all of Paul's statements on this point:

As concerning (touching) the Gospel, they are enemies for your sakes.

What a heartbreaking admission! The nation Israel has taken the position of an enemy on the subject of the Gospel. Paul frankly says so. But see the other side:

As touching the election, they are beloved for the Father's sake.

In spite of their wicked attitude toward the Gospel, the nation Israel has been made one of God's seconds, so there stands the blessed record:

As touching the election, they are beloved.

And how did the nation become "elect"?

The answer of the Bible is—By Abraham's faith! And how may any INDIVIDUAL, Jew or Gentile, become "ELECT"? By exercising the same simple faith that Abraham exercised, and it shall be counted unto him for righteousness.

When a man is unsaved, his soul stands identified with the old nature, the first nature. When a man accepts Jesus as his Saviour, his soul becomes instantly identified with the new nature. The second Man comes in. The soul is born again. And because the soul is now identified with God's second Man, Jesus, the soul is saved, and God's purpose according to electon must stand—the first is set aside and the second established.

Thus an individual soul becomes "elect" by simple faith in Christ. That is to say, in his wonderful standing God has forever broken that soul's connection with the first nature, and in that same standing has permanently united the soul with the second Man, and the second is established forever.

THE remaining verses for this study are verses sixteen to twenty-four:

For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be graffed in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

For if God spared not the natural branches, take heed lest He also spare not thee.

Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?

And thus in the very heart of this discussion Paul takes the truths he has been unfolding and throws them into an allegory or inspired illustration.

The allegory contains two olive trees—a good olive tree and a wild olive tree.

The wild olive tree is a first—the wild olive tree is the Gentiles.

The good olive tree is a second—the good olive tree is Israel.

In the illustration some of the branches are broken off of the good olive tree. This is Israel being "DIMINISHED," or being "cast away," or "blindness in part happening to her."

In the illustration some of the branches of the wild olive tree are grafted into the good olive tree. This is the punishment of Israel, bringing riches to the world, or to the Gentiles.

In the illustration God is able to graft the Jewish branches back in, and Paul argues that this is exactly what He is going to do, so that the whole division which we have been studying becomes a telling and convincing argument that God hath not cast away His people, but, rather, He has established them forever.

Paul's argument has been developed along three lines.

First—God has not cast away His people, because He did not do so when they sinned in the Old Testament days.

Second—God has not cast away His people because His purpose according to election must stand—the seconds must be established, and ISRAEL IS A SECOND.

Third—God has not cast away His people, because of the message of the inspired illustration—the natural branches shall be grafted in again.

IF THERE should be any member of the Hebrew race reading these lines, I can say to you immediately, "THE FINAL INTEGRITY OF YOUR NATION IS GUARANTEED BY GOD." The natural branches of the olive tree shall be grafted in at last. But your own personal and individual need is appalling, and there is only One Who can meet that need. He is Jesus of Nazareth, Son of Mary, Son of David, Son of Abraham, Son of God. He died on Calvary for your sins. He made full provision to meet your need. Trust Him now, and thou shalt be saved.

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THE TRINITY IN THE NEW TESTAMENT

(Continued on page 308)

After unfolding to the eunuch the meaning of the particular passage he was reading from the prophecy of Isaiah, and preaching Jesus to him, Philip then said:

> If thou believest with all thine heart, thou mayest (be baptized). And he answered and said, I believe that JESUS CHRIST is the SON OF GOD (Acts 8:37).

Then following the baptism of the eunuch the record is:

> And when they were come up out of the water, the SPIRIT of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing (Acts 8:39).

Here again we see the part played by God the Spirit in making known Jesus Christ as the Son of God.

From the conversion of Paul to the close of his ministry we see the mighty power of the Triune God working through his life. The voice that Saul heard on the Damascan way was that of the LORD Who said, "I am JESUS Whom thou persecutest" (Acts 9:5). The continual identification of the first and second Persons of the Trinity throughout the Acts of the Apostles never ceases to be a mystery, and yet how blessed! Then the third Person of the Trinity is always in evidence as the special Agent of omnipotent power operating through their lives. Note how they are all three brought into prominence following Paul's conversion.

> And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way that thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost (Acts 9:17).

From that time on Paul manifests the power of God, the Holy Spirit working through his life, preaching every where he went that Jesus was Christ the Son of God.

III .THE INCORPORATION OF THE TRINITY IN THE PAULINE EPISTLES

THAT there is the element of mystery in the doctrine of the Trinity no one will deny. The late Dr. C. I. Scofield said, "A 'mystery' in Scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains in spite of the revelation." In other words, we must always bear in mind that as long as we are in the flesh—"this body of our humiliation"—we are limited in our thinking by the boundaries of finitude. The finite mind cannot comprehend the infinite.

Human reason staggers at the mystery of the Trinity. Faith simply believes what God says about it and rejoices in hope of the salvation of Him Who will one day make it plain by changing our faith to sight.

Such an attitude makes it easy for the child of God to believe even the mystery of the incorporation of the Trinity as it is expressed by the apostle Paul in Colossians 2:9:

> For in Him (Christ) dwelleth all the fulness of the Godhead bodily.

The Apostle warns the believer in the verses preceeding this one against the philosophy of this world which ignores the truth of the mystery of the Triune God. To be sure, the worldly wise cannot know such wisdom as this which acknowledges the deep and hidden things of our faith, but God has revealed it to those who put their trust in Him. (I Cor. 2:6-16; Col. 2:2-8)

How consistent we find Paul's teaching in Colossians 2:9 with that of the Saviour's in John 16:13-14, where he says that "He (God the Spirit) shall not speak of Himself . . . . He shall glorify Me."

This great truth of the Trinity incorporated in Christ is also crystallized by the apostle Paul in I Timothy 3:16 where he says:

> And without controversy great is the mystery of Godliness: GOD was MANIFEST IN THE FLESH, justified in the SPIRIT, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

In the light of such revelation our hearts can only respond by saying, "Yes, how great, how marvelous, how infinite is the mystery that all the attributes of our Triune God should be incorporated in one Man, the God-Man—"the Man Christ Jesus."

IV. THE ATTESTATION OF THE TRINITY IN THE GENERAL EPISTLES

> There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
>
> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one (I John 5:7-8).

We will not engage in the controversy over this passage, but rather refer you to the able and scholarly discussion of this subject by Harrowar on page 309.

But that the witness of the Triune God is clearly seen in John's epistle apart from the passage just referred to is evident from I John 4:12-17. Such expressions as, "He hath given us of His SPIRIT" and "The FATHER sent the SON to be the Saviour of the world" afford ample proof that the Trinity is bearing a faithful testimony through the writer of the epistle.

Then note how Peter in his epistle gives way to the witness of the Trinity in his salutation:

> Elect according to the foreknowledge of God THE FATHER, through sanctification of THE SPIRIT, unto obedience and sprinkling of the blood of JESUS CHRIST: Grace unto you, and peace, be multiplied (I Peter 1:12).

There is no reason whatsoever for doubting the testimony of the Triune God in the general epistles.

V. THE IMITATION OF THE TRINITY IN THE REVELATION

THIS great prophetic book tells of a time to come when the Trinity will be counterfeited. The dragon the first beast, and the second beast—all three of these are named and discussed in the thirteenth chapter of the Revelation as members of the false trinity. The "dragon" represents Satan (Rev. 20:2), the first member. The "first beast" represents Antichrist (Rev. 19:20; I John 2:18-22), the second member. And "another beast" represents the false prophet (Rev. 19:20), or the third member of this terrible mock trinity.

Note how his satanic majesty seeks to imitate the true Trinity by his subtle and evil machinations. The dragon gave the first beast "his power, and his seat, and great authority" (Rev. 13:2). God the Father gave to His Son Jesus Christ all power, and all authority, and seated Him on heaven's throne (Matt. 28:18; John 5:22-23, 27; Eph. 1:20-21). The first beast, or Antichrist, is set forth as being wounded to death and then healed from his deadly wound so that he lived, thus performing a mock death and resurrection. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast" (Rev. 13:3-4). The true Christ gave up His life and on the third day actually arose from the dead (John 19 and 20), "That all men should honor the Son, even as they honor the Father" (John 5:23). The second beast which represents the false prophet or mock holy spirit, is set forth as doing great wonders so that "he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Rev. 13:13-14). Here we see a graph

counterfeit of what the real Holy Spirit of God did at Pentecost, and many other miracles which He did throughout the entire Acts of the Apostles. So amazing will be the manifestations of this false trinity in the future that if it were possible the very elect would be deceived. But greater is the power, majesty, and the glory of the Triune God in that day that not only the elect will not be deceived, but a multitude that no man can number will come forth out of the Great Tribulation redeemed by the power of God through the shed blood of the Son and quickened unto life eternal by the Spirit of God.

In the light of such revelation from the New Testament Scriptures, surely we can say with the deepest reverence, Holy! Holy! Holy! Lord God Almighty!

—o—

THE ARIAN HERESY

(Continued from page 311)

but know not His Son, the Lord Jesus Christ, as their Saviour. In fact, the whole trend of modern thought that makes God a far-off Being instead of the One seen in Jesus Christ, is heathen and pagan. For the holders of such views, with all their vaunted faith in "one God," there is scant comfort in James' warning, "Thou believest that there is one God . . . . the devils (demons) also believe, and tremble" (Jas. 2:19). Although these people profess to honor God, yet the Lord Jesus said, "He that honoreth not the Son, honoreth not the Father Which hath sent Him" (John 5:23).

AS ATHANASIUS said, the Arians worshipped a different God from the true God. Their God was one foreign to Christ in substance, according to Arius' own claim. So then, their God could not be the one of Whom Christ Jesus said, "He that hath seen Me hath seen the Father" (John 14:9). And those who worship a different God are not really Christians. Although there may be individual exceptions among the Modernists, evolutionists, and others, who individually accept Christ as their divine Saviour, yet the rest, along with all who intelligently deny the deity of Christ, are unbelievers. God grant that many of them may come to know Christ before it is too late.

As for us who recognize the Lord Jesus Christ to be God the Son, let us realize anew our privilege of fellowship from day to day with the God Who loved us and gave Himself for us. O what wonderful love, when God laid down His life to gain our fellowship and to make heaven possible to us! Henceforth, and even now, let us live in fellowship with the Tri-une. May our worship of God be a whole-hearted, absorbing devotion to the Man of Calvary and to the Book.

—o—

THE AUTHENTICITY OF I JOHN 5:7 VINDICATED

(Continued from page 309)

discussing this argument for the genuineness of this verse from the connection, another may be added which appears in the Greek, but is not seen in the English translation. In the last clause of the eighth verse, "and these three agree in one," the article is used before "one." Middleton, in his essay on the Greek artiele, lays it down as a rule that the article is used in such cases for the one of two purposes, that of HYPOTHESIS or that of REFERENCE. It is plain that its use in this place cannot be HYPOTHETIC. It must, therefore, be used by way of reference. But to what can it refer? There is nothing to which it can refer if the seventh verse is left out. If that is inserted, the reference is plain. The testimony of the three that bear witness on earth agrees IN THE SAME ONE THING which is asserted in the seventh verse, namely, the doctrine of the Trinity in unity.

II. ITS GENUINENESS SUPPORTED BY SIMILARITY OF STYLE

IT MAY be argued that I John 5:7 is a genuine text, from the similarity of the style and doctrine of St. John's other writings. In the very commencment of his Gospel, he calls the Lord Jesus Christ the Word; and he gives Him the same appellation in the book of Revelation. The Son of God is not called the Word by any other sacred writer.

It appears that this Apostle was very particular in all his writings in teaching the personality, divinity, and record of the Father, the Son, and the Holy Ghost, and also their unity in ONE glorious essence. These facts were fully substantiated under the second general head of this subject.

This Apostle was also much in the habit of vindicating Christ's proper deity and equality with the Father. In I John 5:20 he says of Him, "This is the true God, and eternal life." This completely establishes all that is contained in the text in question.

But as to the opposers of a Trinity in unity profess to esteem the talents and candor of Dr. Doddridge, I shall cite a note of his on the words, "This is the true God, and eternal life." He says, "To paraphrase this of the true religion as a celebrated divine does, is quite enervating the force of Scripture, and taking a liberty with plain words, by no means allowed. It is an argument of the DEITY of CHRIST which almost all those who have written in its defense have urged, and which, I think none who have opposed it, have so much as APPEARED to answer." These remarks are very pointed, and made by him whom the Unitarians acknowledge to be candid, pious, and learned. But if the deity of Christ be a Scriptural doctrine, the statement in I John 5:7 stands as fast as the pillars of heaven. The style and doctrine of this disputed passage exactly agree with the style, character, and sentiment of St. John. We have no right, therefore, to consider it as being an insertion unless the thing can be positively proved, which, no one pretends, has ever been done. It is on the ground of negative proof that its enemies are striving to erase it from the Bible. A learned divine observes, "Negative evidence has, in determining the judgment of a candid mind, but little weight. One POSITIVE fact, well supported, is of more importance than a thousand negations."

In defending the authenticity of the text in debate, I proceed to observe,

III. ITS GENUINENESS SUPPORTED BY LACK OF NECESSITY OF AN INTERPOLATION

THERE does not appear to have been any necessity of committing such a forgery. If the text was inserted, it must have been done for the purpose of supporting the Trinity. No sufficient motive for this can be made to appear; for the Scriptures in general contain plenary evidence of that doctrine. Every one who is not biased against that glorious truth must be convinced of it by reading the Bible, independent of this contested text; and those men who lean to their OWN understanding and prefer what they call reason to revelation, would not acknowledge the doctrine if a thouand such passages as I John 5:7 were to be found in the Scriptures, and without any objection to their authenticity.

Mr. Robinson, who was converted to anti-Trinitarianism by Dr. Priestly, observes, in his "History of Baptism" concerning Unitarians, "THE SUFFICIENCY OF REASON IS THE SOUL OF THEIR SYSTEM." On this ground divine revelation is unnecessary; and whenever it IS consulted, it must BOW to the dictates of reason. To forge a passage for the conviction of gentlemen of this cast would amount to very little, for every doctrine of Scripture must be tried at the bar of their own reasoning. Humble inquirers, however, will easily be convinced that the doctrine of a Trinity in Unity is the Alpha and Omega of revelation—the grand hinge on which every one of its doctrines turn.

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IV. ITS GENUINENESS SUPPORTED BY THE GREAT LIKELIHOOD THAT THE CRIME OF FORGERY WOULD HAVE BEEN DISCOVERED

IT IS a powerful argument in favor of the passage in debate, that to have forged it would have been a heinous crime, and attended with great danger. If there were any piety among the orthodox, when such a sentence was inserted in the Epistle of John, they would surely have detected and exposed the guilty. Such an addition to the Holy Scriptures would have subjected the impious agent, or agents, to these solemn threatenings in the Book of God; "For I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book" (Rev. 22:18). "Every word of God is pure." "Add thou not unto His Word, lest He reprove thee, and thou be found a liar" (Prov. 30:5-6). Surely, no one WOULD be willing to expose himself to divine anger, and to the detestation and reproofs of men, who had any fear of God before his eyes; and a man of different character would have no motive to vindicate the doctrine of the Trinity. Such an interpolater MUST have anticipated these painful events.

It is difficult to see how it was any more possible to have inserted this passage in any past period of time without being detected, than it would be at present. Friends and enemies have always been eyeing the Holy Scriptures very closely. If any person, church, or denomination had, in fact, made such an addition to the sacred canon, it must have been discovered, and he, or they, exposed to the merited contempt of the whole Christian world. We ought not to think so meanly of the church of God as that they would universally, and silently have suffered such a criminal forgery even if all the enemies of truth had consented to shut their mouths in respect to the crime.

It is said, by respectable authority, that the Jews were so careful in preserving THEIR Scriptures from being corrupted, "that, when copies of the Law or the Prophets were transcribed, they observed the most scrupulous exactness: they not only diligently compared the one with the other, but even counted the number of letters in each book, and compared and recorded the numbers." We need not doubt but that the Christian church has taken SOME care in this respect, as well as the Jewish church. The same holy Providence has, no doubt, watched over the Scriptures in every age, to prevent them from corruption. The Lord of hosts is "the Shepherd and the Stone of Israel"; and "He doth not slumber nor sleep" in guarding the concerns of His kingdom, and securing the honor of His own glorious and eternal name.

V. ITS GENUINENESS SUPPORTED BY SILENCE OF ANCIENT ANTI-TRINITARIANS

THE entire silence of anti-Trinitarians in ancient times, in relation to the spuriousness of the text in question, is an argument of great weight in favor of its authenticity.

We MUST believe that if the text in debate BE an interpolation, it is not of modern date.

Mr. Emlyn, in his "Enquiry into the Original Authority of 1 John 5:7," states that the Christian world, "had it not in their Bibles, for above 700 years." If this be a fact, it must have been inserted in some copy, or copies, of the sacred Writing, as early as the beginning of the eighth century. On this calculation, it must have existed as long as for 1000 years. This is a sufficient proof of my argument that, if the passage has been inserted, it is an ANCIENT crime. If there was no debate among Christians at that time about the doctrine of the Trinity, to insert such a text was unnecessary: but, if that thing WAS then disputed, those who did it would undoubtedly have proclaimed to the world its spuriousness. Justice to themselves must have forbidden their silence. If such an event had transpired, there would have been some account of it transmitted down to us. A learned debate on the authority of this passage, as far back as the eighth or ninth century, would throw great light on the subject.

Many ancient manuscripts existed then which have since perished by the devouring hand of time. It is very possible that the autograph of St. John might have been THEN produced. No doubt the church would have preserved THAT as an authentic copy, and as a memorial of one of the dearest servants of our Lord Jesus Christ. A sight of the original must have settled all controversy on the subject at once. As the Scriptures then were all in manuscripts, and not very ancient, the difficulty might have been canvassed with more certainty than it can be now. Perhaps it was on that very account that anti-Trinitarians chose to let the matter rest until a more auspicious age should favor the undertaking. If they could show by authentic records when this text was inserted, by what hands, and for what purpose, the victory would be theirs. If the thing were as they pretend, this could be done; but, as no one attempts it, we have a right to consider this controverted passage as being genuine, until it is proved to be otherwise, by positive testimony. In examining this subject, it will be made to appear that the evidence on which they set aside the words in question, is purely negative.

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It has been a long time since we have had as interesting a day as we had last Sunday. And I ought to add, filled with surprises. The D. B. I. boys really did us much good. And the thing that surprised me was to find how well they were taught. They could not have fitted in any better: that is why they were such a delight to us and such a blessing.

From their report you will discover that they gave us four services, not counting the radio half hour in the afternoon . . . . In the Sunday-school hour they appeared at least four times and maybe more.

Everybody liked their singing: not only the old-timers, but especially the young people. The hour which they spent with our C. E. societies in joint meeting was an epoch-making experience for our young people.

FROM MASSACHUSETTS:

It was indeed a pleasure and a privilege to have one of your former graduates as senior boys counsellor this year at camp. He was a blessing to everyone. I have had many young people as counsellors but never one who was so well grounded in knowledge and living of the Word.

FROM OKLAHOMA:

The Lord has used (the student quartet) to His glory in Tulsa and especially in my home whereof I am happy . . . . The quartet students are not the only ones from your school that have been testimonies here in our home, church, and city. We would not forget the girls and the other boys . . . . Praising the Lord Jesus for you and your school and the way He is using the students and yourself whereby His blessings can flow, with much prayer for you.

FROM OKLAHOMA:

Wish to take this opportunity to tell you how much we enjoyed having the D. B. I. (student) quartet with us. They truly sang in the spirit and their good testimonies were a real inspiration to us. We are still singing some of their wonderful choruses.

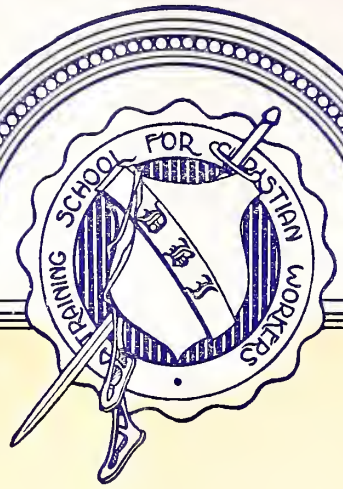
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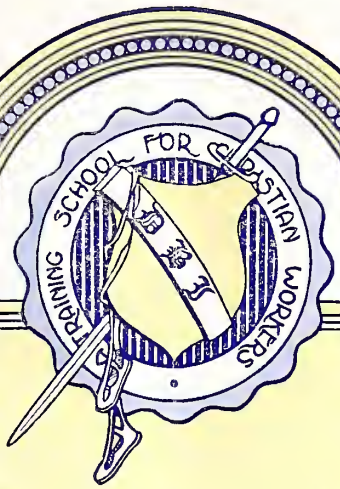
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the Father, the Word,
and the Holy Ghost:
and these three
are one.

I John 5:7



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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Works Number

EVERY false religion in the world gives to human deeds a value and a merit which they do not possess. Christianity alone lets man see his appalling incapability to produce works that have saving value. This number of *"Grace and Truth"* goes forth with the prayer that God will use its message to show to men that there is only one way of salvation, and that way is not by "works of righteousness which we have done." The one way, yea, the only way is simple faith in the efficacy of the finished work of Christ. Some one has put it in telling fashion when they said, "Oh, yes, I'm saved by works—*His* works!"

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Stones and Rocks

THE Editor of *"Grace and Truth"* is working on a series of studies on "The Bible and Geology." In the preparation of these studies he is in need of fossils from as many sections of the country as possible. If you happen to have some fossils that you would like to present to this cause, they will be greatly appreciated. Sometimes there are fossils which have been lying around the home for years in an old box of rocks. Or perhaps, some of the readers of the magazine may live in a neighborhood where an interesting fossil exposure occurs. If so, a box of them packed up and sent to the Editor would be exceedingly helpful. It is hoped that this series of studies, to be presented in Denver, will prove to be a great blessing in demonstrating the inspiration of Scripture, and confirming the faith of many.

SEVENTY-FIVE students—our full capacity—are enrolled in the classes of the Denver Bible Institute. They are fine, consecrated, deserving young men and young women. There are some acute cases of financial need in this devoted group. If you find God dealing with you to help, drop a line to the Editor quickly. "Whatsoever He saith unto you, do it."

Spiritual Longings

THE need of the world is Jesus. Nothing more, nothing less. Perhaps no more convincing evidence of the world's utter blindness to its real need could be adduced than is revealed by a recent utterance of the well known Max Reinhardt,

> The spiritual longings of the world must be satisfied through the theatre.

This astounding evidence of spiritual blindness and crooked thinking is being approvingly quoted by various editors throughout the land. Meanwhile, the fact remains that simple attendance upon the theatre is, to the believer in Christ, a transgression of God's holy will. Furthermore, the trend of the theatre is, and has always been, so decidedly toward corruption and lewdness that it has always taken either censorship, or drastic court action, or indignant public protest to keep it even half-way decent.

Nay, nay, Mr. Reinhardt, you have gone astray. It is not "spiritual longings" which are satisfied at the theatre—it is rather the place where the world is finding a subtle, vicarious gratification for its surging innate carnal desires. There is only one place where the truly "spiritual longings" of the world will ever find satisfaction. And that one place is at the cross of Christ.

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Radio

BEGINNING on November 11, 1934, the Denver Bible Institute will be "on the air" again. The time of the broadcast is 10:00 o'clock each Sunday evening and is over station KLZ. All who are near

enough to Denver to get the broadcast are invited to "tune in" and receive the blessing of the gospel music and the teaching of the Word. Then be sure to send a good "applause" letter to station KLZ, Shirley-Savoy Hotel, Denver. This will mean much to the radio company and be a blessing and encouragement to us.

—o—

System

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee will I look up (Ps. 5:3).

THE body cannot subsist without food, neither can the soul. With steady regularity we feed the body its needed meals. Why is it that so many neglect the feeding of the soul, and then become perplexed because the soul grows lean? What our bread and meat are to the body, the Word of God and prayer are to the soul. Neglect to feed the body and death ensues. Neglect to feed the soul, and backsliding, which Paul calls death, is inescapable.

The Psalmist had exactly the right idea in the fifth Psalm. He used a word which has been translated "direct" but which has been more faithfully rendered "systematize." May God apply the lesson strongly to our lives so that we can say with David, "In the morning will I *systematize* my prayer unto Thee, and will look up." Having a regular systematic period of morning devotions is the imperative need of the soul.

Here is the secret of a healthy Christian life, and of continuous growth in grace.

IT IS to "well-doing" that we are called; and though our well-doing cannot come into the room of Christ's well-doings as procurer of pardon, not the less are we, as men who stand upon the footing of Christ's well-doings, to abound in well-doings of our own.

—Horatius Bonar

—o—

Mixed Swimming

THE *Denver Post* reports an action against mixed swimming taken by Cumberland Presbyterian Church in general assembly:

> Action of the Cumberland Presbyterian General Assembly recently in condemning "mixed swimming of men and women" has resulted in a storm of controversy throughout this section.
>
> The assembly, gathered in its one hundred fourth general meeting, climaxed the session with a close vote favoring a resolution denouncing use by both sexes of the same swimming pool.
>
> Earl Watts, president of the Cumberland Christian Endeavor, State Teachers College student and a licensed preacher, defended the action.
>
> "Mixed swimming isn't right," he said. It is immodest. It brings boys and girls into close contact without the proper amount of clothes on. I have seen some evil practices around swimming pools where boys and girls swim together, and if I had looked for worse, I probably could have found it. I never have gone in pools where girls are swimming, and I have just as much fun—just as much pep—as anyone."

In this day when modesty is no longer regarded a virtue, it took a lot of real conviction to put th resolution across. The young nineteen year old pres dent of the Christian Endeavor, Mr. Earl Watt especially deserves commendation and Christian encour agement. May God give us more of his stamp.

The fine stand taken by the General Assembly the Cumberland Presbyterian Church brings to men ory the noble words of Saint Cyprian, one of the mo famous of the early Church Fathers. In speaking o young women and public bathing, he said, some eigh een hundred years ago:

> What, however, shall be said of those (young women) who frequent the public baths, who to prying eyes expose a person dedicated to modesty and chastity, themselves both seeing men and being seen by them? Are not they themselves offering entisement to vice? Do they not solicit and invite those present, to compass their corruption and ruin? You reply that every one should look to the purpose with which he goes thither: that for yourself you merely think of washing and refreshment. Such a reason is no defense, no excuse for light and wanton conduct. A washing like that instead of cleansing does but defile you, instead of purifying does but sully. Though you suffer not from seeing others, they suffer from seeing you; no sinful gratification may pollute your eyes by taking sinful pleasure yourself, but you yourself are polluted by supplying it to others. You make the bath a show, and you frequent what is worse than a theatre. You are there all dismantled of your modesty; the body's honor and reverence is put off with its covering; the virgin estate is open to notice and insult.

Countless worlds are ever circling
Through the boundless realms of space,
And the God Whose hand has made them
Keeps each orb in its true place.
All revolve in perfect order,
Harmony complete we see,
Yet the God Whose will they follow
Is the God Who thinks of me.

Oh, the peace this knowledge gives me,
Mid the cares and toils of life,
And how surely it can lift me
Far above earth's din and strife;
For I know the darkest shadows
At my Father's bidding flee,
And I sing through days of sadness
For I know He thinks of me. —W. H

IS SALVATION BY WORKS A POSSIBILITY?

by THE EDITOR

IT IS generally believed by most people that Jesus Christ is, in one way or another, a part of salvation, but, alas, how few realize that He ALONE is all that is necessary for salvation. We are exceedingly happy to bring to you this clear, scriptural presentation of God's plan of redemption. Read and see the beauty and absolute perfection of that which Christ has wrought on our behalf. Then pass it on to some friend who may be seeking salvation by the "good works" route. We believe it will be used of God to clear his tangled soul.

—H. J. Johnson

IS SALVATION by works a possibility? The answer of God's Word is, No. We submit the following reason's based on the inspired Word of God.

Salvation by works is an impossibility because of

I. MAN'S DEPRAVITY

THE depravity of man is absolute. His corruption and wickedness are so dank, dark, and abysmal that human knowledge and experience have utterly failed to produce a healing balm. Though cordially despised, and often emphatically repudiated, the total depravity of humanity is quietly, calmly, unfailingly, and persistently taught in the Bible.

The Scriptures set forth this truth in various places, but perhaps the plainest of all statements is found in Romans 5:12.

> . . . . by one man (Adam) . . . . all have sinned.

The complete involvement of the race in the sin of Adam is here declared. This terrible universal collapse of the race is again brought before us in the terse statement of I Corinthians 15:21.

> By man (Adam) came death.

In the book of Psalms the Holy Spirit enunciates this truth from a little different angle, but none the less certainly. The passage is Psalm 51:5:

> I was shapen in iniquity; and in sin did my mother conceive me.

This truth, which some men regard as discouraging, is given another clear announcement in I Corinthians 15:22:

> In Adam all die.

But instead of being a discouraging truth, this truth simply casts the soul more fully on God. The truth of depravity is decidedly discouraging to human pride, human bigotry, and human self-confidence. When the soul catches a glimpse of its own appalling unworthiness, it is glad to turn to the Lord for strength and for salvation. The preaching of the total depravity of the race is not popular, but very needful.

Since the Bible teaches total depravity it instantly becomes self-evident that a totally depraved being is incapable of saving himself by his own efforts. Every deed of a totally depraved person is tainted by that person's depravity. The very character of God is such as to forbid his accepting tainted works for the salvation of the soul. If man were able to produce by nature Godly works, he might present his works to God with a view of saving his soul. But if man could produce Godly works then he would not need salvation. Because man is what he is, salvation by works is an impossibility.

Salvation by works is an impossibility because of

II. GOD'S HOLINESS

THE holiness of God is beyond human concept but is so certain as to forbid human contradiction. Not only is God absolutely holy, but in this supreme, utter, unassailable holiness, He is completely alone. There is no other. The Saviour Himself with one swift assertion pronounced this truth in Matthew 19:17:

> There is none good but One, that is, God.

The constant and reiterated testimony of the radiant and beautiful living creatures, which flash incessantly at the throne of God, is one of the many statements that declared the holiness of God. It is found in Isaiah 6:3:

> Holy, holy, holy, is the Lord of Hosts.

The whole Bible is literally saturated with the truth of divine purity, holiness, and perfection.

Furthermore, we are assured in Psalm 119:142 that this holiness of God is without an end.

> Thy righteousness is an everlasting righteousness.

Because of the indisputable holiness of God, He cannot view the sin and iniquity of man with any degree of allowance. His utter perfection is distressed by man's depravity. Hence the words of Habakkuk 1:13:

> Thou (O God) art of purer eyes than to behold evil, and canst not look upon iniquity.

Salvation can be obtained from a holy God only by holy deeds. Man is depraved. Divine holiness itself makes salvation impossible unless man shall be able to present deeds more holy than he (the man) can perform. Hence salvation is impossible on the ground of works because of what God is—immutably, eternally, gloriously good.

Salvation by works is an impossibility because of

III. THE SAVIOUR'S FINISHED WORK

WHEN Jesus was here upon earth He finished the salvation question. His own agonized words on Calvary are final.

> When Jesus therefore had received the vinegar, He said, IT IS FINISHED: and He bowed His head, and gave up the ghost (John 19:30).

In the early part of His ministry He had made His attitude very clear when He said in John 4:34:

> My meat is to do the will of Him that sent Me, and to FINISH His work.

He knew exactly why God had sent Him. He knew He was to die. He knew why He was to die. He did not shrink from it, but rather set His face stedfastly toward Jerusalem. That the mighty thing He was to do for man was so thrilling as to be the subject of the conversation of heaven is indicated by the fact that when some of the dennisons of glory visited Christ in the hour of His transfiguration, the subject under discussion in the brief moments they were together was the death He was to accomplish at Jerusalem. In describing this amazing work of Christ, Paul says in Hebrews ten:

> This Man . . . . offered one sacrifice for sins forever . . . . by one offering He hath perfected forever them that are sanctified (Heb. 10:12-14).

He died, answering for the sins of mankind. This is His glorious work. This is His mighty work. This is His finished work. He accomplished it *once for all*. Consequently, the Scripture declares there is none other name whereby we must be saved.

> *AM I seeking and vowing to obey God in order to gain a blessing from Him? I only earn a curse. On the other hand, faith brings me into a blessing, yea, all blessing through God's grace.*
>
> —*William Kelly*

To try to mix sin-polluted human works with the beauty, perfection, and completeness of the finished work of Christ at Calvary would be the superlative anomoly of the universe, and would make the "finished work" of Christ a farce. If it needs human help it is not finished. If man has the effrontery to offer his help he is intimating to Christ that the work is not finished after all. For man to expect his paltry deeds to have a part in his salvation is to offer the grossest insult to the Saviour Who suffered vicariously and finished the work God gave Him to do.

Salvation by human works is beyond the pale of possibility because Christ has finished the work of salvation, and hence to offer any addition to His work is an insult to His deity, and biblically unthinkable.

Salvation by works is an impossibility because of

IV. THE BELIEVER'S SECURITY

THE Bible teaches the eternal security of the believer.

> And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand (John 10:28).
>
> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
>
> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:38-39).

Man is vacillating, uncertain, fluctuating, wobbly. Man's sojourn upon the earth is brief, his entrance into life and his departure into the beyond are both beyond his own will and power. How could he be expected to carry influence on security with God? The Scriptures are clear on this point in Psalm 144:3-4:

> Lord, what is man, that Thou takest knowledge of Him! or the son of man, that Thou makest account of him!
>
> Man is like to vanity: his days are as a shadow that passeth away.

There can be no security in such an one as man.

But the Bible teaches plainly the absolute security of the believer for all eternity, hence the believer's security makes the entrance of human works into the salvation question an impossibility. If human works enter security departs.

Salvation by works is an impossibility because of

V. THE BIBLE'S STATEMENTS

THERE can be no question as to where the Bible stands on the question. Its statements do not call for elucidation.

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WHAT are the FRUITS of the SPIRIT?

by ERNEST E. LOTT

YES, the fruit of the Spirit is love, peace, etc. The passage is a very familiar one to us, but how familiar are we with the personal application of the truths here set forth? This is where, in the daily lives of believers, good works have their place. Whereas some Christians walk after the flesh (the old man) and do his works (Gal. 5:19), the injunction from God is for us to turn away from sin and do good works, yielding the fruit of the Spirit.

Some have thought works and fruit to be expressions of different phases of the believer's life. This is not true. Note such a passage as Colossians 1:10, "Be FRUITFUL in every good WORK." Then also the fifth of Galatians which we are studying. Verses nineteen and twenty-two present an inspired contrast between good and bad works, or between good and bad fruit, and yet the expression "works" is used in one passage and "fruit" in the other.

THE life of the believer in Christ becomes a thing of beauty when there is simple yieldedness to the Holy Spirit so that these lovely fruits may be borne in happy profusion from day to day. Read Lott's article prayerfully and let these fruits grow in you.

Let us now consider the nine virtues set forth in verses twenty-two and twenty-three by dividing them into three groups.

I. FRUIT MANIFESTED TOWARD GOD

"Love, joy, peace"

WE LOVE Him because He first loved us." True love can come only from God, and our first and last love should be toward Him. A love that knows no regret, experiences no disappointment, and lasts for eternity. We are often faithless, but our God is unchangeably the Friend of friends.

"Rejoice in the Lord alway, and again I say rejoice." Are we not happy and exultant over the prospect of being with a dear friend? Then we should be neverfailingly happy and joyful in Him. The apostle Paul used the adverb "again" in the above verse to drive home the message of joy.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." Occupation in the Lord brings peace to the believer. The Christian who is at peace with God thereby proves his occupation in Him.

II. FRUIT DEMONSTRATED TO OUR FELLOWMEN

"Longsuffering, gentleness, goodness"

IT IS not possible for a Christian to manifest the first three virtues to God without manifesting the above three toward his fellowmen. The fact of the matter is that all nine virtues combined, produce fruit.

To be longsuffering implies going the second, yea, the tenth mile with our brother. Gentleness or kindness in our dealings and contacts covers a multitude of weaknesses. The milk of human kindness may curdle when bestowed on some souls, but our job is to continue being kind (Eph. 4:32). To be good is to be mindful and thoughtful of the other fellow and always performing deeds of kindness for him. Romans 12:20-21 makes clear our obligation to others. Overcome evil with good. Conquer our enemies with kindness and good deeds.

III. FRUIT EXHIBITED IN CONTROL OF OURSELVES

"Faith, meekness, temperance."

GODLY concern is not to be confused with worry or anxiety. The latter is not a product of full dependence on Him. Moment by moment faith in our Lord will prove our occupation in Him and confidence in His ability to direct our lives. Faith in the shed blood saved us from damnation, but this faith of which we speak is a living faith that keeps us in the center of His will.

"Puffed up" Christians need to become meek, lowly, and humble. 'Tis better to think less of ourselves than to think more highly than we ought. When we see Him face to face, all of our arrogance will be left behind. Why not do the changing now?

Temperance is to have self-control. It is not possible to control our old natures, but it is possible to

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Are There Degrees in Heaven and Hell?

by Elmer Seger

GOD is a God of justice. When we all view the final result of His dealing with the souls of men, we will behold the convincing evidence of the fact that God never makes a mistake. If a man gets ten cities as his reward, that is what he deserved. If a man is beaten with stripes, the judgment is exactly right. God makes no errors. Seger's presentation of this theme is helpful and stimulating.

PRESUPPOSING the reader's belief in heaven and hell as definite places to which saved and lost respectively will go, we consider the question, "Will there be distinction of rewards in heaven, and will there be degrees of punishment in hell?"

That works have nothing to do with whether a man will be in heaven or hell, must be clear before we proceed further with this discussion. The matter rests wholly on whether or not he believes on Jesus. Faith in Christ, a once-for-all faith, which means conversion, salvation, re-birth, or call it what you will, that faith guarantees a man that heaven will be his eternal home. Not evil works, but simply neglect of this once-for-all faith-act, which is the equivalent of definite rejection of Christ, just as surely guarantees a man that hell will be his eternal home. For the Scripture says,

> He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (John 3:18).

So with the fact clear that works do not determine whether or not a man will be in heaven or hell, we proceed to find out what relationship does exist between works and the residents of those two eternal abodes.

The works that a Christian does determine what his rewards in heaven will be. Many types of rewards, including the five kinds of crowns, are mentioned in the Scriptures, like the "prophet's reward," and the "righteous man's reward" of Matthew 10:41, the "crown of rejoicing" of I Thessalonians 2:19, and the "crown of life" of James 1:12, all indicating, first, that there will be rewards, and second, that there will be distinctions in the reward given. Paul's First Corinthian statement unquestionably shows that this distinction is on the basis of works.

> Every man (believer, very evident from context) shall receive his own reward according to his own labor (I Cor. 3:8).

Further on in this same chapter we come to some statements which ought to settle any question which might still remain concerning the rewards of the believer in Christ Jesus. Paul is writing about believers, for he says that they are building on the foundation, Jesus Christ, but he indicates that either good or bad material can be used in the building. Furthermore, a fire test, applied to every piece of material, determines its character. And the character of the material determines whether or not the believer gets a reward. If he has built of gold, silver, or precious stones he gets a reward. Now it is as logical that the reward for gold material will be different from the reward for silver, and that both of these will be different from the reward for precious stones as that these should merit any reward, and wood, hay, or stubble not merit reward. The climax of Paul's argument shows not only this distinction in rewards, but as well the fact that these works have nothing to do with salvation.

> The fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (I Cor. 3:13-15).

Christian, your works are determining your rewards in heaven. What will they be?

The works of the unbeliever determine what the degree of punishment in hell will be. The one outstanding passage presenting this truth to us is in Revelation 20:12. Note carefully that there is a book, and there are books. The book, which is the Lamb's book of life, determines whether or not the persons under judgment are being justly condemned to hell. But the books (plural) determine the degree of punishment. God is judging the wicked dead out of the books, according to their works. In case any should object that they do not belong in hell, the book is right there as the once-for-all decider. Anyone whose name

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Studies in the Book of Romans

Stenographically Reported: Copyright 1933. Clifton L. Fowler

by THE EDITOR

THE Editor's discussion in Romans this month covers the four concluding verses of chapter eleven, bringing us to the climax of Paul's teaching concerning the believer's Standing in Christ Jesus. President Fowler in his usual delightfully individualistic style, brings to us three facts that present God's grace, three questions that present God's infinity, and three ascriptions that present God's triunity. Read and you will be richly blessed. —H. J. Johnson

THE portion of God's Word which comes before us in this study is found in the conclusion of the eleventh chapter of Romans. verses 33-36:

> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!
>
> For who hath known the mind of the Lord? or who hath been His counsellor?
>
> Or who hath first given to Him, and it shall be recompensed unto him again?
>
> For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.

Two great doctrinal themes engage the apostle Paul in his epistle to the Romans: they are the Standing of the believer and the State of the believer. Beginning at Romans 1:18, and extending through the concluding verses of Romans 11, which portion comes before us in our present study, he is discussing five outstanding facts concerning the believer's Standing before God in Christ Jesus. In the remaining chapters of the book he presents a discussion of the believer's State upon the earth, in which he shows what should be the practical results of this glorious Standing, in the daily walk of the one who has placed faith in Jesus Christ, God's foreordained Mercy Seat.

IN THE verses which are to be investigated in this study we find, first, three facts showing forth God's grace. These three facts appear in verse 33:

> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!

The three facts which Paul brings before us are facts which bring out the wonder of God's grace. The facts have to do,

First—with the depths of the riches of His wisdom and knowledge;

Second—with the unsearchableness of His judgment; and

Third—with the tracklessness of His ways.

There is an undisguised spontaneity and delight in Paul's heart as he speaks of the depths of the riches of the wisdom and knowledge of God, and in another place in his writings he lets us know exactly where the wisdom and knowledge find their residence and center, for in Colossians 2:3, speaking of our Lord Jesus Christ, he says,

> In whom are hid all the treasures of wisdom and knowledge.

Thus we find that when Paul said, "O the depths of the riches, both of the wisdom and knowledge of God," his mind was turning toward that blessed One in Whom the treasures of wisdom and knowledge are hidden. It is as though he were saying, as he brings this division of the book of Romans to a close, "I am thinking of the glorious truths which center in Christ; I am thinking of God's astonishing plan to save sinners, which plan centers in Jesus; I am thinking of God's grace in imputing His righteousness to all who believe, which grace found expression in Christ; I am thinking of the Son of God, in Whom are hid all the treasures of divine wisdom and knowledge; and when these mighty things pass before my mind, all that is within me cries,

> O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

Throughout the length and breadth of his discussion Paul has shown, most convincingly, that this wisdom and knowledge of God is so deep as to save the lost, so deep that eternal provision has been made whereby the vilest sinner may find through Jesus Christ our Lord blessed victory over sin here and now, and abundant entrance into the heavenly world then and there.

(Continued on page 359)

BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

FOUR CROWNS FOR BELIEVERS

I. A CROWN OF LIFE—for endurance
James 1:12
Rev. 2:10

II. A CROWN OF RIGHTEOUSNESS—for the good fight of faith
II Tim. 4:8

III. A CROWN OF REJOICING—for winning souls
I Thess. 2:19

IV. A CROWN OF GLORY—for those who edify the church, and for feeding souls
I Pet. 5:4

—D. L. M.

—o—

A DECISION, AN APPRAISAL, AND A DISCOVERY

I. MOSES MADE A GODLY DECISION
He chose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season.
Heb. 11:25

II. MOSES MADE THE CORRECT APPRAISAL
He esteemed the reproach of Christ greater riches than the treasures of Egypt.
Heb. 11:26

III. MOSES MADE A THRILLING DISCOVERY
He discovered that the secret of spiritual endurance is occupation in Christ—seeing Him Who is invisible.
Heb. 11:27

—C. L. F.

—o—

THE OLD FASHIONED WAY

I. GRACE IS OLD FASHIONED
Acts 15:1-11
Gen. 19:19
Ruth 2:10

II. THE BIBLE IS OLD FASHIONED
Joshua 1:7-8

III. CHRIST IS OLD FASHIONED
Heb. 13:8
John 1:1, 8

—E. S.

THE DEMONIAC OF GADARA

Luke 8:26-40

I. A SAD CONDITION—The Demoniac
A. Naked—vs. 27
B. Homeless—vs. 27
C. Wounded—Mark 5:5
D. Uncontrolled—Luke 8:29
E. Satan dominated—Luke 8:27
An accurate picture of the lost

II. A MIGHTY CONQUEROR—The Saviour
A. Commands the demons—vs. 29
B. His power acknowledged by the demons—vs. 28
C. Satan's power broken—vs. 33
An accurate picture of the saving power of Christ

III. A GREAT COMMISSION—Given the Christian
A. A witness for Christ—Mark 5:19
B. A witness in his home—Mark 5:19
C. A witness to a fact—Mark 5:19
An accurate picture of a believer meeting his Christian responsibility

—C. L. F.

—o—

THE MIND OF CHRIST

HIS MIND WAS—

1. A lowly mind (Matt. 11:29; John 13:4, 5)
2. A pure mind (Luke 22:61; I Pet. 2:22)
3. A strong mind (Heb. 12:3; Matt. 4:10)
4. A fruitful mind (Matt. 4:7; John 8:29; I Pet. 2:23)
5. An unselfish mind (Rom. 15:8; John 11:35; I Pet. 2:23)
6. A prayerful mind (Luke 6:12; John 17)
7. A loving mind (Luke 23:34; Eph. 5:2)

LET THIS MIND BE IN YOU

—J. S

—o—

"BUT FOR A MOMENT"

I. THE HYPOCRITE'S JOY
Job 20:5

II. The LORD'S ANGER
Ps. 30:5

III. THE LIAR'S TONGUE
Prov. 12:19

IV. OUR LIGHT AFFLICTION
II Cor. 4:17

—D. L. M

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

NAPOLEON'S BUGLER

You remember that Napoleon had a bugler who had never learned to sound the retreat. When the army was being defeated, Napoleon ordered the retreat sounded in order to save the army, but the bugler could only blow a charge. The result was that the soldiers charged and won the day. We read in a mission bulletin that one of the large American denominations had eighty-three missionaries on the field in Africa in 1926. And then there is this humiliating admission. "Today, owing to the financial crisis in that country, the ENTIRE MISSION HAS BEEN CLOSED DOWN, its extensive and valuable property sold, and practically all its missionaries have been withdrawn from the field." Yet there are more open doors in Africa today than there have ever been before. CHARGE, CHRISTIANS! Christ did not teach you a retreat. "GO!" said He. Let us take advantage of the opportunities for proclaiming Christ to a sinful, dying, heathen world. Are you a retreating or an advancing Christian? Pray! Give! Go!

HOW GOES THE WORK?

Our missionaries cannot start for Belgium on November first as planned, owing to lack of funds. So we know that the Lord has some further service for them in the homeland. But there have been so many encouragements that we know you will join with us in praising God for His stamp of approval on this new faith-venture for Him. There have been many gifts of goods and equipment. Supplies are being centralized near Chicago for shipment to the Congo. Can you picture Mrs. Aime driving her little old Chevrolet down the road with the inside full and the outside also loaded with various parts of her missionary outfit, all the gifts of friends? Over fifty dollars worth of garments was given by one dry goods dealer. Many smaller gifts, and a cash gift of one hundred dollars have come in. Mrs. Aime is at Vinton, Iowa for a few days. Then Miss Johnson joins her in deputation work. They are very much encouraged by the reception given them in the many churches visited.

IN YOUR PRAYER TIME

1. Praise God for the gifts that have come in and for the doors that have been opened in the advancement of B. A. M. thus far.

2. Pray that God shall open the way for the soon going forward of our two missionaries.

3. Pray for Mrs. Amie and Miss Johnson in their deputation work. Also that their souls may be encouraged and their bodies strengthened for the strenuous work which lies ahead for them.

4. Remember the natives of Africa, who need the Saviour we all love, and who are crying even as the Macedonians did, "Come over and help us."

5. Pray for funds to erect the buildings of the mission station as well as the necessary regular support of the missionaries.

DEPUTATION TRIP

Mrs. Aime and Miss Johnson are planning a deputation trip through northern Illinois, Wisconsin, Minnesota, the Dakotas, Nebraska, and Colorado, ending at the home base of the B. A. M., i. e., the Campus of the Denver Bible Institute. Churches in the territory mentioned who desire the services of these two sincere, alert, interesting missionaries should write to the B. A. M. Secretary immediately.

There is a place upon some distant shore,
Where thou canst send the worker or the Word;
There is a place where God's resistless power
Responsive moves to thine insistent plea.

There is a place, a simple trysting place,
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O soul, it is the secret place of prayer.

Entreat the Owner of the Harvest to send out reapers into His fields (Matt. 9:38—Weymouth).

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIEN

HOW GOD WORKS

The old man in a ragged coat sat on a bench in the park. He looked sad and troubled. Down the shady walk came a small boy and a dog. As they drew near, the man noticed that the boy was holding tightly to the chain fastened around the dog's neck. "Ah," he thought, "the boy must be blind and the dog is leading the way." Slowly they approached. The boy, whose face was almost hidden by dark glasses, walked with a precision that only blind people use. Yet he seemed unafraid.

Eagerly the old man waited to see what would happen when they came to the busy street just ahead. Would the dog know just when to cross? The traffic was dense. Buses honked in their effort to hurry through. Trucks jammed on their brakes when anything impeded their way. Just now a fire engine was screaming past. People hurried to and fro, dodging as best they could the busy vehicles. Newsboys called the evening paper in their shrill high-pitched voices. All was hurry and confusion.

The boy and dog approached the intersection. On the curb both halted. Tightly the chain was held in the blind boy's hand. He patiently waited until he felt a gentle tug as the dog started forward. Quickly he followed. The old man gasped for fear, for a big truck just then came thundering down the street. But no! they were in the middle of the street now and the truck had missed them. But here came a car filled with drunken men. Would they be able to dodge that? The dog and the boy had stopped just as the weaving car swept past. Quietly the boy waited, his ears filled with the deafening noises about him, but seeing nothing. Soon he felt the gentle tug on the chain, and once more he moved ahead to the other side of the street and safety.

Suddenly the old man realized how tense he had been sitting and how greatly he had feared for the boy's life. The thing that he did not realize was how greatly the incident was to change his own life. With a sigh of relief he settled back on the bench and once more his mind turned to the crisis through which he was passing. A fire had burned his home. Everything was gone. Even his wife and children had been badly burned, and only today

(Continued on page 362)

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BIBLE QUESTION PUZZLE

1. Who was the Jewish boy who refused to eat the King's meat?
2. Who was the woman who was not afraid of her husband's presence?
3. Who was the maiden who was willing to give up her heathen gods to accept the God of her mother-in-law?
4. Who is the woman who is connected with a scarlet thread?
5. What leper was a great captain?
6. Who was the king who hunted for the relative one he loved?
7. Who was it that said, "I know that my Redeem liveth"?
8. Who had the power of healing in his early minist and not in his latter?
9. Who was the king that had a boil?
10. Who was the one who sought to protect his brothe in-law from being slain?
11. Who was the king whose life was extended fifte years?
12. Who was it that was ashamed because he had ea en with the Gentiles?
13. Who was an Egyptian slave of the wife of a gre Patriarch?
14. Who was palmed off on her husband in place of h sister?
15. What is the meaning of the symbol grass in t Bible?
16. What act did Andrew do which is the first of i kind recorded in the book of John?
17. What truth was God presenting when He cloth Adam and Eve with the skins of animals?
18. Who was it that didn't recognize God's voice the night?
19. In what book is there no mention of God made?
20. In what book of the Bible do we have an appe for practical Christianity?

To the one sending in the first correct list of answe with Bible proof, we will send the book, "True as Stee by Burrow. This is a delightful book of experiences life, and the correct way for a Christian to meet them.

—o—

S. M. C.

January's examination time will soon be here. Is eve one ready? Between November and December 25 we wa every one of our members to write us a post card telli us the name of their pastor who has consented to gi you the examination. We will then send him the list Bible passages so everything will be ready by Januai Remember also, a letter must come from you telling of the way you found it easiest to learn the memo verses and the blessing you received in learning t verses.

I wonder how many of you know that the Lord wai to guide you each step of the way. He knows what ahead and longs to direct our steps aright. The followi memory verses show how He will guide if we will Him.

Ps. 16:8	Ps. 25:12
Ps. 31:8	Ps. 33:11

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

WHY GOD BECAME MAN

It is most refreshing to read a book which is so soundly nd convincingly evangelical as is this new volume by r. P. B. Fitzwater, of the Moody Bible Institute. He early proves from the Bible that Christ is the eternal re-existent Son of God, the Second Person of the Trinity, nd that He truly became incarnate in human nature y the action of the Holy Spirit through the virgin Mary. aving established the doctrine on a biblical foundation, e proceeds to show that the gospel of the incarnation a "sweetly reasonable" and appealing doctrine. Here e are told of the incarnation before time—that is, in e eternal purpose of God; then of the incarnation as was actually and historically realized in time. "The resent Activity of the Incarnation" and "The Consumation of the Incarnation" are the titles of two most spiring chapters. We bespeak for this book a wide readg.

"WHY GOD BECAME MAN," by P. B. Fitzwater. .D. The Bible Institute Colportage Association, 843-845 orth Wells Street, Chicago, Ill. Prices: paper bound, cents; cloth bound, 60 cents.

OUR PRECIOUS HERITAGE

By the title of this book the author means the precious easure which we inherit as Protestant believers in the spired revelation given in the Bible. The sub-title adds more specific statement as to the purpose of the book: A Study of Christian Doctrine in Contrast with Romanm." In as kindly a spirit as possible, Dr. Woods points t the errors of the Roman Catholic Church; and, accordg to his portrayal, they are many. He shows that many them are not only non-biblical, but also anti-biblical he following are shown to be the chief errors taught Rome: Her wrong ideas of the church, of the rule of ith, of the head of the church, of the objects of worship, the apostolic succession, of the papal system itself, of e Roman hierarchy, the sacraments, forgiveness of sin, nfession to the priest, penance, works of merit and pererogation, purgatory, celibacy of the clergy, pilgrimges, rosaries, the Church and State, the disposition to rsecute and claim civil power. Dr. Woods' book is a oroughgoing and convincing exposé.

"OUR PRECIOUS HERITAGE," by Henry M. Woods, D., LL.D. Marshall, Morgan & Scott, Ltd., London and dinburgh; obtainable from Zonderman Publishing House, and Rapids, Mich. Price, $1.50.

—o—

THE TRANSLATED BIBLE

Does everybody know that this year of our Lord, 1934, the four hundredth anniversary of the publication of ther's translation of the Bible into the German lanage? Well, it is. And this splendid volume has been written and published in commemoration of that epoch-making event in the world's history. The editor of the work has obtained the assistance of a number of capable Lutheran scholars as contributors. There are twenty-two chapters, all of them packed with information. How Luther and his helpers worked to put the Hebrew and Greek of the Bible into the German vernacular is vividly set forth. They often had a hard time making the Hebrew authors write in German, as Luther put it. Sometimes when the translation of a passage was offered, Luther would admit that it was according to the literal Hebrew or Greek, but it was poor German. Thus Luther, by his translation, did much to fix the exquisite forms of the German language of the common people, and yet make them correct in grammar. Many other translations besides that into the German are described in this valuable book—the translations into Danish, Swedish, Icelandic, Norwegian, Finnish, Slavic, and English. Thus it will be seen that it is a real contribution to our knowledge of the Bible and its wonderful history.

"THE TRANSLATED BIBLE, 1534-1934," edited by Professor O. M. Norlie, Ph.D., S.T.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, $1.00.

NOTES AND NOTICES

A number of pamphlets and booklets have come to hand which are worthy of commendation. They are all good, so the reader will not be disappointed if he sends for them.

In his pamphlet, "Buchmanism: An Appraisal," Rev. William J. Jones analyzes, in a somewhat trenchant way, the so-called Oxford Movement. He points out its indifference to the fundamental doctrines of the Christian faith. It may be had free of charge by addressing The League of Evangelical Students, Wheaton, Ill.

Another pamphlet which may be had free of charge is Dr. Hugh R. Monro's "The Evangelical Witness of Hymnology," in which the author shows that the evangelical hymns of the Christian church go back to the times of the apostles. It is a very valuable and informing brochure. Address the author: 17 Watchung Plaza, Montclair, N. J.

In honor of the four hundredth anniversary of Martin Luther's completed translation of the Bible into the German language in 1534, the Augsburgh Publishing House, 425-429 South Fourth Street, Minneapolis, Minn., has issued two very choice booklets. One of them is "Luther Translates the Bible," written in an attractive way by Professor O. M. Norlie, Ph.D., D.D. It describes minutely how Luther went about his important work of translating; also the influence this translation has had upon the world. The other pamphlet is a finely printed edition of Luther's small catechism. Price of the booklets, 15 cents each.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by MISS ANNA BENTHIEN

First Quarter, Lesson 1 **Sunday, January 6, 1935**

PETER'S CONVERSION AND CALL

Lesson Text: John 1:29-42; Mark 1:14-39
Devotional Reading: Isaiah 6:1-8

Golden Text:

"And Jesus said unto them, Come ye after Me and I will make you to become fishers of men" (Mark 1:17).

Here is a delightful lesson accenting the importance of winning souls to Christ. When we realize from the teaching of the Word of God the awful condition of the man who does not know Jesus as a personal Saviour, we are constrained to thank God for every activity among Christian people which causes us to remember anew that "the fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). There could be no doubt as to the Saviour's attitude toward soul-winning when He said to His own, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:38). We will consider this lesson from three standpoints: (1) John the Baptist Points Andrew to Christ (John 1:35-40); (2) Andrew Points Peter to Christ (John 1:41-42); (3) Peter Decides to Point Others to Christ (Mark 1:14-18).

I. JOHN THE BAPTIST POINTS ANDREW TO CHRIST

The expression "again the next day after" found in verse 35 is an allusion to the fact that John had already been talking to his disciples on the previous day, for in verse 29 it says, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" The very next day in verse 36 he says, "Behold the Lamb of God!" But those who had heard him say on the day before, "which taketh away the sin of the world" could never forget those words, because there is a gigantic yearning in every heart to find some solution to the sin question. The Lamb of God, the Son of God, the Saviour of the world, stands forth as the divinely made provision whereby the sin question must be fully met. John's expression, "The Lamb of God," would have been instantly stimulating to the Jewish mind and would have sent the memory leaping back to the temple where, day after day, any man approaching the temple gate could behold the lamb burning on the altar. Any reference to the lamb made in the hearing of a Jew would instantly remind him of the fact that there was a lamb being offered on the brazen altar at the entrance of the temple. The lamb stood connected with the offerings. And every Jew understood that the blood of the lamb made "atonement." The word "atonement" meant "covering." But here is a new kind of lamb. It is the Lamb of God which TAKETH AWAY the sin of the world. The blood of Old Testament sacrifices only covered sin, leaving it to be adequately taken care of later. But here God is providing a Lamb Whose blood will not only cover sin, but fully and finally takes sin away. When John said, "Behold the Lamb of God!" the two disciples heard him speak, and they followed Jesus. One of those which followed was Andrew, the brother of Simon Peter. John said, "Behold!" and Andrew and his companion followed, and they went to the house of Jesus and dwelt with Him several hours.

II. ANDREW POINTS PETER TO CHRIST

And Andrew first findeth his own brother Simon Peter and he said unto him, "We have found the Messias, which is, being interpreted, the Christ." This is only another way of saying exactly what John had declared. John said, "He is the Lamb of God which taketh away the sin of the world." Andrew realized that made Jesus the fulfilment of Hebrew prophecy; that made the Lord Jesus the Messiah Himself. And as John had pointed Andrew to Christ, Andrew now points his brother Peter to Christ.

We have heard men say over and over again, "The hardest person in the world to deal with about Christian things is someone who lives in your own home, a relative, or a very close friend. These are the ones before whom our mouths are silenced and our souls become unthinkably embarrassed." There can only be one reason for such a condition—the consciousness of sin in the life. But Andrew did not hesitate. He immediately bears the message to Peter. Thrilling example.

The word translated "Messiah" means "the Annointed One." It is a direct reference to the fact that in the Old Testament, prophets, priests, and kings were anointed with oil and were the special instruments of divine service upon men. The Lord Jesus Christ is the anointed One of God because He is God's Prophet, Priest, and King. He was God's Prophet as He walked in the midst of men in Galilee of old and proclaimed the message of divine love and mercy. He is God's Priest as He is now at the right hand of God in the heavens interceding on our behalf. He shall be God's King when He comes back in the power, majesty, and glory of His Second Coming to rule and to reign. When Andrew said to Peter "I have found Him Who is the Messiah," he was saying in so many words, "I have found Him Who is God's Prophet, Priest, and King."

And Peter did not hesitate. Under the convicting influence of the Spirit-directed testimony, he followed his

Christmas Supplies

AT

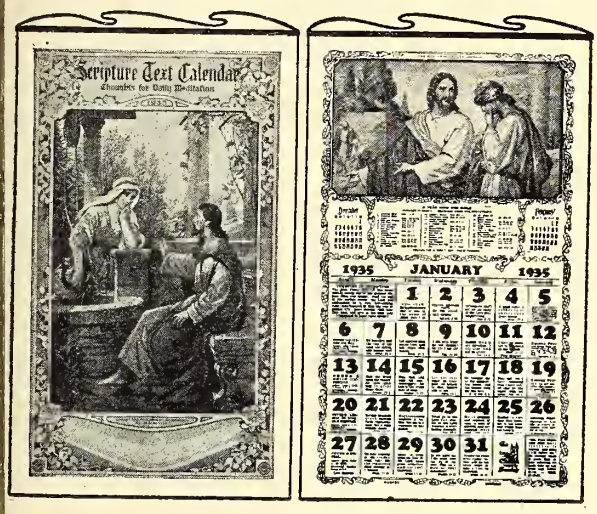
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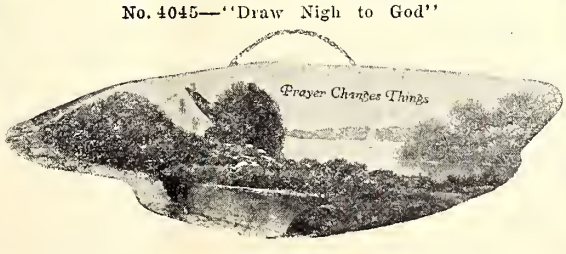
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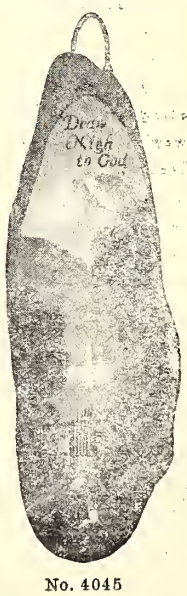
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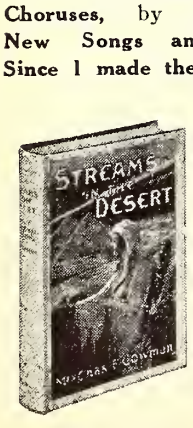
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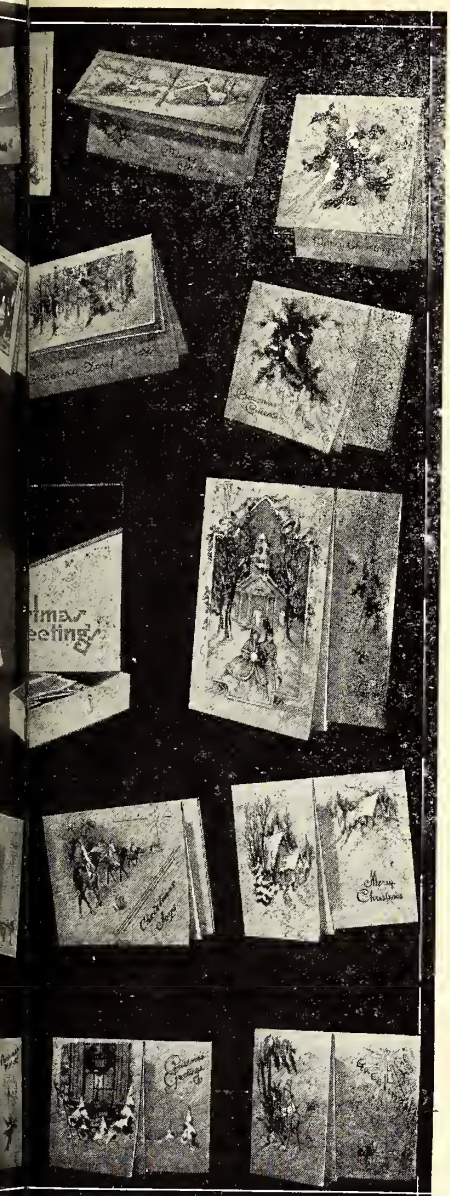
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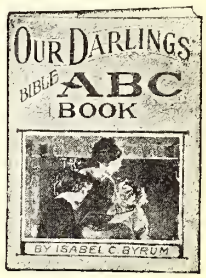
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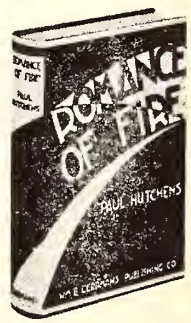
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brother and went directly to the Lord Jesus. Verse forty-two says, "And he," that is Andrew, "brought him," that is Peter, "to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, a stone." Here is one of the most beautiful hints of the efficacy and power of the grace of God to be found in the Word. Jesus, Who knows the end from the beginning, looked into the face of Simon Peter, a man whose whole life and character was filled with traits that were anything but strong. Instead of being like a stone he was like a jellyfish. And Jesus said, "Thou shalt be called Cephas," and the name He used meant a stone. It was merely the Saviour's unique way of preaching the mighty truth of the believer's Standing. He knew that Peter was stepping into the position of a believer. He knew that the moment Peter became a believer he would take on the nature of his Saviour, and the Scripture uses the symbol rock or stone for the Lord Jesus frequently. And that blessed Saviour, Who is the "Rock of Ages" could say to Peter, that man whose character was notoriously vacillating, "When you become identified with Me, you will become like Me. I am the 'Rock of Ages'. You Peter, shall also have the glorious Standing in Me of being a rock." Every man who believes in Jesus Christ the Rock, becomes himself a rock in his Standing, "and ye are complete in Him, which is the Head of all principality and power." It is a blessed moment in the life of any poor, sinful, weak Peter when he awakens to the fact that by faith he may become strong—a strong and mighty rock through Jesus Christ the Lord.

III. PETER DECIDES TO POINT OTHERS TO CHRIST

It was after John had been placed in prison that Jesus came into Galilee preaching the gospel of the Kingdom of God. It must never be forgotten in studying the gospels, Matthew, Mark, Luke, and John, that the message that is being proclaimed is the message of the Kingdom. It is not the message of the age in which we are now living. The special message which is characteristic of this present age is the message of the Church. When the Church has been raptured into glory in fulfilment of I Thessalonians 4:16-17, then again will the message of the Kingdom, the Gospel that was preached in the days of Christ, become the characteristic preaching of the hour. The preaching of John the Baptist, the preaching of the disciples, the preaching of Jesus, was all of the same sort. "The time is fulfilled and the Kingdom of God is at hand." It was a national message. It was a governmental message. It was a Jewish message, and it was distinctly dispensational. Our Saviour was going forth preaching thus when He saw Simon and Andrew his brother casting a net into the sea, for they were fishers. The Lord Jesus instantly took advantage of their action to spring upon them both an illustration and an exhortation. "And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men." The message was startlingly direct. The Holy Spirit bore it home to their hearts. "And straightway they forsook their nets, and followed Him" (Mark 1:17-18). It is one of the most blessed lessons of the New Testament. It is the call of the Holy Spirit to every believer in this present day and hour. Alas, how many there are who are unwilling to forsake their nets, who are unwilling to forsake their earthly possessions in order that they might follow the Lord Jesus Christ. But there was no such hesitancy on the part of Peter and his brother Andrew. Leaving their possessions and leaving their occupations, leaving their livelihood, leaving all, they followed Him.

Jesus, I my cross have taken.
All to leave, and follow Thee:
Destitute, despised, forsaken.
Thou from hence my all shalt be:
Perish ev'ry fond ambition.
All I've sought, and hoped, or known:
Yet how rich is my condition,
God and heaven are still my own.

What a mighty testimony to the power of God in the human life. John points Andrew to Christ. Andrew points Peter to Christ. Peter points thousands of others to Christ and is used of God to give us two of the books in our New Testament. God takes a humble fisherman, lifts him from the humblest walks of life and makes him a flaming evangel, a mighty spiritual power in the salvation of souls. What He did then He can do again. It has been well said, "God can take a tin horn and make a noise like a silver trumpet, or a crooked stick and strike a straight lick with it."

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

In the World War days some Canadian officers, commanding various units, adopted the following method in an effort to bring their battalions up to the required strength for overseas service: They turned their entire battalions loose for three days, having instructed the men to hunt up their relatives, their chums, and their acquaintances, in an effort to get them to enlist. The results were splendid, and the battalions were quickly brought up to full strength.

Do we realize that as soon as we enlist in the army of King Jesus, He immediately commissions us as recruiting officers to bring our relatives, friends, and acquaintances into His kingdom and service? And do we realize, too, that He expects us to engage in this work not simply for three days, but for life? —"Sunday School World."

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is it the duty and privilege of every Christian to win souls to Christ? (Ps. 40:9; Matt. 4:19; 10:32; Acts 20:18-21; Rom. 10:14-15; II Cor. 4:1-11; 5:18-20; Phil. 2:15-16; I Thess. 1:8; James 5:20)

2. What was the apostle Paul's attitude toward soul-winning? (Acts 20:24; Rom. 1:14-16; 10:1; I Cor. 1:17; 1:21, 23; 2:2; 9:16-23; 15:1-4; I Thess. 2:4)

3. What was the purpose of the Old Testament sacrifices? (Gal. 3:19-20; Col. 2:16-17; Heb. 10:1-4)

4. What effect did the advent of Christ have upon these sacrifices and offerings? (Gal. 2:16; 3:11-14; Heb. 7:22-28; 10:9-10, 14)

5. What should be the message of the soul winner? (Acts 8:35; 20:24; 26:23; Rom. 1:16; I Cor. 1:17-21; 2:2-4)

6. What does the believer's glorious standing before God secure for him? (John 5:24; Rom. 8:14, 16-17; Eph. 2:6, 18-22; Phil. 3:15; Col. 2:10; 3:3; 4:12; I John 4:11-12)

7. What claims does God have upon the life of every believer? (I Cor. 6:19-20; Col. 2:6)

8. What does God expect of every Christian? (Matt. 4:19; 5:16; 10:38-39; 16:24; Rom. 12:1-2; Eph. 1:12)

9. What great change takes place in the human soul when Christ is received as Saviour? (John 3:16, 18; 5:24; II Cor. 5:17; Eph. 1:6; 2:1, 10; Col. 3:3)

10. How can we become soul winners? (Exod. 4:10-17; Phil. 1:6; 2:13; 4:13)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

When John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29), little did he realize how far-reaching this message would go. John's purpose was to point men to the Saviour. Andrew, upon hearing this message, left all and followed the Lord. No sooner had Andrew found the Saviour, than he wanted others to follow Jesus too. His first thought was for his brother Simon Peter. He wanted Peter to know Him too. The Bible does not say a whole lot concerning their conversation, but it does

say, "He (Andrew) brought him (Peter) to Jesus" (John 2:42). This fisherman who had been fishing for fish followed the Saviour and became a fisher for men. The Saviour's promise was "Follow Me and I will make you fishers of men" (Matt. 4:19). Andrew followed the Lord and brought Peter to Jesus.

Although Peter failed in many ways throughout his life, yet when he heard the call and followed Jesus, the Lord used him to bring blessing to many. The successful fisherman must follow Jesus.

The thing which makes us useful vessels for the Lord is not what we can do, but how willing we are to follow Jesus and do what He wants us to do. The one who "follows" will be a fisherman fishing for others to "behold the Lamb of God which taketh away the sin of the world."

Lovingly yours,
Aunt Anna

First Quarter, Lesson 2 **Sunday, January 13, 1935**

PETER'S GREAT CONFESSION

Lesson Text: Matthew 16:13-28; Luke 9:18-36; I Pet. 2:5-6
Devotional Reading: Psalm 34:1-8

Golden Text:

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matthew 16:16).

For this entire quarter our lessons will carry us through various events and many of the wonderful teachings which the Spirit of God has given us through the apostle Peter. In our lesson exposition today we will only use one of the texts given by the committee, Luke 9:18-36. We will study this lesson under four headings: (1) A Personal Confession (Luke 9:18-21); (2) An Important Prophecy (Luke 9:22); (3) A Ringing Appeal (Luke 9:22); and (4) An Unfortunate Suggestion (Luke 9:27-36).

I. A PERSONAL CONFESSION

Our blessed Lord had been praying with His disciples when He turned to them and said, "Whom say the people that I am?" And then the answers began to come in. Some of them reported that they had heard some of the people saying that He was John the Baptist. Others reported that some of the people had been saying that He was Elijah. Still others, being a little less definite, had said that the Lord Jesus was one of the old prophets risen again. Then our Lord puts them the personal question which brings forth from Peter the delightful confession which is recorded in the next verse. "Whom say ye that I am?" says our Saviour. And Peter immediately answers, "The Christ of God" (Luke 9:18-20).

Coming from a Jewish man, this confession meant very much, for the word he employed is the word "Messiah," translated "Christ," and meant that Peter recognized in Jesus the One Who is the fulfilment of all the Jewish prophesies, the One Who is the fulfilment of all the Jewish types, the true Messiah, the One long looked for by the Jewish nation. For a Jewish man to utter the sentence, "Thou art the Christ of God" carried with it vastly more meaning than occurs to the average Gentile mind. It was indeed a great confession, and instantly reminds us of the words of the angel in Matthew 1:23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel, which being interpreted is, God with us." The apostle Paul tells us that His resurrection became a mighty confirmation of this fact when he tells us in Romans 1:4 that our Lord is "declared to be the Son of God with power . . . . by the resurrection from the dead." This double confession of Peter is much like the confession which sprang from the heart of poor old doubting Thomas when at last his doubts had been dissolved, his skepticisms done away, and he stood forth in the simplicity of a great faith and cried out, "My Lord and my God" (John 20:28).

II. AN IMPORTANT PROPHECY

The important prophecy is the Saviour's own prediction of His coming death and resurrection. How marvelous indeed that He should have set His face stedfastly toward that death and toward that suffering, toward that agony. But the Scripture reveals the glorious reason. He was going there to bear our guilt in His own body on the tree. The assurance with which He looked forward to His coming death, and the certainty of the knowledge that He would rise again is indicated by the fact that He repeats this prophecy on several occasions. In Mark 9:31 He says, "The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day." And yet again, when He was on His way going up to Jerusalem, He said, "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again" (Mark 10:33-34). In the midst of the lovely teaching of John ten He propounds the astonishing proposition that He is able to lay down His own life and also that He has power to take it again. This proved in most miraculous fashion to be the case. And when He did actually rise from the dead and the disciples discovered that His grave was empty, the two men in shining garments carefully reminded the disciples of the prediction of the Saviour. These men said, "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words" (Luke 24:6-8). And as surely as the disciples were comforted and their faith strengthened on that day when they found the empty tomb, just so our faith is strengthened by the fact that our Lord and Saviour first predicted His death and resurrection, and then fulfilled it to the very letter. He who places his faith in the Lord Jesus Christ is not placing his faith in that which is empty and unreliable, but has placed his faith in the infinite and eternal truth of God.

III. A RINGING APPEAL

The ringing appeal is one that is greatly needed today: an appeal for the yielded life, an appeal for utter brokenness to our Lord and Saviour Jesus Christ. The language of the Saviour is most impressive: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). The yielded life as presented by our Saviour is not attended by worldly recognition and human emolument. The yielded life, when defined by the Saviour, is thrust into that unpopular area called "self-denial." "If any man will come after Me, let him deny himself." The principle is the same as that enunciated by the apostle Paul in Romans 12:1 when he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." May God grant that some precious soul will respond to the ringing appeal of our Lord and Saviour Jesus Christ and present his body a living sacrifice, to take up his cross daily, deny himself, press on to follow Him in whatsoever service He may lead.

IV. AN UNFORTUNATE SUGGESTION

In verse twenty-seven the Saviour promises them that there shall be some of them who will not taste death till they see the kingdom of God. In verse twenty-eight He proceeds to fulfil this particular promise. "And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a high mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering." And the three disciples, including Peter, beheld that which we are pleased to speak of among Christians as the "transfiguration." During this wonderful transfiguration of our Lord and Saviour He talked with two men which came from Glory. The two men were Moses and Elijah. They talked with Him about His death which He was going to accomplish at Jerusalem. The reason that death was so important to them and to Him is because it was to be a vicarious death in which He would suffer for the sins which He had not committed.

When the marvelous scene was over in which these three men, Peter, James, and John had actually beheld a prophecy of the glory, majesty, wonder, and beauty of the coming kingdom, thus fulfilling the promise given by Jesus in verse twenty-seven, Peter made his unfortunate suggestion which reveals that after all he had not yet seen the thing through clearly. He said to the Saviour, "Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias" (Luke 9:23). The suggestion was so unfortunate that it could easily be called blasphemous, for he put Moses, Elijah, and Jesus on the same level. He wanted tabernacles erected in which worship would take place, for that was the characteristic use of tabernacles. Consequently, Moses would be worshipped, and Elijah would be worshipped, and Jesus would be worshipped, all three of them getting the adoration of human beings in the tabernacles erected for that purpose. Poor blind Peter. Only a short time before his lips had formed the amazing answer, "Thou art the Christ of God" (Luke 9:20). And now he wants Moses and Elijah to be placed on the same level with the Lord. Luke, in commenting upon the event, says concerning Peter that "he didn't know what he said." Even as Peter made the abominable suggestion, a voice came out of Glory, saying, "This is My beloved Son; hear Him" (Luke 9:35). There was no such testimony concerning Moses and Elijah. In fact, God does not call us to worship men.

Thus we have seen a personal confession, an important prophecy, a ringing appeal, and an unfortunate suggestion. The personal confession was from Peter, the important prophecy from the Saviour, the ringing appeal from the Saviour—may God lead men to answer it—and the unfortunate suggestion was from Peter himself, the same Peter who had uttered the marvelous confession, thus giving us an illustration of the weakness of human nature and the necessity of our constant dependence upon Him Who loved us and gave Himself for us.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Preaching recently, Rev. W. Kingscote Greenland described a visit to a vacant house with a friend who desired to purchase it. The friend was particularly struck by the beauty of one of the rooms which he wished to turn into his study; but he objected to a cupboard in the corner. "I will have to remove it," he said to the architect. "No, you won't," was the reply. "But I can do as I like if I buy the house!" said the man. "You cannot do what you like with that cupboard," answered the architect. "Why not?" he asked. "Is it protected by a clause in the deed?" "No," said the architect, "it is not on the deed; it is on the plan. You cannot take the cupboard away without taking down the house; it is part of the main structure." So if we take away the deity of Christ, we destroy the whole structure of Christianity.

—"Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the one vital question that every human being must reckon with? (Matt. 16:15; 22:42; 27:22)

2. What is the greatest decision that any man can make? (Acts 16:31)

3. What is the desire of Christ for all mankind? (Matt. 23:37; I Tim. 2:4; II Pet. 3:9)

4. Why was it necessary for Christ to go to Calvary? (John 1:29; 3:17; 11:50; Rom. 4:25; 14:9; II Cor. 5:21; I Thess. 1:10; Titus 2:14)

5. What was Christ's attitude toward the sufferings of Calvary? (Isa. 53:11-12; Matt. 26:24; Luke 22:42; Phil. 2:8; Heb. 12:2)

6. Did Christ lay down His life voluntarily? (Matt. 20:28; Mark 10:45; John 10:11, 15, 17; Gal. 1:3-4; Eph. 5:2, 25; I John 3:16)

7. For whom did Christ die? (John 3:16; Rom. 8:32; II Cor. 5:14-15, 19; Heb. 2:9)

8. Did Christ predict His death and resurrection? (Matt. 12:40; 17:22, 23; 26:2, 32; Mark 10:33-34; John 10:11, 15, 17-18; 12:7)

9. Does Christ ever force any man to follow Him? (Matt. 16:25; Mark 8:34; Luke 9:23-24; 14:26-27, 33; Rom. 12:1-2)

10. What are the prerequisites of true yieldedness as laid down by Christ? (Matt. 10:37-38; 16:24-27; Mark 8:34; Luke 14:26-27, 33; Rom. 6:13; II Cor. 4:10; Col. 1:10)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

The time had come when the Lord Jesus must tell His disciples of His death on the cross. Many believed on the Lord, but there were many others who only thought of Jesus as a prophet, or of one who lived a good life. The Lord Jesus brings a direct question to Peter, first asking him who the people thought Him to be; and as Peter answers, the Lord turns the question and says, "But whom say YE that I am?" Peter's answer comes forth with simple faith: "Thou art the Christ, the Son of the living God." The question put to Peter is a question which every one must answer. "What is Christ to you? Is He just a good man, or a prophet? Or perhaps you only think of Him as One who sets us a good example." No, dear boys and girls, it is just as necessary for you to answer with Peter, "Thou art the Christ, the Son of the living God." He is the Saviour of the world, and all who put their trust in Him find Him to be all that He says He is.

Peter's confession was a confession brought about through God's touch on his life. But after this wonderful confession, the Lord Jesus begins to tell Peter how He "must" die on the cross, how He "must" suffer there for sin, how He "must" rise again from the dead. He "must" do these things in order to be the Saviour He came to be. But this was more than Peter could stand. His confession does not go forth this time as it did when he answered, "Thou art the Christ." This time his only thought was that he would do all in his power to prevent these terrible things coming upon the Lord. He met this issue of life with his own understanding rather than taking them as the Lord had told them. The Saviour said "These things 'must' come upon Me," but Peter said, "No, these things must not happen." What a wonderful Saviour we have, willing to go to the cross for us, that we might not have to face eternity with the load of our sin.

Yours in the Saviour's unfailing love,
Aunt Anna

First Quarter, Lesson 3 — Sunday, January 20, 1935

PETER'S LESSON IN HUMBLE SERVICE

Lesson Text: John 13:1-17; I Peter 5:5
Devotional Reading: Luke 14:7-11

Golden Text:

"All of you be subject one to another, and be clothed with humility" (I Peter 5:5).

This touching lesson which has always excited the loving interest of Christian people certainly does contain a striking lesson from the standpoint both of teaching and example of humility. But it also teaches two or three other things of considerable importance, these teachings being based upon the specific utterances of the Saviour spoken by Him during the advancement of His wonderful example of humility. To us who are so prone to live lives of utterly heart-breaking self-centeredness, the example and the precepts of our blessed Saviour in this lesson are both timely and stirring. We will discuss the lesson from four angles: (1) Jesus Teaches Humility (John 13:1-5); (2) Jesus Teaches the Infinity Principle (John 13:6, 7); (3) Jesus Teaches Standing and State (John 13:8-11); and (4) Jesus Teaches the Believer's Responsibility to One Another's Lives (John 13:12-17).

I. JESUS TEACHES HUMILITY

In this day and hour humility is not only unpopular but in prominent modernistic circles is actually attacked and decried. Certain well-known and popular writers are actually declaring that meekness and humility are evidences of weakness, that those who possess character and strength should not have these qualities. They should not be humble. They should not be meek. They should not show pity one for another. The development of such traits, say they, does not build personality nor make for fine distinction in self-determination. Such awful teaching can only build up power and wickedness of the old nature and make of us human beings a race of unmitigated brutes. The teaching of the example of the Saviour is a sweeping contradiction of all of this poor, human drivelling philosophy. Our Lord said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). It was in Matthew 18:4 that He taught, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." And in Luke, in that memorable parable, He declares, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). How marvelously John's words in this thirteenth of the book of John bring out the depths of our Lord's humility. John first reminds us that His knowledge was so vast and so sweeping that He knew that His hour had come. Furthermore, in verse three Jesus knew that the Father had given all things into His hands: nothing had God withheld. And yet, in spite of His omniscience, and in spite of His omnipotence, verse four records the astounding fact that "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself . . . . and began to wash the disciple's feet." The Creator of the universe easily and gracefully taking the place of utter lowliness, the One from Whom naught is hidden and Who hath the power to rule and reign over all, spontaneously stepping into the place of a servant. This is the astonishing and moving example of Him Who is our Lord and Saviour. The conduct of our Lord becomes a heaven-given incentive to lead us to full obedience to the words of Peter, "All of you gird yourselves with humility, to serve one another" (I Peter 5:5).

II. JESUS TEACHES THE INFINITY PRINCIPLE

As our Lord is washing the feet of the disciples He comes to Simon Peter. Proud, haughty, impulsive Peter quickly cries out, "Lord, dost Thou wash my feet?" And Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter" (John 13:6-7). The Lord Jesus is simply teaching Peter that Peter is finite, that his mind does not see all that is involved, that the deeds of the infinite God are beyond the poor groping of the finite mind. He is trying to let Peter in on the ground floor in connection with that great fact that we find lying all along the sacred page of Scripture: God's thought is as far above man's thought as the heavens are above the earth, and that God's ways and man's ways are not to be considered together at all. It is in I Corinthians 13 that the Spirit brings this truth out with such delightful clarity: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). The Saviour simply tells Peter that he may not understand the spiritual significance of the great act which he is beholding, but that there will come a day when he will understand.

III. JESUS TEACHES STANDING AND STATE

The touching incident between the Saviour and Peter continues. "Peter saith unto Him, Thou shalt never wash my feet" (John 13:8). With our poor human ways of viewing things we can all easily and readily sympathize with Peter. But Jesus' answer is most astonishing. He says, "If I wash thee not, thou hast no part with Me" (verse 8). The Saviour's reply took Peter off his guard. In a flash he answers back, "Lord, not my feet only, but also my hands and my head" (verse 9). The mere thought that Peter might not have a part with His Lord overwhelms him. The answer which comes from the Saviour back to Peter is an answer which reveals a truth exceedingly little known among the children of God—a truth which is greatly needed. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean" (verse 10). It is quite possible that the Saviour's two answers may have plunged Peter at first into confusion, but the fact that he went on victoriously with the Lord proves that that confusion was only temporary. He had caught a glimpse of the truth which the Saviour was proclaiming. In one reply Jesus says to Peter, "Ye are clean." In His previous reply He had said to Peter, "If I wash thee not, thou hast no part in Me." These two answers, which are apparently contradictory, are in blessed agreement with one another, and also in marvelous agreement with one of the great truths touched frequently by Paul, yes, and illustrated in remarkable fashion in the Old Testament as well—the truth of Standing and State. Jesus is saying to Peter, in effect, "In your Standing you are clean, Peter. You are fully saved. You are in no need of being washed." The apostle Paul puts it in slightly different language but the meaning is the same. "Ye are complete in Him, which is the Head of all principality and power" (Col. 2:10). This amazing statement has to do with Peter's Standing in Christ Jesus. Jesus says very much the same thing in John 15:3 when He declares, "Now ye are clean through the word which I have spoken unto you." Peter is a saved man. Peter has a heaven-given Standing. Peter, in spite of all his weakness and tendancy toward vacillation, is clean—clean in the eyes of God because he is in Christ. The words of the Saviour are so emphatic they do not permit of contradiction. "Ye are clean."

But on the other hand, when He would speak to Peter of his State, his condition here upon earth, His words were, "If I wash thee not thou hast no part with Me" (John 13:8). These words cannot and do not refer to Peter's salvation. The words which refer to his salvation are, "Ye are clean." The words which refer to his life on earth and his work are, "If I wash thee not, thou hast no part with Me." This is merely one of the many blessed examples of the importance of rightly dividing the Word of Truth. If this passage is not rightly divided it leads to confusion. If it is rightly divided it clarifies the truth of the Word of God to the soul of the believer so that that which would have produced darkness brings light indescribably enjoyable.

The words which follow the statement, "Ye are clean," have caused a little confusion among certain students. "But not all" are the words. They are explained in verse eleven: "For He knew who (that is, Judas) should betray Him; therefore said He, Ye are not all clean." The words "but not all" did not refer to Peter, did not mean that Peter was not all clean, but rather He was saying to Peter, "You, Peter, are clean, all clean, but there is one in your number who is not clean." And this is the meaning of the expression "but not all." It was a direct reference to Judas.

IV. JESUS TEACHES THE BELIEVER'S RESPONSIBILITY TO ONE ANOTHER'S LIVES

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:12-14). He is showing them that which should be the attitude of believers toward one another. It goes far deeper than any ordinance which may be practiced among believers. It is very possible to practice the outward ordinance of foot-washing and still deal with one another with an arrogance and a bigotry which is cruel beyond expression. Jesus is not pleading for an ordinance. He is pleading for a life, calling upon His children everywhere to learn the secret of utter submissiveness to one another, to be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven them (Eph. 4:32). He is calling upon His children everywhere to abandon their self-centeredness, their high-mindedness, their lofty looks, and their worldy ways, and to let the Spirit of God bring them down to the place which Modernism hates so heartily, the place of lowliness, the place of humility, the place of Christian meekness. When this virtue has found its place in our lives, we shall indeed do credit to Him Who is our Saviour, and shall be His followers.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

How unlike the spirit of the hour is the story of Chinese Gordon! For his services in China the British government sought to reward him, but he declined all honors. Money and titles he scorned, but he accepted a medal inscribed with his name and his thirty-three engagements, because it could not well be refused. After his tragic death the medal could nowhere be traced. What a revelation of the the great soldier's unselfishness unfolds when we learn that the medal was sent to the poor of Manchester during the famine, with an anonymous letter requesting the ore be melted down and used for the feeding of the hungry children of the city. Then in his diary he wrote these words: "The last and only thing I have in this world that I value I have given over to the Lord Jesus Christ." —"The Evangelical Christian"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did Christ exemplify humility? (Isa. 53:7; Matt. 11:29; Luke 22:27; John 13:15; II Cor. 10:1; Phil. 2:8-9)

2. What is God's attitude toward the spirit of humility? (Ps. 9:12; 10:17; 25:9; 51:17; Prov. 3:34; 22:4; Isa. 57:15; 66:2)

3. What did the apostle Paul teach about humility? (Rom. 12:3; I Cor. 3:18; Eph. 4:2; Phil. 2:3; Col. 3:12)

4. Does God's Word indicate that there are blessings in store for the believer that we cannot now comprehend with our finite minds? (Ps. 31:19; John 1:50; Rom. 8:18-19; I Cor. 2:9; 13:12; II Cor. 4:17-18)

5. How can the believer accept these infinite promises? (I Cor. 2:10-16; II Cor. 3:18; Heb. 11:1, 6)

6. Are there passages in the Word of God which reveal the distinctions between the believer's Standing in Christ and his State on earth?

STANDING		STATE
Rom. 5:1-2	with	Phil. 2:19-20
Rom. 6:6	with	Eph. 4:22
I Cor. 1:2	with	I Cor. 3:1-3
Eph. 1:6		
Eph. 2:5	with	Phil. 3:10-11
Eph. 2:6	with	Col. 3:5
Col. 2:10	with	I John 1:10

7. Can the perfection in the believer's Standing in Christ ever be changed? (Heb. 10:14)

8. What should be the attitude of Christians one toward another? (John 13:34; 15:12-13, 17; Rom. 12:10-16; Gal. 6:2; Eph. 4:32; Col. 3:13)

9. Are Christians mutually dependent one upon another? (Rom. 14:4-5; I Cor. 12:12-26; Eph. 2:21; 4:16)

10. Can a man live a life selfishly unto himself without affecting the lives of others? (Rom. 14:7; II Cor. 2:14-17)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Peter learned a wonderful lesson of humility and service from the Lord, and it is a lesson that each one of us should learn also.

The Lord was with His disciples during the Feast of the Passover. He loved each one of them for they were His own. After the feast, the Lord stepped aside from His exalted position and became a servant to His disciples. When Peter saw this, he did not want the Lord to do for him what His heart desired to do. Our Saviour was showing to Peter that it was necessary for Him to lay aside all of His glory and power to become the servant of men. The act which He did in washing the disciples feet was to show them their need of cleansing in the daily walk of life. This Saviour left His glory above to come to this world to die for us. He arose again from the dead, and now gives us strength in order that we might live lives here on earth which are pleasing to Him. There can be no problem too great for us but that we have His strength to meet it. His desire is that we serve Him, and in that service show ourselves as servants to others, that we might win them to the Saviour.

Yours in joyous service for the Master,

Aunt Anna

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First Quarter, Lesson 4 **Sunday, January 27, 1935**

PETER'S DENIAL

Lesson Text: Mark 14:12-72
Devotional Reading: Psalm 51:1-9

Golden Text:

"Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

Few incidents in the Word of God illustrate human frailty more perfectly than this incident in connection with the life of Peter. With what arrogance he boasts that he will never turn away from his Lord; with what ease he backslides from Him, drifting into coldness and indifference, and then how quickly the specific denial and virtual betrayal of the One Whom he loves, follow.

THE D. B. I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "*GRACE AND TRUTH*" FAMILY IN TOUCH WITH THE PROGRESS OF THE *PENNY-A-DAY* CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

LOYALTY

IN THESE days of financial stress it is not an easy thing to carry on a testimony for our blessed Lord. Ofttimes the problems and difficulties encountered because of the lack of funds make it almost impossible to continue from one day to the next. If it had not been for the eager response and loyal support of the friends who love this testimony in rallying to our *Penny-a-Day* campaign, the work of the Denver Bible Institute would have been discontinued long ago.

ENCOURAGEMENT

NOT only has the response of our *Penny-a-Day* pledgers made it possible to continue the work of the Denver Bible Institute, but the words of encouragement received from time to time have been of untold blessing to each and every member of the faculty and workers council group. Here are some of the testimonials which have brought joy to our hearts.

From Nevada, Mo.

> I believe and am persuaded God will make this (The *Penny-a-Day* Campaign) the way to remove the debt on D. B. I., and I could not bear to think I could have no part in that. Indeed, it is on my heart to see that the Denver Bible Institute does not close or "*Grace and Truth*" stop. My prayers are always for those things more and more. The teaching you and the faculty are giving out, are, it seems to me, of more importance now than ever before and grows more so even each day.

From Denver, Colo.

> Seems to me you have found the only way you could approach us Christian people in order for us to feel that it was at all possible for us to rise to the occasion and help meet the terrible need for God's work to go on. For this truly is a day when we are forced to deal with pennies more than any other coin the government puts out. Even the pennies seem scarce. This morning I am by God's grace sending to D. B. I. two hundred of these pennies.

From Grand Ledge, Mich.

> I hasten to reply. Sure we will sign this card for a *Penny-a-Day*. Wish that we could do more. Now I think that it might be a good idea to send me say twenty of those *Penny-a-Day* pledge cards. I may not be able to use that many, but I will do my best, every pledge will help, so let me have some as soon as you can. Many can give one *Penny-a-Day* that could not at this time give a one dollar bill.

From Fort Worth, Tex.

> I had intended to send you a dollar every quarter on my pledge, but seeing you are in need of some on or before . . . . I enclose check for the amount due for year 1934, while I will continue my *Penny-a-Day* saving to reimburse my very limited cash amount.

From Cripple Creek, Colo.

> Have signed up for the *Penny-a-day* Campaign. Trust that I may be able to double or treble it by the time the two years have expired. I think it is a wonderful plan and believe that God is going to bless and prosper it.

From Chicago, Ill.

> If I regain my health and can earn anything at my decorating I'll double the amount if possible many times. It is a wonderful idea and my prayer is that every subscriber will respond.

PROCRASTINATION

PERHAPS you, like many others, have intended to sign a pledge but you have just been putting it off. Why not sign a pledge today and join with this loyal band of believers who are making possible the testimony of the Denver Bible Institute?

Remember!

The Penny-A-Day Campaign
in your Christmas Giving

AS WE DRAW NEAR TO THE HOLIDAY SEASON WHEN WE COMMEMORATE THE BIRTH OF CHRIST, GOD'S "UNSPEAKABLE GIFT" TO MANKIND, LET US NOT FORGET THAT GIVING FOR THE SUPPORT OF CHRIST'S CAUSE, AND THE PROCLAMATION OF THE "GLAD TIDINGS" IS THE GREATEST MATERIAL GIFT THAT YOU AND I CAN GIVE.

Why not sign a Penny-a-Day Pledge as a Christmas gift to D.B.I.?

CUT OUT, SIGN, AND MAIL TO THE D. B. I. OFFICE AT ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school"

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—$7.30). Furthermore, I promise to meet my prayer responsibility to D.B.I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Signed.....

Unit No. Address.....

.....

(Do not write here)

"God loveth a cheerful giver."

Every pledge (unit) is for the same amount ($7.30). Every pledge begins on the same day (Jan. 1, 1934). Payments on pledges should be paid when possible, every thirty days. All Penny-a-day pledges are to pay the debt and should not be confused with the current expense. The current expense does not abate. Penny-a-day pledges should not be made at the expense of the current expense fund.

But we dare not view Peter's case with a self-righteous attitude for the same old nature that dwelt in him dwells in us. The same weaknesses that cropped out in him are likely to crop out in us any moment if we make the mistake that he made of taking his eyes off the Saviour. We will consider this lesson from three standpoints: (1) Peter's Boast (Mark 14:27-31); (2) Peter's Backsliding (Mark 14:54); (3) Peter's Denial (Mark 14:66-72).

I. PETER'S BOAST

Because our Lord and Saviour knew all things, He knew that in a few hours His disciples whom He loved and who had surrounded Him during the days of His ministry would every one depart from Him. He knew that in the hour of crisis He would be left alone. And so He said unto them, "All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered" (Mark 14:27). Then once more He predicted the wonder and miracle of the resurrection in saying, "But after that I am risen, I will go before you into Galilee" (verse 28).

The big, spontaneous, impulsive heart of Peter could not stand to hear the Saviour predicting that they would all leave Him, and so Peter cries out, "Although all shall be offended, yet will not I" (verse 29). Peter was far better acquainted with his sense of loyalty toward the Saviour than he was acquainted with the subtilty and wickedness of his old nature. His devotion to the Saviour was a spiritual thing, but his boasting of that devotion was a carnal thing. "Though all shall be offended, yet will not I" was a boastful and a bigoted thing for him to declare. Jesus understood him, however, and said unto him, "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice" (verse 30). This was too much for Peter. To him it seemed as though his Lord and Master were expressing a lack of confidence. As a matter of fact, it was only our Saviour's amazing knowledge of events that had not yet happened which was being revealed. The Saviour's detailed knowledge of the things which were going to take place to Him must be an utter amazement to all who carefully study this marvelous Word of God. The Saviour knew beforehand who it was that was going to betray Him. The Saviour knew beforehand when the betrayal would take place. The Saviour knew beforehand that Peter was going to deny Him three times before the cock crew twice. The Saviour knew beforehand that He would be mocked, and scourged, and crucified. And praise God, the Saviour knew beforehand that He would rise from the dead.

When Jesus predicted the denial of Peter, Peter burst out, "If I should die with Thee, I will not deny Thee in any wise" (verse 31). And all the disciples agreed with Peter, taking exactly the same position. Evidently Peter forgot that back in the Hebrew Old Testament, in the ninety-fourth Psalm (Ps. 94:4), the Holy Spirit says that it is the workers of iniquity that boast themselves, and in Romans 3:27 we now know where boasting may take place—only in one area. "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." This declaration shows us that no man can boast of himself. Whereas, in another place the Spirit of God tells us, "But he that glorieth, let him glory in the Lord" (II Cor. 10:17). But Peter's glorying was not in the Lord, but in his own strength and in his determination to be true to his Saviour. The words of our Golden Text are singularly apropos, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

II. PETER'S BACKSLIDING

Peter's arrogance and bigotry did not last very long. In Mark 14:54 we find the record giving us an insight into the spiritual thing that is occurring in his life—"Peter followed Him afar off." Peter, where is your boastfulness? Peter, where is that fine flare for the spectacular which has always characterized your way of handling yourself? Peter, did not you say, "Although all shall be offended, yet will not I"? Peter, you haven't said anything against your Lord yet, but are you not showing the spirit of a coward by following afar off? Why aren't you up there close to the Saviour speaking for Him and letting all realize that you are standing for Him? Peter, why do you sit with the servants and warm yourself at their fire? Isn't it time for you to move and get over there by that poor suffering One Whose eye has been resting on you with such regret and sorrow? Peter, where is your boldness?

It is a simple matter of fact that for a man to become backslidden in spirit will take all the eagerness out of him, all of the earnestness out of him, and the honor out of him. Paul had to say to Timothy on one occasion, "Be not thou therefore ashamed of the testimony of our Lord" (II Tim. 1:8). And Peter was ashamed of Him and held back, Peter was a backslider in heart and was, consequently, filled with his own way. Peter began to think of himself. It resulted in the inevitable backsliding of soul which comes to those who are self-centered. And the word of the Saviour had been fulfilled: "All ye shall be offended because of Me this night" (Mark 14:27). Thus we see that backsliding is not necessarily doing some outrageous and terribly sinful deed such as murder or theft or adultery. Backsliding is an inner thing. Backsliding is a drifting from God. Backsliding is becoming cold and indifferent and unresponsive to those things which are more vital than all else beside. Peter had not killed anybody. Peter had not blasphemed his Lord. Peter had simply flopped within his own being and, consequently, Peter was a backslider.

III. PETER'S DENIAL

"And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied" (Mark 14:66-68). It was the opportunity of a lifetime for Peter to take a noble and magnificent stand for the One Whom he had confessed was the Christ, the Son of the living God. But Peter's eyes were not opened for opportunities. Peter was not in a spiritually sensitized condition. Peter was sufficiently self-centered that he could not see anything which was for the glory of his Lord. Peter was thinking of his own hide. And "he denied, saying, I know not, neither understand I what thou sayest, and he went out into the porch; and the cock crew" (Mark 14:68). No sooner had he heard the voice of the crowing cock than the marvelous prophecy of the Lord Jesus began to work toward its fulfilment again. "And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again" (verses 69-70). In spite of the fact that Peter knew he was uttering a falsehood, in spite of the fact that to utter that falsehood was indescribably dishonorable, Peter denied his Lord. Peter denied his acquaintance or contact with Him. Peter did what the Saviour said he was going to do. A little while later as he stood there shamefaced amongst them, they that stood by said to Peter once more, "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto." But he began to curse and swear, saying, "I know not of this Man of Whom ye speak" (verse 70). Having plunged into sin, there was only one thing for him to do, so he thought, that was to defend his sin by wicked cursing, swearing braggadocio. No sooner had he denied the Lord the third time than the cock crew the second time. "Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept" (verse 72). Peter had awakened. Peter had come back to himself. Peter now realizes his sin. And, thank God because God is a God of grace, when Peter comes with confession there is fullest receiving of him back into loving and tender fellowship. Despite the fearfulness of Peter's sin, the love of Peter's God does not change. He loves the sinner even though He hates the sin. And so later in Peter's life we find him broken to the Lord and being greatly used of Him in Christian service.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Bishop Jewel, being by the violence of Popish inquisitors, assaulted on a sudden to "subscribe," he took a pe

in his hand, and said, smiling, "Have you a mind to see how well I can write?" and thereupon underwrote their statement. However, by his cowardly compliance he made his foes no fewer without, and one the more, a guilty conscience, within him. His life being waylaid, with great difficulty he got over into Germany. Having arrived at Frankfort, he made a solemn and affecting recantation of his subscription, to a full congregation of English Protestants, on a Sunday morning, after having preached a most tender, penitential sermon. "It was," said he, "my abject and cowardly mind and faint heart, that made my weak hand commit this wickedness." He bitterly bewailed his fall, and with sighs and tears supplicated forgiveness of the God Whose truth he had denied, and offended. The congregation were melted into tears, and all embraced him as a brother in Christ, yea, as an angel of God. —Arvine's Cyclopedia

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What produces boasting? (II Chron. 25:19; II Tim. 3:2)

2. Does man have anything in himself of which to boast? (Rom. 3:27; Eph. 2:8-9; II Cor. 10:17)

3. How could Jesus know that Peter would deny Him? (John 2:24-25; 6:64; 16:30; 21:17; Col. 2:3)

4. What causes men to backslide? (I Tim. 5:15; 6:10; Heb. 3:12, Josh. 22:29; I Kings 11:9; Job 34:27; Prov. 14:14; Jer. 2:13; 3:21; Hos. 11:7)

5. What should be our attitude toward a fellow Christian who has backslidden? (Rom. 14:10-13; II Cor. 2:5-8; Gal. 6:1, 2; Eph. 4:32)

6. What is God's attitude toward the sin of backsliding? (Ps. 44:20-21; 73: 27; 125:5; Jer. 17:5-6; Luke 9:62; Heb. 10:38)

7. What is God's attitude toward the backslider? (Isa. 49:14-16; Jer. 3:12-22; 4:1; Hos. 14:4; Mal. 3:7)

8. What are the results of backsliding in the heart of man? (Jer. 17:13; Ezek. 18:24; Matt. 5:13; II Pet. 2:1)

9. Even though the believer may deny the Lord Jesus, will He ever prove unfaithful to us? (Matt. 28:20; II Tim. 2:13; Heb. 13:5)

10. Even though Peter sinned terribly against the Lord, did the Lord Jesus Christ forget him? (Mark 16:7)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The Saviour is always seeking to show us our need of Him, for without Him we are but failures. This is true as we study Peter's life. Peter followed the Lord, but the Bible says "He followed AFAR OFF." With his feet he followed Jesus, but his heart was far from Him. If our following Jesus merely consists of a few outward actions, we can be sure that we are not following the Lord as He wants us to. We will find that when we follow afar off as did Peter, we are apt to find ourselves denying the Lord Jesus in some way.

Peter was put to the test. Three times the people spoke to Peter asking if he knew Jesus, and three times Peter denied the Lord. Do you know why? It was because Peter was thinking of himself and of what others would think of him if he said he knew Jesus. Had Peter been following the Lord closely, he would have been willing to suffer for the Saviour if need be. He would have stood for the Lord in the midst of any trying condition. The time did come when Peter was willing to follow close to the Saviour. Instead of denying the Lord, he gave his life.

You may find yourself with those who speak against the Saviour as did Peter. Are you going to let them speak so, without giving a word for the Saviour? Or will you do as Peter did, say that you do not know Him? As you follow closely, you will be ever ready to speak for your Lord Who has done so much for you.

Yours in His faithfulness,
Aunt Anna

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Are There Degrees in Heaven and Hell?

(Continued from page 344)

is not written in that book is doomed. Note how clearly the passage presents it.

> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, ACCORDING TO THEIR WORKS . . . . And whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:12, 15).

Thus we see that the unbeliever, the lost man, the man who is committed to hell, is punished in a degree commensurate with his works.

The knowledge that there are degrees in heaven and hell compels the lost to say that God is JUST. And that same knowledge compels the saved to say that which is always a rejoicing, that our God is indeed the "God of ALL GRACE."

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Studies in Romans

(Continued from page 342)

The second fact is, "How unsearchable are His judgments."

Every judgment of God produces human perplexity, because His judgment seems so terrible as to bring hopelessness to the human heart. But God's judgments are unsearchable, because out of the darkness and chaos produced by His wrath against sin, God always brings forth the glory and beauty of His grace. This finds expression in the judgments of God in Old Testament days, but the full and complete demonstration that God brings blessing out of judgment is seen in the fact that the judgment of God fell on Jesus Christ at Calvary. It is Isaiah who speaks of this judgment and tells us why the judgment fell.

> But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed (Isa. 53:5).

What a picture! All the sin of all the world was laid upon Him Who frankly declares in Matthew 20:28 that He came to minister and to give His life a ransom for many. And concerning this moment when our sins were placed upon Him, Isaiah further declares,

> All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.
>
> He was oppressed, and He was afflicted, yet He opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.
>
> He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken (Isa. 53:6-8).

Could language be more plain? According to Isaiah, Jesus Christ died for sin which He did not commit.

According to Isaiah, the Lord Jesus was judged for iniquity, sin, and transgression which had been committed or would be committed by others. And O, what blessing has come out of that awful judgment! Blessing for a race who had no power to bless herself, blessing for undeserving sinners; the blessing of everlasting life coming out of the horrors of a judgment of death, the blessings of heaven's light bursting from hell's blackness.

Thus at Calvary God's judgment on man's sin lighted upon man's representative, and thus at Calvary Jesus became acquainted with judgment as none other can ever know the agony and significance of that wrath of God poured out to the full on Him while He was here upon the earth. He Himself said in John 5:22,

> The Father judgeth no man, but hath committed all judgment unto the Son.

We now can easily see why God hath committed all judgment unto Him. It is because He has experienced all judgment. He is singularly fitted to execute judgment because He suffered judgment. He suffered judgment in His first coming. He shall execute judgment in His second coming. And because Jesus Christ has thus borne all our judgment on our behalf, there is consequently no judgment left for a Christian.

The Saviour Himself says, in John 5:24,

> Verily, verily, I say unto you, He that heareth my Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life.

There is no judgment for the believer in Christ because the Lord Jesus has already suffered all judgment on our behalf. Consequently, the Christian may take the words of Scripture at full face value. He shall not come into judgment. In the light of such an assurance falling from the lips of the Son of God Himself, it is singular that any should ever have questioned the truth of the eternal security of the believer. Jesus said, "Shall not come into judgment." In using such clear-cut words He has forever closed the issue. Further discussion could only imply a doubting of the Saviour's verity, hence the believer shall not come into judgment.

The fact that Jesus bore all judgment for us explains the mysterious reference in John 4:17 which says that believers in Christ Jesus shall have boldness in the day of judgment. There could be no boldness if there were any uncertainty about their coming into judgment. In view of this marvelous truth of the believer's security, we may join with Paul in saying, "How unsearchable are His judgments," for His judgments produce immeasurable blessing. The darkness of Calvary is the source from which the light of salvation springs. The judgment agony of crucifixion is the fountain-head from which flows the joy of eternal life. Seeming contradictions? Yes, but blessed truths! "How unsearchable are His judgments!"

The third fact revealing God's grace is, " . . . . and His ways past finding out."

It is in Psalm 145:17 that the Psalmist declares,

> The Lord is righteous in all His ways.

And it is in Revelation 15:3 that the angelic host addresses God, saying,

> Just and true are Thy ways, Thou King of saints.

It is instructive and helpful to observe that the personification and embodiment of God's righteousness in the Scriptures is the Lord Jesus Christ. The exhibition of truth is our Lord Jesus and the satisfying display of God's justice is the Lord Jesus. Thus it becomes evident that the expression " . . . . and His ways past finding out" (or "tracking out") is another beautiful reference to our Lord Jesus Himself.

The Lord Jesus is the center of wisdom and knowledge of God. The Lord Jesus is the center of the judgment of God. The Lord Jesus is the center and embodiment of the ways of God. The wisdom and knowledge of God is too deep for man. The judgment of God is too hard for man, it is unsearchable. And the ways of God are too intricate for man, they are past tracing out. But God in grace has provided that through faith in Christ, Who is God's expression of all these things, man may possess Jesus and in Him have the wisdom of God. Man may possess Jesus and thus escape the judgment of God. Man may possess Jesus and thus walk in the ways of God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

HAVING seen the three facts which show forth the matchless grace of God, we turn to the three questions which show forth the infinity of God. These questions appear in verses 34 and 35:

> For who hath known the mind of the Lord? or who hath been His counsellor?
>
> Or who hath first given to Him, and it shall be recompensed unto him again?

There can be no question as to the answer of the Bible to these pointed inquiries. Who hath known the mind of the Lord? Not any mere man. Throughout the history of the world no mere man has been capable of knowing the mind of the Lord, for the Scripture explicitly declares in Isaiah 55,

> For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.
> For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

In these words God has set forth the fact of man's poor, weak finitude, and that other fact which is so often forgotten, that God is infinite. No man by nature could know the mind of God.

The second question carries us in the same direction as the first. "Who hath been His counsellor?" The answer is that no man is able to step into such a place of honor and responsibility. In the thirteenth chapter of First Corinthians Paul makes clear why no man can be God's counsellor,

> For now we see through a glass, darkly; but then face to face: now I know in part . . . .

Here, again, is the revelation of the absolute infinity of God and the utter finitude of man. The reason man has not and could not counsel God is that man sees through a glass darkly and only knows in part. The counsel of such an one could not possibly be anything but a hindrance and drawback to the Father.

And the third question is harmonious in its trend with the first two.

> Or who hath first given to Him, and it shall be recompensed unto him again?

Who has been rich enough to give to God? The apostle Paul furnishes us an answer to this inquiry in First Corinthians 4:7:

> What hast thou that thou didst not receive?

What a revelation of man's poverty! All that man possesses came to him from God by way of a gift, hence man is in no position to give back to God. And the answer to the question, "Who hath given to God?" is: No man hath ought to give, all he can do is to receive. And again man's weakness and powerlessness, his astounding limitations, and his inescapable finitude stand forth. Man is weak, but God is strong. Man is limited, but God is unlimited. Man is finite, but God is infinite.

WE HAVE seen the three facts which show forth God's grace and the three questions which show forth God's infinity. We proceed to the three ascriptions which show forth His trinity. These ascriptions are found in verse thirty-six:

> For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen.

Here is a subtle and beautiful reference to the Trinity—the fact that God is triune: "Of Him—the Father, through Him—the Son, and to Him—the Spirit."

Similar references to the Trinity are found in such passages as Revelation 4:8, where it is said of the glorious cherubim at the very throne of God that they rest not day nor night saying,

> Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

It is unique that the cherubim do not say "Hoy, holy, holy, holy" four times, nor do they say, "Holy, holy," twice. Rather the record of the inspired Book clearly tells us that these wondrous beings that reside and serve at the throne of the living God carefully and scripturally utter the word "holy" three times, "Holy! holy! holy!" a satisfying and convincing indicator of the Trinity.

Furthermore, the confirmatory evidence in this connection is most interesting. When we view the throne-room of God as set forth in the sixth chapter of Isaiah, in this chapter Isaiah tells us that he saw the Lord seated upon His throne, high and lifted up. Here is one of the remarkable visions recorded in the Word of God, in which one of God's saints has a chance to glance into the throne-room described in the sixth chapter of Isaiah, in the first chapter of Ezekiel, and also in Revelation four and five. In immediate connection with that throne it is recorded that Isaiah saw the wondrous angelic beings of heaven. These beings are called "cherubim" in some passages, "seraphim" in other passages, and "living creatures" in still other passages. And the record of this sixth chapter of Isaiah is that they cried one to another saying, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory." And notice, the Old Testament record falls into perfect harmony and agreement with the New Testament record, becoming not only a demonstration of the fact that the Godhead is set forth as a trinity, but also a perfect demonstration of the fact that God's Book is inspired, because the agreement of authors so widely separated from one another and so widely differing in training, bring home to us the fact that one Mind was back of every book. And so the statement of Paul stands firm and true,

> All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
>
> That the man of God may be perfect, throughly furnished unto all good works (II Tim. 3:16-17).

In this sixth chapter of Isaiah we again see the subtle suggestion of the trinity of God—not a crystallized revelation, but an inescapable indication of the tri-unity of Deity.

God has scattered these indications of the Trinity throughout the Bible.

The baptismal formula, baptizing in the name of the Father, the Son, and the Holy Spirit, is a most valuable setting forth of this truth, showing that in spite of the self-evident and abiding distinctions between the persons of the Trinity, they all possess indentically the same substance. God is a Trinity in unity and a Unity in trinity.

We find the Trinity in beautiful manifestation also at the baptism of Jesus Christ. As the voice of God, the First Person of the Trinity, speaks forth saying, "This is My beloved Son in Whom I am well pleased," the human body of the Second Person sinks beneath the baptismal waters, and the Spirit, the Third Person, appears in the form of a dove, descending, and alighting upon the person of the Son, thus presenting the clearest picture of the trinne God.

There is a passage in the book of Acts where the Trinity is clearly seen. The passage narrates the story of Paul's conversion and early ministry. It is Acts 9:17-20:

> And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hast sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.
>
> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.
>
> And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.
>
> And straightway he preached Christ in the synagogues, that He is the Son of God.

This sets forth God, the Father; Christ, the Son; and the Holy Spirit, a striking indication of the triunity of God.

There are two passages in the Gospel of John which, when taken together, point strongly toward this cardinal truth of God's Word, namely, that the Godhead is a trinity. The passages are John 14:18 and John 10:30. In the first of these two passages the Saviour has been speaking of the Holy Spirit, telling His disciples that He will pray the Father to send them another Comforter. And having assured them that the Holy Spirit, the Comforter, was coming to them, He makes this statement—listen to His words:

> I will not leave you comfortless: I will come to you.

In other words, He makes the coming of the Spirit the same as His own coming to them. He identifies Himself with the Spirit. He makes Himself one with the Spirit, saying to them practically, "When the Spirit comes, that will be My coming to you." "The Father shall give you another Comforter—I will not leave you comfortless, I will come to you." This passage, coupled with John 10:30, produces a striking confirmation of the Trinity, for John 10:30 says,

> I and My Father are one.

Jesus claims oneness with the Holy Spirit in the fourteenth chapter of John, and just as definitely claims oneness with the Father in the tenth chapter of John. Thus the Saviour, not in crystallized form, but by inescapable logic, taught the triunity of God—taught that the Father, Son, and Spirit are one.

In Paul's letter to the Ephesians, he offers a fervent prayer. In the third chapter he prays in these three petitions—listen to them closely—that they might be strengthened with might by His Spirit in the inner man, and that Christ may dwell in their hearts by faith, and that they may be filled with all the fullness of God. The Spirit, and Christ, and God all spoken of on equal terms, and all as dwelling in the one who has believed in Jesus Christ as his personal Saviour. O blessed privilege! That the believer in Christ is indwelt by the Holy Trinity is stirringly declared by our God Himself.

And so as we come to this passage in Romans, we recognize an inspired ascription leading to the same blessed truth of the Trinity. When Paul said,

> Of Him, through Him, and to Him, are all things: to Whom be glory for ever,

he was simply saying in so many words, "The Trinity created all things."

Some of the greatest scholars and teachers of the years gone by have held this view, among them were: Ambrose, Hilary, Olhausen, Phillipi, and Dean Alford.

And thus we have caught a glimpse of the surging, throbbing joy in the heart of the Apostle as he concludes this section of the Romans epistle, and we have heard his voice lifted in paeans of praise. As the soul of the Apostle has been lifted up by God's astounding revelation, we have heard his cry. What a cry it is! What a doxology! What a climax to the closing presentation of truth which Paul has given us throughout these opening chapters of Romans. No wonder his soul leaps beyond ordinary applause to the dizzy heights of thrilling ascription that only a God-given faith can impart. In three great masterly strokes he has set forth God's grace, God's infinity, and God's triunity.

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And thus we have seen three facts that present God's grace, three questions that present God's infinity, and three ascriptions that present God's triunity.

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

For who hath known the mind of the Lord? or who hath been His counsellor?

Or who hath first given to Him, and it shall be recompensed unto Him again?

For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen.

Is Salvation by Works Possible?

(Continued from page 345)

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works lest any man should boast (Eph. 2:8-9).

Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began (II Tim. 1:9).

Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin (Rom. 3:20).

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith (Rom. 3:27).

Therefore we conclude that a man is justified by faith without the deeds of the law (Rom. 3:28).

For if Abraham were justified by works, he hath whereof to glory; but not before God (Rom. 4:2).

And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work (Rom. 11:6).

That no flesh should glory in His presence.

But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written, He that glorieth, let him glory in the Lord (I Cor. 1:29-31).

The doctrine of salvation by works has not a leg to stand on. The Bible is absolutely against it—hence salvation by works is an impossibility.

Thus it becomes inescapably evident that salvation by works is an impossibility. If salvation by works were possible, then man would be proved to be perfect or God sinful, the finished work of Christ would be demonstrated to have been left unfinished, man would become as powerful as God so as to guarantee security, and the Word of God on the subject of works would have to be changed throughout. These things are not, and cannot be. Consequently, there is no such thing as salvation by works.

What Are The Fruits of The Spirit?

(Continued from page 343)

have control of our souls so that the soul will not yield to that old man. Do outbursts of wrath, malice, hatred, dissensions, envy, etc., demonstrate self-control? Do manifestations of impurity, revellings, drunkenness, and such like exhibit Christ-dominance? Ah, no. That would be resignation to the flesh. Self-control embodies Christian steadiness, consistent prayerfulness, exemplary living, Christ-occupation, and the ability to get along with our associates.

But the harvest of the Spirit's sowing is love, gladness, heart-peace, forbearance, kindness, benevolence, trustfulness, gentleness, self-control (Gal. 5:22-23, Arthur S. Way Trans.)

Galatians five is the Holy Spirit's characteristic method of presenting a contrast for our edification. We are told how to live for the Devil and what the ultimate result will be. However, most of us are already too well informed. God grant that we will even be able to forget the memory of those things. But we are also told how to live for God. The living for God is not hard, but easy (Matt. 11:30). Living for Him produces all kinds of good, acceptable fruit. This latter fruit is the kind of which the Holy Spirit says, "Against such there is no law." What cunning expressions we find in the sacred pages. Of course there is no law against godliness, but much divine encouragement.

The Days of Youth

(Continued from page 348)

he had buried the last one. He was alone in the world. He had turned against God and was going to end his own life. He was angry at God Who would permit such a thing to happen. God had failed him. All was over.

When the boy and dog disappeared from sight, the old man realized that he was no longer angry, but instead, his eyes were filled with tears. "Why," he thought, "that was a lesson for me. That blind boy had trusted his life to that dog. The boy couldn't see the big trucks coming, the cars flashing by, but he knew the dog could see and he had faith in that dumb animal's instinct to lead him to safety. When the dog had halted, so had he. And when the dog had gone forward, so had he." Then with a start he said, "Why, God has halted my life, and I was not willing to wait. I had turned against Him, my Creator, my Saviour. He sees ahead. He knows the way. He is able to lead me, poor and blind that I am. To think that I would spurn Him for letting this calamity come into my life. He is leading me on. Even now I can feel the tug as I know He wants me to go on with Him. How glad I am that the Lord sent me this picture today to turn me once more to Himself. From now on, when He says, Go, I will go. And when He says, Halt, I will halt. How well I have learned that every testing leads to a blessing. I will follow on through the rush and testings of life—on to the other side where peace and quiet reigns.

Christmas



Is Coming!

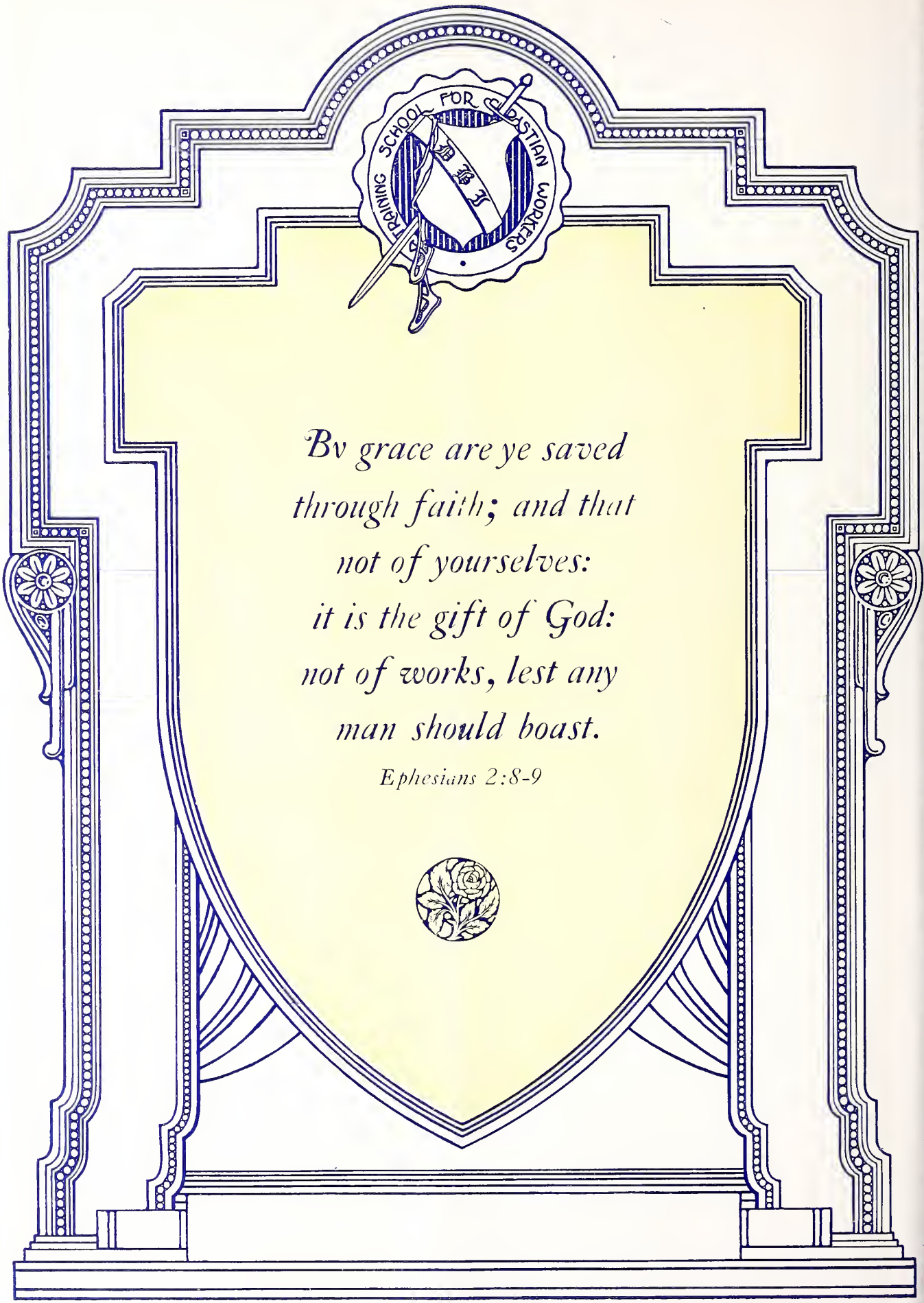
Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over. --Luke 7:38

D.

B.

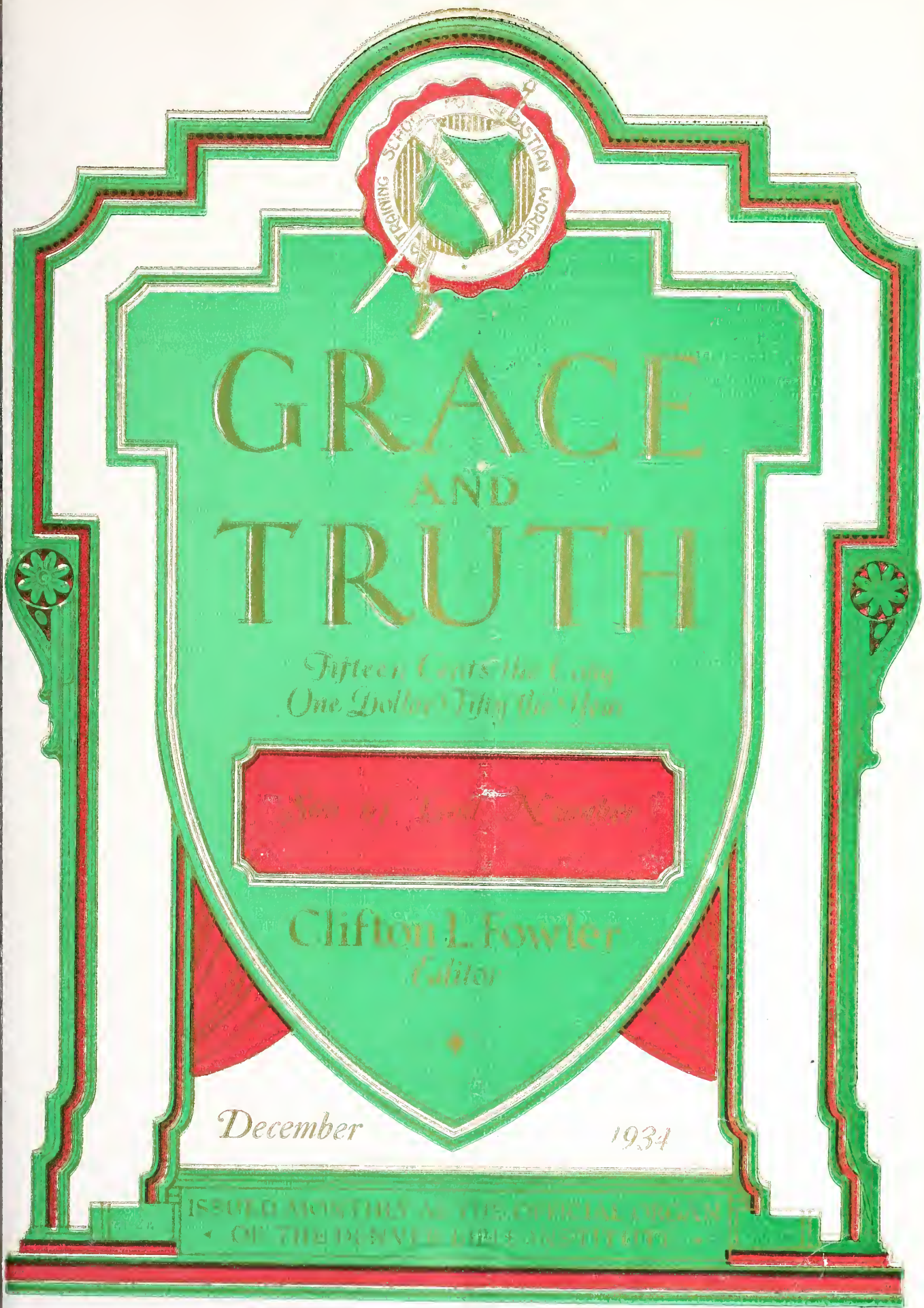
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A Training School for Christian Workers
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By grace are ye saved
through faith; and that
not of yourselves:
it is the gift of God:
not of works, lest any
man should boast.

Ephesians 2:8-9


GRACE
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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Son of God Number

OUR Lord and Saviour Jesus Christ is the Son of God. He came to this earth and became also the Son of Man. By stooping to our low estate He is enabled to reach sinners and lift them to His glorious estate. By believing in Him man is made to enter into union with Him and become with Him, a son of God. Hence Jesus is *the* Son of God while each believer is *a* son of God.

May every member of the "*Grace and Truth*" family be richly blessed by the message of *the Son of God number.*

A Testing

THE Denver Bible Institute, in the last two or three years, has been honored of God with severer testings than befall many institutions in a life-time. The latest is an attack of scarlet fever. So far as we can tell the fever came into the student body through our evangelistic assignments. One of our young women, ministering the Gospel among Mexican children, was the first case. The disease is in a light form but very contagious, and the other members of the student body having been unwittingly exposed, the additional cases showed up rapidly. The women's department was placed under quarantine first. A few days later the men's department was also quarantined. We have had in all, sixty-five cases from the students and the workers staff. It has been in many ways one of the severest testings in the history of the school.

As our readers doubtless know, the magazine "*Grace and Truth*" is printed by a splendid student group who are working their way through school by their faithful service in the printing department. The November issue of "*Grace and Truth*" was printed and ready for mailing when four of the young men on the publication work came down with scarlet fever. The health authorities ordered the entire issue destroyed. With sad hearts the great stack of magazines representing a good many dollars and many hours of sacrificial labor was burned, and the sick students removed from the printing department. After thorough fumigation we started all over again on the November issue. Through the self-forgetfulness and loyalty of a small group of our men who were free from the fever, by dint of day and night labor, the November number was reprinted and placed in the mails. It is true, it was many days late, but its going forth in the face of such obstacles was the occasion of profound thanksgiving to God.

None of the cases have, thus far, been severe. Some have suffered more than others, but there have been no deaths in our midst, to the present hour, for which we are grateful.

We bespeak the prayers of the "*Grace and Truth*" family for the sick, and for dear old D. B. I. as well. The additional expense which has come because of this testing has been great, but our dependence is upon Him. He is carrying us through.

Quite a large number of the sick have now been released from quarantine. Others will follow soon. We are emerging from the terrible experience. Those coming from the quarantined buildings testify that the three weeks of isolation and rest was mightily used of God to bring blessing both spiritual and physical. We thank God for His over-ruling power.

"Underneath are the everlasting arms"

THE Editorial Staff of "Grace and Truth" extend loving Christmas greetings in the name of the Lord Jesus to the entire family of "Grace and Truth" readers.

We believe in one Lord Jesus Christ,
the only-begotten Son of God.

—Nicene Creed

Paul

HERE is a letter which is said to have been written by the apostle Paul. We do not know who is the author of this burlesque, but we do know that it presents in its own way something worthy of thought.

"Dear Sir and Brother," it runs, "Doubtless you will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should seriously expect a man of my standing in the Church to seriously consider a call on such meagre information. There are a number of things I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressed to me at Troas . . . . No mention was made of the salary I was to receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may say with reasonable pride that I am a Sanhedrin man. The day is past when you can expect a man to rush into a new field without some idea of the support he is to receive . . . . Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the Church well organized? I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favourable impression on the Church at Jerusalem. You might mention these facts, and also that some of the brethren in Judea have been heard to say that if I kept on, in a few years I might have anything in the gift of the Church. For recommendations write to the Rev. Simon Peter, D.D., at Jerusalem. I will say that I am a first-class mixer, and especially strong on argumentative preaching. If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour. My lecture on 'Over the Wall in a Basket' is worth two drachma of any man's money.—Sincerely yours, PAUL."

Conviction

THERE is an absence of conviction of sin today, which is a most serious condition. Men sin indifferently and with impunity. Even Christians seem to have consciences that are so calloused that bitterness, harshness, criticism, gossip, and many other unChristlike features of conduct pass unheeded. There could hardly be expected a conviction of sin among the lost when the saved view sin so disinterestedly.

It is indeed a time for the Lord's people to stir themselves toward closer touch with Him, a fuller brokenness to the Spirit, and a greater willingness to be controlled by the Word of God. When our Lord comes back, the spiritual verities which are held so lightly now, will be discovered to be infinitely vital, in the sight of God.

JESUS Christ is called God in the Bible; He is called the Son of God; He is called Lord; He performs the works of God; He possesses the perfections of God; and He received divine worship. If such a being is not God, there is no God. —*James H. Brookes*

O Bethlehem, if I could show
To this dark world of night,
The meaning of thy radiant glow,
Where cradled heaven's own light,
I know that all the sons of earth
Would journey to they shrine,
And worship at the Savior's birth,
And see the light divine!

—*Edgar Cooper Mason*

Haldeman Memorial

MRS. I. M. Haldeman and a group of friends who had been closely associated with the late Rev. Dr. Isaac Massey Haldeman have established through "Service and Supplies for Christian Work"—the Dr. I. M. Haldeman Publication Headquarters, located at 156 Fifth Avenue, New York City.

Dr. Haldeman, who passed into glory September 27, 1933, was for more than fifty years pastor of the First Baptist Church in New York City, and a leader in the Fundamental movement. Adherence to the teachings of the Bible won him national recognition. He was known for his uncompromising fight against Modernism.

Dr. Haldeman was the author of over a score of books, among them *A King's Penknife—or Why I Am Opposed To Modernism; A Review of Dr. Harry Emerson Fosdick's Book—The Modern Use of the Bible; The Signs of the Times; Can the Dead Communicate with the Living?; How To Study the Bible and The Coming of Christ, Premillennial and Imminent.*

The Publication Headquarters will publish several hitherto private manuscripts and engage in the distribution of Dr. Haldeman's already published books and pamphlets.

IS JESUS THE SON OF GOD?

by JESSE ROY JONES

COMPARATIVELY few people realize what is involved when the deity of Jesus Christ is brought into question. If the Babe of Bethlehem s not the Son of God as the Scriptures declare Him to e, certain inevitable conclusions follow. If Christ was ot the Son of God He was an impostor, liar, and the rossest of sinners. To doubt, in the least, that Jesus f Nazareth was God's Son is to bring into question very fundamenal fact of the faith once for all elivered. If Christ's claim to Deity be false, then the hole groundwork of truth is nothing more than shift- g sand. There is no foundation for faith or confi- ence in anything. The inspiration of the Bible totters nd falls to the ground. Salvation, eternal life, joy, eace, happiness, and the hope of future blessing are l an empty dream. There is nothing ahead and noth- g worth living for. We can only bemoan our istence and say with Solomon in his driftedness from od, "Vanity of vanities, all is vanity."

But our answer to this inquiry is not a negative, t an absolute and positive affirmative. Jesus *is* the n of God. All the prophets and writers of Old estament Scriptures witness to the fact and their stimony it true. Jesus Himself testifies to the fact d His testimony is true. All the apostles and writers the New Testament Scriptures bear testimony to e fact and their testimony is also true. And God the ther testifies to the same fact, and we know His timony is true.

It is well to remind ourselves at the outset that terms "Son," "Son of Man," "Son of God" are terms referring directly to the essential Deity of Lord Jesus Christ. For a complete and satisfactory ting forth of the meaning of these terms we refer and recommend Sir Robert Anderson's book *The rd from Heaven* (Revell).

1. THE TESTIMONY OF FULFILLED PROPHECY

And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself (Luke 24:27).

THE unique thing about these words of our Saviour is that they gather up every thread of Old Testa- nt Scripture truth and when considered together they duce such a mass of cumulative evidence of His deity doubt literally has to take the wings of the morn- The extent and comprehensiveness of the testimony the Scriptures, as well as that of the Prophets, is ther stated by Him in Luke 24:44. He says here "all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me."

It can readily be understood that such a cloud of witnesses could easily furnish us with unlimited and inexhaustible testimony. We will only make use of a few of the marvelous fulfilled prophecies pertaining to the deity of our blessed Lord.

"To establish one prophecy of Christ," says Arthur T. Pierson, "is to settle not only His authority as a teacher, but His divinity, for it puts God's seal and sanction on Christ's witness concerning Himself."

Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. 18:15). God confirms these words of Moses by a restatement of them, evidently for emphasis because of their importance and prophetic significance. "And the Lord said . . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him" (Deut. 18:17-18). Jesus completely and satisfactorily fulfills this prophecy in John 12:49-50 where He says, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak."

One of the most important prophecies and one that is especially appropriate for this season of the year is the one in Isaiah 7:14 concerning the Virgin Birth. "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel."

Because of the perversion of Modernism in connection with this passage, it becomes necessary to remind

IF THERE have been any wretched doubts haunting your mind on the subject of the eternal Sonship of our Lord Jesus, in this fine discussion Jones destroys every such doubt by the simple but clear-cut testimony of the Word of God.

GOD the Father, Christ, the Holy Ghost, men of all kinds, friends and foes, heaven, earth, and hell, all unite in proclaiming Jesus of Nazareth to be the Son of God. If a man who professes to believe the Bible does not believe that, he is a fool to believe any part of the Sacred Volume.

—James H. Brookes

our readers that according to best authorities from the Hebrew language the word rendered "virgin" in Isaiah 7:14 comes from the Hebrew word "almah," meaning "a virgin lass or maiden kept private or out of sight." In other words, the reference is to a virgin untouched by man. God jealously guarded over the human channel through which our divine Saviour should come into the world.

The glorious counterpart to this prophecy of Isaiah and its fulfilment is found in Matthew 1:18-25. How our hearts are thrilled as we read once again the beautiful account of the immaculate conception and virgin birth of our Lord and Saviour Jesus Christ.

> Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, BEFORE THEY CAME TOGETHER, she was found with child of the Holy Ghost.
>
> Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.
>
> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
>
> And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.
>
> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
>
> Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us.
>
> Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
>
> And knew her not till she had brought forth her firstborn son: and he called His name JESUS.

The utter simplicity and sublime majesty of the words of the inspired Record fill the soul with such a holy awe and conviction that it makes it seem impossible that anyone could deny that here God is brought in our very presence.

There are said to be three hundred and thirty-three prophecies and references to Christ in the Old Testament which are definitely cited in the New as being predictions fulfilled in Him or previsions as applied to Him. Such an array of evidence as this leaves no room for doubt or question as to the deity of Christ.

Lidden declares triumphantly that the human life of Messiah, His supernatural birth, His character, His death, His triumph, are predicted in the Old Testament with a minuteness which utterly defies the rationalistic insinuation that the argument from prophecy in favor of Christ's claims may after all be resolved into an adroit manipulation of more or less irrelevant quotations (taken from *Many Infallible Proofs*, by A. T. Pierson).

We are further indebted to Arthur T. Pierson for the information concerning the paradoxes of prophecy which abound in the Old Testament, center about the Messiah, and are solved in the New Testament. We quote but one and refer to another of the many of these paradoxes which he refers us to in his most helpful book mentioned above. "For instance," says Mr. Pierson, "in Isaiah 9:6 this Messianic personage is first called a Son, born to Israel; and yet what a fivefold name is applied to Him! the Wonderful—or miracle—Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace! A Child, born as Son to a family of Israel, yet having infinite power and wisdom; and this Son of time is the Father of Eternity, this weak Babe is the Son of All Might."

The fifty-third chapter of Isaiah presents the most startling of these paradoxes. In fact, they seem designed to present a prophetic enigma which only the person of Christ could solve. And such a person could only be Deity.

Lest anyone should think that there was collusion between the writers of the Old Testament prophets and the New Testament writers, we need only remind you that God saw to it that a space of four hundred years was left between Malachi and Matthew.

The evidence is incontrovertible. The Old Testament Prophets testify to the supreme and unquestioned deity of Jesus of Nazareth.

II. THE TESTIMONY OF JESUS HIMSELF TO HIS DEITY

ONE day while in conversation with Jesus the woman of Samaria said, "I know that Messias cometh, which is called Christ: when He is come He will tell us all things" (John 4:25). If Jesus were a good and honest man as even the Modernist avowedly claims that He was, then we have every reason to believe, according to their own testimony, that His reply to the Samaritan woman was true. Note His reply. "Jesus saith unto her, I that speak unto thee am He (Messias or Christ)" (John 4:26). We leave His reply stand as it is without resorting to the Modernist's method of evasion and casting aspersion on the historical record. Jesus affirmed that He was the Anointed of God.

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THE SON-SACRIFICE AT CALVARY

by C. Reuben Lindquist

THE Son-sacrifice upon Calvary's cross is the most stupendous event in all human history. Its significance, its scope, and its influence transcend all else in human experience. Reaching back into the eternity past, even from "before the foundation of the world," the Son-sacrifice at Calvary was conceived in the infinite mind of God as an integral part of the marvelous plan for the ages. Stretching forth into the eternity future when time shall be no more, the Son-sacrifice shall be the eternal theme of heaven's song. Looking back through the epochs of time, prior to that day when cruel hands nailed the Lord from heaven to the accursed tree, we find nothing in early man's experience that can compare with the Son-sacrifice of Calvary. Tracing the events of time, subsequent to the date of the crucifixion even to the present hour, there is no other historical event which is of equal consequence or which has been so far-reaching in its influence and effect upon the entire human race.

Referring to the Word of God, we find that the Son-sacrifice at Calvary is the central theme of all divine revelation. The Old Testament writers pictured this forthcoming event in adumbration and prophecy, while the writers of the New told of its fulfilment, its efficacy, and its potency in the hearts and lives of men. From Genesis to Revelation the writers of Holy Writ laud and magnify the One Who gave Himself as the Son-sacrifice at Calvary.

Truly the Son-sacrifice at Calvary is the outstanding event of all time. Not only does it vitally concern the problem of life and the earthly experience of every man, woman, and child, but it is also the paramount issue for all eternity. The Son-sacrifice at Calvary involves the eternal destiny of every human soul.

There are three pertinent facts with reference to this Son-sacrifice which we will consider.

I. MAN'S SIN DEMANDED IT

THE entrance of sin into the human race produced two results which necessitate the Son-sacrifice at Calvary. Contrary to the popular idea advanced by present-day scholars, psychologists, and modernistic religio-philosophers, the Bible declares that as the result of sin, mankind is totally depraved and therefore utterly destitute of anything that is holy, righteous, or good. "All have sinned and come short of the glory of God" is the definite ultimatum of Divine Revelation. The natural man at his best is spiritually dead, and being dead, he is unable in his own strength to do anything to redeem himself from the awful curse, blight, and stain of sin (Isa. 64:6; Jer. 13:23).

Furthermore, the entrance of sin resulted in the transgression of God's holy Law. When man disobeyed God in the Garden of Eden, he transgressed the divine Law of God. The righteous, holy Law of God demands justice and retribution—"an eye for an eye, a tooth for a tooth," and likewise a death for a death. Man, therefore, stands condemned and doomed before God (Rom. 12:12-19).

How then can poor depraved man already dead in sin, and condemned by the Law, be reconciled and brought back into fellowship with God? Man's sin must be atoned for and the demands of the Law fulfilled. Since man is corrupt and vile, he cannot atone for his own sin. Since man is already condemned by the Law, he cannot give his own life to meet the Law's demands.

There is nothing that he can do. He must of necessity depend upon God to provide some means whereby his guilty soul shall be redeemed from sin and released from the condemnation of the Law. A perfect, sinless Substitute must die in order to satisfy the Law's demands. "Without the shedding of blood is no remission."

How clearly this truth is set forth in type in God's dealing with Adam. No sooner had Adam sinned than God in His infinite mercy prepared "coats of skins" (Gen. 3:21) for a covering for Adam and Eve. But alas, in order to prepare the skins, there must of necessity be a death. Some poor innocent victim yielded up life in order to provide the skins. In thus providing clothing for Adam and Eve, God, in making provision

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IN THIS day of apostasy when Modernism with its blighting influence and its satanic propaganda is doing everything possible to repudiate the finished work of Calvary and to relegate to the scrap-heap the so-called "slaughter-house religion," it behooves every Christian to be informed and to be able to CONTEND for the faith "once for all delivered."

Read Dean Lindquist's discussion of this most vital truth, then pass it on to some unsaved friend.

Was the Son's Sacrifice Superfluous?

by ELMER SEGER

WHEN the soul feels the need of the special help and strength which the Son of God can impart, it is the perusal of such a study as this thoughtful message by Seger that turns the soul in the right direction.

THIS is a tremendously vital question. It is horrible to even think that the answer could be yes. Think of what Christ suffered on Calvary—the piercing pain of the sharp thorns on His brow, the cruel nails driven relentlessly through hands and feet, splintering bone and rending flesh, the dry, parched throat, the terrible agony of death relentlessly approaching, yet refusing to hurry, the broken heart, the wicked spear-thrust in the side, the taunts, the injustice, the indescribable soul-anguish—was it all for nought?

When the Armistice Pact was signed at the close of the World War sixteen years ago, it is said that the news did not reach some of the front line trenches for some time. Between the actual signing of the treaty and the time when the soldiers were notified that they need not fight any longer, there were battles waged. Men faced grim, hard, cruel death; sacrificed their lives in battle with the enemy, all for nought. What comfort could assuage your anguish if a loved one of yours had died on the field of battle after that peace had been signed? Then a million times more it is vital that we know of Christ's sacrifice on Calvary: "Was it superfluous?"

If anyone less than the Son of God could have saved man, then the sacrifice of the Son of God was superfluous. The question is, therefore, "Could man be saved by anyone less than the Son of God?" And the answer, unhesitatingly given, without qualification, is *NO!* Then comes the question, "Why?" and the answer is—

I. BECAUSE MAN'S SIN REQUIRES A PRICE THAT COULD BE PAID BY NO ONE LESS THAN THE SON OF GOD

IT IS not pleasant to consider man's sinfulness. For this reason men have sought every ingenious scheme and invention of which versatile man is capable to disguise or to alter this fact. But it remains. God does not shun facts, however. He faced the stubborn, terrible fact of man's sin and found a satisfactory solution to the difficulties it entailed. He is the One to Whom account must be given for sin. He is also the One, as we shall see, Who settles the account; which is simply saying in othe words what Paul said, "That H might be just, and the Justifier" (Romans 3:26).

God's demand for the pric of sin is fourfold.

It must be *blood*. "The lif of the flesh is in the blood—i is the blood that maketh a atonement for the soul" (Lev 17:11). All creation was curse in the sin of Adam and Eve. S in seeking a penalty for sin Go went to the very source of a life, the beginning of all tha is, the fountain-head of all existence—the heart o Jesus. The blood which gave life to the flesh, to a flesh, that was God's demand for sin. It was th blood of Jesus Christ.

It must be the blood of a *Perfect Being*. Picture in the Old Testament is God's requirement. There is an animal, a lamb offered upon an altar. But God description of it clearly sets forth His requirement fo the once-for-all sacrifice which would take away th sins of the world forever. "If his offering be a burn sacrifice of the herd, let him offer a male *without blemish*" (Lev. 1:3). No one but the Son of Go could meet this requirement. Who has ever lived tha could rightly claim absolute perfection? No sin, n flaw, no error, no shortcoming! The man has no existed who could claim it, except the Man Who w also the Son of God. For the Scripture declares tha Christ was "without spot" (Heb. 9:14).

It must be the *shed* blood of a perfect being. Wha gross violence to Scripture is committed by the delude followers of Mrs. Eddy, who believe the Christia Science teaching that "the blood of Christ was r more efficacious to atone for sin when it was shed o the accursed tree than when it flowed in His veins. Does Scripture mean anything? Can it be believed Is plain English reliable? If so, what does the stat ment of Paul in Hebrews 9:22 mean? He say "Without *shedding* of blood is no remission." Ye God demands blood. He demands the blood of perfect being. But if that blood need not be *she* then we have no guarantee that we can believe ar Scripture. Then it is all a farce. Thank God th Scripture can be believed, deluded falsifiers notwith

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The Shepherds and the Magi

by RALPH E. OBITTS

THE announcement of the birth of Christ came to the shepherds on the plains of Judea, and to the Magi far away in the East. The shepherds were simple peasants. The Magi were the very highly educated of a civilization whose learning was vast and profound. So the announcement of the Saviour's birth came to the low and the high of human society, indicating that He came to save the uneducated and the learned alike. But He was not only a Saviour; He was a King. He came to fulfil the prophecies made long before about His ruling over the Jews and over all the nations. Thus it was fitting that God should announce to the Jewish shepherds and the Gentile Magi, the arrival of the new-born King.

HAVE you not often wondered just why the shepherds and the Magi were so interested in the birth of Christ, and why the Scripture makes special mention of them? Read this interesting discussion by Obitts and you will find the answer to your question.

THE shepherds' experience is recorded in the second chapter of Luke. They were camping out under the open sky near Bethlehem keeping watch over their sheep that night, when suddenly an angel of the Lord stood by them. The angel bade them put away all fear, and told them he was bringing them good news of great joy—joy for all the people. "For," said he, "unto you is born this day in the city of David a Saviour which is Christ, the Lord." And the angel said they would find the Babe lying in a manger. A manger in the barn is a strange place for any new-born babe; but it was a humble birthplace indeed for the Creator. What an astonishing fact, that when God's Son came to earth, there was no room for Him in the inn! Today as He stands at our heart's door and knocks, does He find room in our lives for Him?

The shepherds hastened to Bethlehem and found the Babe. And when they told what the angel had said to them, all who listened were astonished. Doubtless the news spread throughout that country until many had heard of how the Lord announced the Saviour's birth.

A THOUSAND miles east of Bethlehem the astronomers and wise men saw a rising star. It was the star for which they had long waited, as the herald of the birth of the King. They must go and worship Him. So they packed their treasure chests with costly, kingly presents, and took the long journey. The account of the Magi, or wise men, is in the second chapter of Matthew.

> Now after the birth of Jesus . . . . excitement was produced in Jerusalem by the arrival of certain Magi from the East, inquiring,
>
> "Where is the newly born King of the Jews? For we have seen His Star in the east, and have come here to worship Him."
>
> Reports of this soon reached the king, and greatly agitated not only him but all the people of Jerusalem. So he assembled all the High Priests and Scribes of the people, and anxiously asked them where the Christ was to be born.
>
> "At Bethlehem in Judaea," they replied; "for so it stands written in the words of the Prophet."
>
> . . . . Thereupon Herod sent privately for the Magi and ascertained from them the exact time of the star's appearing. He then directed them to go to Bethlehem, adding,
>
> "Go and make careful inquiry about the Child . . . . and bring me word. . . ."
>
> After hearing what the king said, they went to Bethlehem, while, strange to say, the star they had seen in the east led them on until it came and stood over the place where the Babe was. . . . . So they entered the house; and when they saw the Babe with His mother Mary, they prostrated themselves and did Him homage, and opening their treasure-chests offered gifts to Him—gold, frankincense, and myrrh. But being forbidden by God in a dream to return to Herod, they went back to their own country by a different route (Matt. 2:1-12, Weymouth's translation).

How many Magi came to worship the Babe? The common answer is, "Three—the three wise men." This answer is based on such tradition as Henry Van Dyke's legend of *The Other Wise Man*. Judge Rutherford, likewise, writes, "The three astrologers arrived at Bethlehem" (*Deliverance*, p. 127). On the other hand, an ancient apocryphal work, current in the early Church under the name of the *Book of Seth*, says that the Magi were twelve in number. There is always a temptation to fill in details into Bible stories from legend and imagination. But let us take care not to thus adulterate God's facts with our fictions. To the question, "How many Magi came?" we must answer that we do not know, since God's Word has not stated their number.

But how did the Magi know of the King of the Jews? It is strange that some of the learned men of Persia should have taken such an interest in a Jewish

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STUDIES IN THE BOOK OF ROMANS

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by THE EDITOR

NEVER has there been greater need in America, or in any other nation, for the faithful proclaiming of the yielded life message to the Christian. To many, Christian work has lost both its appeal and importance, until it has become merely one of the several professions to follow. Just what is the meaning of the truly yielded life? You will find a clear biblical answer to this question through the reading of this present installment of the Romans series.

—H. J. Johnson

OUR lesson for this study is in the first two verses of the twelfth chapter of the book of Romans.

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
>
> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:1-2).

We have come to the pivotal passage of the book of Romans. These remarkable verses point in two directions; they point to the believer's Standing in Christ Jesus, showing what Christ has done, and they appeal for a yielded State in our walk with the Saviour, showing what we may do.

The appeal for the yielded State, or yielded life, is much neglected in these days of socialistic and modernistic propaganda. The old-fashioned idea of giving the life to the Lord Jesus for His service is being cast into the discard as though it were inadequate to meet the need of this modern age. But the call of God's Word to the believer to yield his life to God for His service is just as definite and specific as the call of God to lost man to believe on Jesus Christ and be saved. It is a deplorable fact, but one which must be faced, that there are Christians who actually fight the truth taught in God's Word concerning the life that is yielded to Him. It would seem, however, that a moment's contemplation of the familiar passage which comes before us in this study would break down the opposition which has arisen in some hearts to the yielded life, and would awaken in the soul an enthusiastic response to Paul's words,

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
>
> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

The need for a faithful presentation of the yielded life message grows greater from year to year. One of the greatest religious monthlies recently stated that last year in the protestant church of the United States there was a falling off of over three thousand preachers, and the year before a falling off of seven hundred preachers, a decrease of thirty-seven hundred preachers in only twenty-four months. In addition to this appalling fact is that other fact which has become the shame of the church of Christ, the fact that a heart-breaking percentage of those who are now professing to give their lives to Christ for His blessed message and service are "Modernists," and we who love God's Word must not blind ourselves to the fact that the "Modernist," no matter how congenial or religious minded he may be, is an enemy to our Lord Jesus Christ. It takes some folks a long time to wake up to the fact that social justice and world peace are not the Gospel. The days are coming when the churches of the United States will be startled to find that the "Modernists" are tarred with the same stick as the Communist, and that the "Modernists" have taken the churches over bodily.

With these considerations before us, it would hardly seem necessary to appeal to an instructed Christian to give heed to Paul's burning appeal "Yield yourselves unto God" and "present your bodies a living sacrifice," for the crucial need of the present hour is faithful men who will give their lives to Christ for full-time service, that the message of salvation through the precious blood of Christ may be proclaimed to the souls of men. With "Modernism" in the saddle, the organized church becomes a barrier to the proclamation of the Gospel of Christ instead of a channel.

The passage which comes before us in this study contains a simple but illuminating outline:

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
>
> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

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THE DAYS OF YOUTH

Conducted *by* MRS. HAZEL JOHNSON and MISS ANNA BENTHIEN

HOW BILLY'S CHRISTMAS WAS CHANGED

"Mother, tell us another story about Santa Claus" sang June and Sadie in chorus as their mother settled down to read the evening paper.

"Mother is tired but she will tell you just a short story, then you must all go to bed," said Mrs. Moore as she laid her work aside.

"Ah, mother, there isn't any Santa Claus. I know there isn't," said Billy as he roused himself from a nap on the lounge.

"Why, Billy, there is too. He is coming to our Christmas program at the church and will bring candy and nuts to all of us. Oh, I can hardly wait to see him," said June as she clapped her hands in childish glee.

"Of course there is a Santa Claus, Bill, for mother said so, and the preacher talked about him and preachers never lie," said Sadie.

"No, and mother doesn't lie," chimed in little June.

"Well," said Billy, "they may not lie, but I know there is no Santa Claus," and he stomped out of the room.

"Now, mother, do tell us a story about old Saint Nick," said the little girls as they leaned eagerly forward for the story.

But Mrs. Moore was lost in thought, still looking at the door through which her son had gone in disgust. Could it be that she was doing wrong in telling her children that there was a Santa Claus? Of course she knew they would find out differently when they grew older, but—Billy the same as said she had lied to him and was lying to them all. Was she losing the confidence of her boy? Surely there could be no harm in it, and yet—would they also believe that other things she said were not true? Mrs. Moore was so alarmed by this new line of thinking that she quite forgot her two girls who were watching her, and rushed out to find her boy whose confidence she seemed to be losing. Going to the back door she heard voices. Tiptoeing softly she approached unobserved by Billy and Sammy, a neighbor boy who was her son's closest friend. She heard Billy say, "Sam, do you believe in Santa Claus?"

"Naw, Bill, that's just kid stuff and it's all a lie anyway. I sure am glad my mother has always told me the truth. She says there is no Santa Claus and that it's wrong for folks to believe in old Saint Nick."

Billy loved his mother and he didn't want to believe she would lie to him, so he said, "Well, maybe mothers tell us there is a Santa Claus just to let us have more fun at Christmas."

"Maybe so, Bill, but I love Christmas so much. Do you know what Christmas means to me?" said Sammy.

"No, tell me Sam."

"Well, Christmas means that Christ was born."

"Christ was born. Oh, yes, in a manger, wasn't it?"

"Yes," said Sam, "in a manger. He loved us so much, Billy, that He came to this earth and He loved people like you and me, poor folks, so He came into a carpenter's home. Mary was His mother, and they couldn't get room in an inn so He had to be born in a cattle shed."

"Seems funny, doesn't it Bill, that Jesus should be willing to be born in a barn stall? Tell me, Sam, you know so much about religion, Why was He born? Why did He come to earth?"

"Don't you know, Bill? Why, He came because He loved us and He came to save us. Do you love Him, Bill?" asked Sam.

"I don't know Him very well so how could I love Him? Fact is, I didn't know whether to believe He was real or just some fairy tale, like Santa Claus. Mother has told us about both Santa Claus and Jesus," said Bill earnestly.

"Oh! but He is real. Is He your Saviour, Bill?"

"What do you mean, Sam? I know He died on the cross for the sins of the world," said Bill.

"Yes, and for your sins, Bill. Do you believe He died for you?"

"Y-e-s," said Bill slowly.

"Well, then, do you want Him to save you?"

"Oh! yes, sure. I don't want to go to hell," said Bill quickly.

"Then Bill, since you want Him, will you take Him as your personal Saviour?" said Sam with pleading in his voice.

"Yes, Sam, I will. And is that what Christmas means to you, that this Saviour of yours, of mine, came down to die for our sins, to save us?"

"Yes, Bill, just that. Isn't that a more beautiful story than all this cheap stuff about Santa Claus and his reindeers?"

"Oh, yes, Sam, I wish mother would tell us about Jesus instead of this Santa Claus lie."

Quickly Mrs. Moore cleared her throat to make her presence known. "Bill, from now on mother will stop telling her boy and girls these lies, about someone who never existed, and will tell them the beautiful story of the One Who really did live and still lives."

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SCRIPTURE MEMORY CLUB

Dear S. M. C. Members:

Examination time is here, fifty-two Bible verses have been given. Are you ready? This is our final word to you this year concerning the S. M. C. Before you can take the examination you must send us your pastor's name and address, so we can send him the complete list of memory verses. As soon as he receives the list from us you may take your examination, and then write us your letter telling of the way you learned your memory verses and the blessing you received from hiding them in your heart.

All examinations must be taken before January 15. We hope all our members are planning to try to win the beautiful ten dollar Scofield Bible, which awaits the one who recites the verses correctly and writes the best letter.

Yours for the development of the S. M. C.,

Mrs. Hazel Johnson
Miss Anna Benthien

—o—

The winner of the November Bible Question Puzzle is Mary Lesh of Indiana.

FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR, WHICH IS CHRIST THE LORD (Luke 2:11)

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

IS THE BIBLE TRUE?

In the June number of this magazine we reviewed this important and timely book. It was sent to us by Thynne & Company, Publishers, London. But now we are glad to note that Fleming H. Revell Company have put their imprint upon it, and thus help to give it a further circulation in America. It is one of the most cogent books of apologetics that has recently come from the press. Dr. Atkinson is both a scholar and a true evangelical believer. He may rightly be classed among the stalwart and capable defenders of the faith. To put it patly, we may say: If you doubt the Bible, read this book, and have your doubts cancelled. If you believe the Bible to be true, read this book, and have your faith confirmed.

"IS THE BIBLE TRUE?" by Basil F. C. Atkinson, M.A., Ph.D. Fleming H. Revell Company, 158 Fifth Ave., New York. Price, $1.25.

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THE JEWISH PERIL AND THE HIDDEN HAND

The author of this book is a Hebrew Christian pastor in Minneapolis, Minn. There is an introduction by Dr. H. A. Ironside. The author's object is to exonerate the Jews as a race from the charge of the conspiracies of which they are accused by their enemies. He shows that the famous "Protocols of the Elders of Zion" are a fabrication for which the Jews as a people are not to be held responsible. He sets forth many arguments, and all his statements seem to be well documented. He deals with anti-Semitism and pogroms in all ages, and exposes many frauds. He explains the causes of the Nazi uprising against the Jews in Germany. At the end of the book he gives a long list of books and articles against anti-Semitism and exposes the "Protocol Myth."

"THE JEWISH PERIL AND THE HIDDEN HAND" (second edition enlarged), by Rev. Elias Newman. Address the author, 1348 Queen Ave., N. Minneapolis, Minn. Price, 60 cents.

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NOTES AND NOTICES

"The Love of Jehovah" is the title of a valuable pamphlet by Rev. C. H. Titterton, A.M., B.D., published by Pickering & Inglis, 229 Bothwell Street, Glasgow, Scotland. Price, 2d. ($.04) per copy; 1s. ($.24) for five copies; 15s. ($3.60) for one hundred copies. The author shows, over against the contentions of the Modernists, that the Jehovah of the Old Testament is a God of love, as well as of holiness and justice, just as the God set forth in the New Testament. In the latter, His love is more clearly set forth, because then the triune God made the great sacrifice for the salvation of man, thus ... Him to be a God of genuine love, because th... sacrificial love. The author goes into the Hebrew ... Old Testament and the Greek of the New, and ... establishes his thesis in a scholarly way.

If you will address the author, Jessie W. Gibbs, ... 2, Shelbyville, Kentucky, and enclose the proper ... you will receive several pamphlets of real value and ... They are entitled as follows: "The Unity of the G... (one-half cent per copy); "The Church and the ... (3 cents); "The Church and the Kingdom" (3 ... "The Order of the Divine Kingdom" (one-half ... "Property of the Kingdom" (2 cents); "The Go... the Kingdom" (one-half cent). Miss Gibbs is a... author of an effectively written book on "Evoluti... Christianity" which sells for 50 cents. The third ... has been issued, cloth-bound, 225 pages.

A leaflet, entitled "The Great Delusion," come... from the author, Prof. E. Van Deusen, M.A. ... title he means the theory of evolution, which he ... somewhat severely at times, but shows cogently ... has no adequate scientific foundation. He points ... number of counts based on scientific data, showi... the hypothesis cannot be accepted as true. To sec... leaflet address The League of Evangelical S... Wheaton, Ill.

An interesting pamphlet, reprinted from "Bibl... Sacra," Dallas, Texas, and bearing the title, "... Philosophy of History," has been sent to us by the ... Dr. Kenneth M. Monroe, Professor of Old Testa... the Ashland Theological Seminary, Ashland, Ohio ... is a weighty sentence showing what philosc... expected to do: "When the pure historographer ha... pleted his task of recording events in their ... relation, the metaphysician can begin to philo... attempting to explain the 'why' of the known ... Dr. Monroe has given us a learned and satisfying ... of the true Christian philosophy. It is divided as ... I. Secular Philosophies of History; II. Biblical Ph... of History; III. An Eclectic Philosophy of Histo... Applied Philosophy of History. To secure this ... discussion write to the author, Ashland, Ohio.

The Scripture Vindication League, 1539 South ... field Street, Chicago, Ill., has issued four leaflets ... conductor of this department of "Grace and ... They consist of excerpts from some of his bool... titles are as follows: "The Materialistic Worl... "Is Sin Due to Man's Primitive Animalism?" "W... Created Man a Free Agent," "Did the first Pair ... Fair Chance?" These leaflets may be had fr... above-named League free of charge—unless y... disposed to enclose a stamp. The author also ... number of copies on hand for distribution. His ... is 1126 N. Fountain Ave., Springfield, Ohio.

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

A LETTER FROM MRS. AMIE

RS. AMIE and her co-laborer, Miss Amanda Johnson, are at present rounding out a series of meetings in Iowa in connection with the B. A. M. to some very hard work undertaken by Mrs. Amie iss Johnson this summer, and the fact that Mrs Amie ng troubled some with malaria, they intend return- Denver soon in order that both may get a much rest, and also that Mrs. Amie may get treatment r malaria.

s. Amie tells of an unusual experience which we n to you.

We closed in the Momence church on Saturday ght the 17th, and had planned a meeting in the lk City church for the following Tuesday. Well re came a letter, and Rev. Berggren wanted for Sunday the eighteenth. We got up on nday morning early, had gone to bed at two M., for Carl and Hilma had come over to see for a few hours. About seven A. M. Sunday started. In Illinois we had one of the hardest ns, and for two hours I couldn't make good ne. Then after dinner in Iowa we had the same perience over again. Polk City was four hun- d forty-seven miles from the farm, and the t I could do with the weather and all made an hour late, just a little past eight-thirty en we drove up to the church. They were just ing out thinking we had had trouble and were coming. They would have gone back and had meeting then, but I was so tired they felt it uld be wrong and I had had no supper as yet. they said, "Go and rest and have the meeting Tuesday night as first planned." So we did. l on Tuesday night we had a fine time. The ering was fine. The Parmenters were there l we had a lovely sort of farewell dedication vice. Then we went to stay all night at the rmenters. In the morning when we got up arlie met us with the news that the church had ned to the ground. They saved all the fur- hings, but the church and eighteen tons of coal, ich they themselves had mined, went up in oke. The church was valued at $10,000.

. Amie writes further and says she is confident though the loss is great and has brought sorrow congregation as a whole, they will continue going on with the Lord. Let us remember those folks in our prayers.

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PRAISE THE LORD FOR

1. Embroidery quilt
2. Work done on car amounting to about $28.00
3. Parts for the car
4. Fifty pair of ear rings for the coast natives
5. Two quilts
6. A framed picture for the African home
7. Personal clothing

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REMEMBER IN PRAYER

1. Special needs on the field: automobile, folding organ, xylophone, icy balls, piano accordion, short wave battery radio, funds for temporary buildings, and the many other things needed at the start of the work in Africa.
2. The need of guidance and wisdom as the government officials of Belgium are approached with regard to proper permits in this new venture.
3. Passage money for Mrs. Amie and Miss Johnson.
4. The need of additional workers on the field almost at the outset.
5. The deputation work of Mrs. Amie and Miss Johnson.
6. The many people who have already shown much interest in the work of the B. A. M., that they may be able to give as they would like to in order that the work may be pushed forward and carried on.

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To the millions living o'er the deep, deep sea
Speed the light, speed the light;
To their cry of pity dare we heedless be?
Speed the light, O speed the light!

Speed the light, the blessed gospel light,
To the lands which are in gloom and night;
Souls are waiting and the fields are white;
Speed the light, O speed the light!

There in anguish millions for the Gospel wait,
Speed the light, speed the light;
Go and seek their rescue ere it is too late,
Speed the light, O speed the light!

"Where there is no vision, the people perish." (Prov. 19:18)

SEND IN YOUR PLEDGE TODAY.

BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

WHAT IS GRACE?

Ephesians 2:1-10

I. GRACE IS THE COMPOSITE ATTRIBUTE OF GOD

Ps. 25:10
Ps. 57:3
Ps. 85:10-12
Prov. 16:6

II. GRACE IS THE OVERLAPPING ATTRIBUTE OF GOD

Rom. 5:20

III. GRACE IS THE VICARIOUS ATTRIBUTE OF GOD

II Cor. 8:9

IV. GRACE IS THE WORKS-ELIMINATING ATTRIBUTE OF GOD

Eph. 2:8-9

V. GRACE IS THE UNIVERSAL ATTRIBUTE OF GOD

John 3:16
Heb. 2:9
Rev. 22:17

VI. GRACE IS THE SAVING ATTRIBUTE OF GOD

Acts 15:11

VII. GRACE IS THE STRENGTHENING ATTRIBUTE OF GOD

Acts 4:33
Rom. 5:17
I Cor. 15:10
II Cor. 3:18

—C. L. F.

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THIS IS THE WAY

Colossians 1:9-12

I. KNOWING THE WILL OF GOD
"Knowledge of His will"—vs. 9

II. WALKING IN THE WAY OF GOD
"Walk worthy of the Lord"—vs. 10

III. WORKING THE WORK OF GOD
"Being fruitful in every good work"—vs. 10

IV. SUFFERING PATIENTLY FOR GOD
"Unto all patience and longsuffering"—vs. 11

V. REJOICING IN GOD
"With joyfulness"—vs. 11

VI. THANKING GOD
"Giving thanks unto the Father"—vs. 12

—J. S.

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THE "KNOWS" OF I JOHN 3

I. CERTAINTY OF THE SECOND COMING
"We KNOW that when He shall appear, we shall be like Him"—vs. 2

II. FAITH IN THE ATONEMENT
"Ye KNOW that He was manifested to take away our sins"—vs. 5

III. ASSURANCE OF SALVATION
"We KNOW that we have passed from death unto life"—vs. 14
"We KNOW that we are of the truth"—vs. 19

IV. CONFIDENCE OF HIS PRESENCE
"We KNOW that He abideth in us"—vs. 24

—E. E. L.

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FAITH

I. THE EAR OF FAITH
I Kings 18:41

II. THE EYE OF FAITH
II Kings 6:17

III. THE FEET OF FAITH
Gen. 5:24

IV. THE HAND OF FAITH
Acts 3:7

V. THE HEART OF FAITH
Rom. 10:10

—J. S.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by MISS ANNA BENTHIEN

First Quarter, Lesson 5

Sunday, February 3, 1935

PETER'S RESTORATION

Lesson Text: Mark 16:7; John 21:1-23
Devotional Reading: I Peter 1:3-12

Golden Text:

"He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep" (John 21:17).

The backsliding of Peter and his wicked denial of his Lord is one of the saddest incidents of New Testament history. But God in grace does not leave us in doubt as to the outcome. Before the story ends we find Peter's complete restoration. Such is the grace of God. In one of the most terrible incidents of Old Testament history in which a child of God sinned, the climax of the story is when that child of God testifies in the twenty-third Psalm, "He restoreth my soul."

The beginning of Peter's restoration is indicated in the striking language of Mark 16:7 where Jesus sends for the disciples, and adds "and Peter." A tender and loving indication that Peter's sin has not stripped him of his Master's love. The addition of the two words "and Peter" gives to Peter full courage to come right along with the rest of the disciples, knowing that he will not be reproved for the sin which he had committed only a few days before. Another indication of Peter's restoration is seen in John 21:10 where he is among the very first ones of the disciples to view the empty tomb and to hear the message of the resurrection of our Lord and Saviour Jesus Christ.

For our special discussion we will use John 21:11-19 and will handle the lesson under three headings: (1) A Prophecy in a Miracle (John 21:11-14); (2) A Prophecy in Tender Dealing (John 21:15-17); (3) A Prophecy in Direct Statement (John 21:18-19).

I. A PROPHECY IN A MIRACLE

The disciples had been toiling all night in an effort to catch some fish, but as morning was breaking they had to admit that they had met with failure. As they drew near to the shore, not having caught anything, or rather more clearly, not having anything to show for their night's labor, One was standing on the shore Whom they did not at first recognize, but Whom they presently knew to be the Lord Jesus Himself. He asked them as to their catch. They had to report that they had caught nothing. Then followed the miracle which is one of the striking and outstanding miracles of the entire ministry of our Lord upon the earth. He said to them, "Cast the net on the right side of the ship" (John 21:6). They did so and brought in a great draught of fishes. When they landed they found that He had breakfast all ready for them, a fire going, fish and bread ready for their eating. He ordered that they draw in the fishes that they had caught. They did so and the Holy Spirit makes a record of the number. The record is one hundred and fifty-three. If the report had been one hundred or one hundred and fifty or two hundred there would have been very little to have thought about in connection with it. But since the Holy Spirit has been so careful to report a hundred and fifty-three, there can be no question whatsoever but that there is a special significance in the figures.

We are very sorry that one writer says in commenting on this one hundred fifty-three that "Westcott gives many different opinions of theologians as to the meaning of this particular number, but they do not commend themselves to our mode of thought." With all due respect we are compelled to say that it is an unfortunate mode of thought which fails to see significance in that which the Holy Spirit declares. This miracle, like the other miracles of the Saviour, carries a stupendous prophetic significance.

Observe the symbols which stand connected with the miracle.

A NET in Scripture stands for a "man catcher" (Job 19:6; Prov. 29:5; Eccles. 7:26; Ezek. 32:3; Micah 7:2; Hab. 1:14).

SEA in the Scripture stands for nations (Isa. 17:12; Ezek. 26:3; Rev. 17:15).

FISH in Scripture stand for men (Hab. 1:14; Matt. 4:19).

The DISCIPLES in Scripture stand connected with the nation of Israel as is evidenced by the fact that the Lord Jesus Himself connects them with the twelve tribes when He says that they shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). In a particularized sense, the disciples stand for the twelve groups of the remnant taken from the twelve tribes of Israel. This particular significance is particularly illustrated in the remarkable teaching of the tenth chapter of the book of Matthew.

The one hundred fifty-three, being the number of fishes, is made up of nine times seventeen. Inasmuch as

A Glimpse

Study to show thyself approved unto God.



Faculty and Stud

TO THE READERS OF "*GRACE AND TRUTH*":

This month we are setting aside our regular Penny-a-Day page for the purpose of presenting to the readers of "*Grace and Truth*" a glimpse of the Faculty and Workers' Staff together with our student body for the season of 1934-35.

We are confident that all the members of our "*Grace and Truth*" family are especially interested in the testimony of the Denver Bible Institute and in the training of young men and young women for Christian service. It is with this in mind that we take this opportunity to present D. B. I. in a special way.

The growth and development of the Denver Bible Institute during the past twenty years of its existence is indeed a most convincing proof of the faithfulness of a heavenly Father Who honors those who honor Him.

From a small beginning in a North Denver plumbing shop with only one teacher, its founder, and two enrolled students, this western Bible school has been permitted under the gracious dealing of God to acquire some eight buildings, including its downtown headquarters, seven of these located on a sixty acre campus, with a staff of twenty teachers and workers, and an enrollment of seventy-five students in its day school.

Its present student body, composed of forty-three men and thirty-two women, coming from far and near, hail from Canada and twenty-six states of the Union. They represent ten denominations and nine different nationalities. Its faculty and workers' staff is composed of eight men and twelve women representing five denominations and eight nationalities.

Truly God has wrought in a marvelous way, not only in establishing the testimony, but in maintaining it even in these trying days of satanic opposition and financial depression.

The Denver Bible Institute continues to carry on in answer to prayer. Through the faithfulness of God's stewards who not only pray but who give for its support, the testimony goes forth.

of D. B. I.



A workman that needeth not to be ashamed.

Season 1934-35

In addition to its regular day school activities, the Institute offers a night school course conducted in its downtown headquarters for the training of men and women who are unable to attend the day school but who desire a further knowledge of God's Word.

Through the pages of "*Grace and Truth,*" the official organ of the Denver Bible Institute, the exposition and testimony of God's Holy Word continues to go forth from month to month, bringing blessing to lives the world around.

Over the air each Sunday evening the testimony is given forth in song and in expositions of "The Fundamental Facts of The Faith." Yes, D. B. I. continues to carry on in answer to prayer.

D. B. I. started with prayer, it grew in answer to prayer, and it continues to carry on by the effectual working of prayer. The Denver Bible Institute has no endowment, is not supported by any denominational organization, but is wholly dependent upon God and the generosity of Christian friends to supply its needs from day to day. The Institute pays no stipulated salaries and does not hire any outside labor. Every member of the faculty and workers' staff give their time, their strength, their all as a labor of love, for the training of young lives, depending upon God to supply their needs. Only students are employed in caring for the many tasks attendant upon the conduct of the work. This makes it possible to utilize every penny of the free-will offerings to the greatest extent in getting out the testimony of our Lord and Saviour Jesus Christ.

In view of these facts, will you not, therefore, dear reader, take the Institute, its President, its faculty, and its student body upon your heart for special prayer? then give for its support as He directs and prospers?

Yours for the testimony of D. B. I.,

C. Reuben Lindquist, Dean

number seventeen is not the projection of any multiplication, we break it up in the most natural and easy way for addition and we find that it is made up of ten plus seven. The combination of ten and seven in the Scripture points to the Great Tribulation, hence, seventeen is a tribulational number. When the Holy Spirit uses multiplication, and ten is multiplied by seven, we have seventy; and seventy is the tribulational number in the Scripture setting forth the perfection of testing and tribulation. The same is true of seventeen. Seventeen, instead of being a multiplication is one of the Holy Spirit's additions of ten plus seven and has exactly the same significance as ten times seven, so that seventeen and seventy are outstanding tribulational numbers in the Bible. Nine is the number of judgment.

The significance of the prophecy in the miracle now becomes evident. The disciples, representing the Elect Remnant, drop the net, the Gospel net, the "man catcher" into the sea, that is the nations, and catch fish, that is, men. Tradition says there were one hundred and fifty-three nations on the earth in the days of Christ. The number one hundred fifty-three speaks of a terrible time of judgment and of great tribulation. But in spite of that judgment and tribulation, the letting down of the Gospel net brings fish from all sorts of men, all sorts of nations. This is definitely indicated in the seventh of Revelation where the result of the preaching of the Elect Remnant is the salvation of a gigantic multitude from all nations, kindreds, peoples, tongues, and they stand before the throne and before the Lamb clothed with white robes and palms in their hands (Rev. 7:9).

The prophecy in miracle is the simple prophecy that the Gospel will have mighty power at the climax of tribulational horror.

II. A PROPHECY IN TENDER DEALING

The incident in which our Lord and Saviour restores Peter to full and loving fellowship, and lays upon his shoulders the responsibility of service, is one of the most beautiful incidents in the New Testament.

And when they had broken their fast, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because he said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep" (John 21:15-17).

Three times Jesus asks the question, "Lovest thou Me?" Three times Peter makes the earnest and emphatic response, "I do love Thee, I do love Thee, I do love Thee." Although the Saviour does not speak specifically of the three denials, His three questions are so self-evidently a reference to the threefold denial that it must have touched the heart of Peter very deeply. The man who had denied his Lord three times must needs declare his love three times. Three times the Saviour assures him of the fullness of his restoration by giving him the task of tending and feeding the sheep of His pasture. It has been well said that he which has been forgiven much, loves much. Surely the heart of old Peter leaped with joy and tenderness for his Master when he was restored to a place of confidence in service.

The implied prophecy in this incident is that Peter, the one who failed so ignominiously at the hour of great need in the life of the Saviour, is to be used of God in the work of bearing the message to the souls of men. That he was mightily used is a matter of history. His two remarkable books in the New Testament, given by inspiration of the Holy Spirit, are evidence of the fullness of the restoration which was his when Jesus said to him on that memorable day, "Feed My lambs."

III. A PROPHECY IN DIRECT STATEMENT

Verses eighteen and nineteen are a prophecy of the crucifixion of Peter. The words which say, "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee" are definitely interpreted by Tertullian, one of the early Church Fathers, as being a prophecy that Peter shall stretch out his hands and they shall be nailed to a cross, and bound to a cross with cords, then having been bound to the cross they shall carry Peter whither he would not. One of our greatest interpreters says that the girding by another is without any question the binding to the cross, the sufferer being not only fastened to the cross by nails but also bound with cords.

The expression at the end of verse nineteen, "Follow Me," also carries the same implication. It is true that in the days of our Lord Jesus' teaching and ministry among the people of Galilee, the expression "follow Me" simply meant to go on in precious service for Him. But in the particular sentence in which He is addressing Peter, He has just described Peter's crucifixion; when Jesus said "follow Me," He was saying to Peter, "I have been crucified. Now you will have the blessed privilege of following Me into the same death, the same agony, the same suffering." "Follow Me" was "follow Me straight to the cross."

So we have seen three prophecies, a prophecy in a miracle in which the Lord by means of a miracle predicts the victory of the Gospel at the climax of tribulational horrors. The second was a prophecy in tender dealing, in which He prophesied the great usefulness which was to come to the apostle Peter now that he was restored to fellowship and favor. And the third prophecy was a prophecy in direct statement that Peter, at the climax of his life, would suffer the same sort of death that his Master had suffered, the death of crucifixion.

A contemplation of the life of Peter causes the heart of the true believer to leap with yearning and with uncontrolled desire to go on with God in the service no matter what that service may mean of suffering, of sneering, of jeering, or of even death. Any suffering for Him Who saved the soul by His matchless grace is a privilege.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A man once came to Dr. R. A. Torrey, in Chicago, and said, "When I was a boy in Scotland, seven years old, I was reading my Bible through, and when I came to Deuteronomy I found that if a man kept God's Law for a hundred years, and then broke it, he was under a curse. The discovery threw me into absolute misery for twelve months. I kept reading on till I came to the third of John, and then I found that God so loved the world that whosoever believes in His only begotten Son has everlasting life. My burden rolled away at the feet of Jesus Christ, and I had peace. I grew to manhood, and went to work in the stockyards of Chicago, and I fell into drinking habits. Now can I be saved from the drink?"

"Well," said Dr. Torrey, "do you believe that Christ died to save you?" "Yes." "That He rose again?" "Yes." "That all power is committed unto Him?" "Yes." "Therefore that He has power to set you free here and now from the appetite for drink?" "Yes." "Then ask Him." Together they knelt down, and after Dr. Torrey had prayed, the man said, "O heavenly Father, I believe that Jesus Christ died for my sins, and I have trusted Thee to forgive me for His sake. But now I see that He rose again, and has all power to free me from every evil appetite." Then he changed his petition to the Lord Jesus, and said, "O Lord Jesus, set me free right now from the love of drink. I trust Thee to do it."

What was the consequence? A few weeks later he wrote to Dr. Torrey, saying, "I am very glad I came to see you. It works! It works! Thank God, it works!"

—"The Dawn"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the test of our love for the Saviour? (John 13:34-35; 14:15, 28; 15:10, 12-14; Rom. 13:10; II Cor. 5:14; Gal. 5:13-14, 22; Eph. 4:2; 5:2; Phil. 2:2)

2. Can anything separate us from God's love? (Ps. 103:17; Jer. 31:3; John 3:16; 10:28; 13:1; Rom: 8:35-39; II Thess. 2:16-17)

3. What produces backsliding in the heart of a believer? (Deut. 8:11-14; Neh. 9:26; Ps. 44:20; 78:10; Prov. 14:14; I Tim. 1:19; 5:15; 6:10; II Tim. 4:10; Heb. 3:12; II Pet. 2:1, 15; 3:17)

4. Why does the Christian often fail in his service for the Lord? (John 15:4-5; II Cor. 3:5; Phil. 4:13)

5. Does God fully forgive the backslider when he returns? (Ps. 41:4; 51:1-2; 79:8; Hosea 14:4; Matt. 18:23-35; Luke 13:34; Eph. 4:32; Col. 3:13)

6. What is God's attitude toward the sins of backsliding? (Ps. 79:8-9; Jer. 31:33-37; I John 1:9)

7. What was the Lord's commission to the disciples? (Matt. 4:19; 8:22; 9:9; 16:24; 19:21; 28:19-20; John 12:26)

8. What is the Lord's mission for believers today? (Rom. 12:2; I Cor. 6:20; II Cor. 5:14-15, 20; 8:5; Col. 3:17; II Tim. 4:2)

9. Is Christ the example for all believers to follow? (John 13:15; Eph. 5:2; Phil. 2:5; I Pet. 2:21; I John 2:4; 3:16; Rev. 12:11)

10. What is the Christian's reward for suffering for Christ's sake? (Acts 5:41; Rom. 8:17; Phil. 1:29; II Tim. 2:12; 3:12; Heb. 11:25-26; I Pet. 3:14; 4:16)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

After the Lord went to the cross to die, He rose from the dead, and it was after He rose from the dead that He showed Himself to His disciples. On one occasion the Lord talks especially to Peter, for Peter has been so unsteady, and Jesus has a special task for him to do.

The Saviour says to Peter, "Lovest thou Me more than these?" The Lord Jesus is seeking to get Peter to put Him first in everything. Peter's answer comes quickly, "Yea, Lord; Thou knowest that I love Thee." Then Peter is given a task—"Feed My lambs." But the Saviour does not stop here, for again He asks Peter the same question, and again Peter answers, "Yea, Lord; Thou knowest that I love Thee." This time the Lord says, "Feed My sheep." Peter has been given a task, a precious task. He is to feed the lambs and sheep, or those who believe in Jesus, both young and old. But once again the Saviour presses this question home, "Peter, lovest thou Me?" The Bible says that Peter became grieved that the Lord should ask him this question three times (John 21:17); but Peter now comes to the place where he admits that the Saviour knows all about him. He knows his weaknesses. He knows his faults. But again Peter answers, "Thou knowest all things; Thou knowest that I love Thee." The Lord is satisfied with Peter, and tells him to feed His sheep.

Here we see, even though Peter has miserably failed over and over again, that the Lord forgives, and restores the wandering one to Himself. I am sure that when the Lord asked Peter that question three times, that Peter's mind went back to the time when he denied His Lord. Now he has the privilege of answering three times with a "Yea, Lord," instead of "I do not know this Man."

The Saviour tells Peter what sort of death He shall die, then says, "Follow Me." Yes, Peter's life has changed. He is willing to do anything for the Saviour. Never again shall he deny the One Who died for him.

Yours in service for Him,

Aunt Anna

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First Quarter, Lesson 6 **Sunday, February 10, 1935**

PETER PREACHES AT PENTECOST

Lesson Text: Acts 2
Devotional Reading: Philippians 2:5-11

Golden Text:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

A lesson about Pentecost! What could be more interesting in an hour when we are hearing so much about Pentecost from so many different angles. In the last one hundred years the most confusing and unscriptural movement which has presented itself to the children of God has been the movement which has followed the name of the day of Pentecost, and called itself Pentecostalism. Under the name of Pentecostalism and various other titles implying that those who were following that particular cult had the full Gospel, or were presenting a full message, and sometimes a Fourfold Gospel or a Foursquare Message, under these various titles this modern heresy, with all its dangerous inclination toward demon possession, has been foisted upon the people of God. As a whole, Pentecostalists know very little Bible. They are astonishingly ignorant. But in almost every instance, if you find their Bible, you will find it almost worn out at Acts two, the passage which is before us in our Sunday-school lesson of today.

Acts two presents to us the beginning of the baptism of the Holy Spirit. Acts two gives us the Jewish meaning of that baptism. We find that according to Acts two the baptism of the Holy Spirit inducts those who receive it into a special and marvelous relationship to the Kingdom of God. But it does not take much more than the average reading of Acts two to discover that the purposes of God were utterly frustrated by the rebellion in the hearts of the Jewish nation and that Acts two closed with God's plan completely upset instead of closing in a marvelous victory.

Since God's plan was upset when the baptism of the Holy Spirit had actually begun, the question now arises, "Is God going to permit the original meaning to cling to the baptism, or is He going to attach to the baptism a new meaning which grows out of the Jewish rejection of the wonderful opportunity given them in this second chapter of Acts?" It does not take the apostle Paul long to answer this question. In I Corinthians 12:13 we are specifically told that the meaning has indeed been changed, and that now in "one Spirit are we all baptized into one body." In other words, the original meaning of the baptism of the Holy Spirit was Jewish, was national, was Kingdom. But the Jews spurned the opportunity presented to them by the Holy Spirit, and God placed upon the baptism of the Spirit a new meaning. Its present significance is that all who are baptized by the Holy Spirit are baptized into the mystical Body, the Body of Christ which is the Church of this present dispensation. In the future day, when Jesus comes back from the glory to establish His Kingdom, the baptism of the Holy Spirit will resume its original meaning. We will consider this lesson under three headings: (1) The Crucifixion (Acts 2:22-23); (2) The Resurrection (Acts 2:24-35); and (3) The Pentecostal Message (Acts 2:36-41).

I. THE CRUCIFIXION

Peter's preaching is absolutely foundational in character. He first of all makes clear to whom he is speaking. "Ye men of Israel," and then he declares, "Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:22-23).

The preaching of the crucifixion of Christ is fundamental to the proclamation of Christian truth. If the crucifixion be left out with its stupendous message of the innocent suffering the punishment for the guilty, then the message does not bear the credentials of the Christian message. Leave out the cross and leave out the truth for which the cross stands, that is, Him Who was without sin was made sin on our behalf, or that Christ has once suffered for sins, the Just for the unjust (I Pet. 3:18), leave out this feature of the message, and you have the rankest heathenism. However, in this day and age in theological seminaries and other religious centers, we call it Modernism.

This accent upon the crucifixion of our Lord Jesus was never lost from the early church. In I Corinthians 1:23 Paul declares, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." In the tenth chapter of Acts Peter throws the high lights on the same truth when he cries out, "God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the Devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree" (Acts 10:38-39). And when Paul was proclaiming the Word to the Galatians, he throws the accent again on the crucifixion when he says, "Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). And again to the Galatians he says, "Jesus Christ hath been evidently set forth, crucified among you" (Galatians 3:1). And how blessed is the reminder that every time we participate in the Lord's Supper we are again bringing before our hearts the death of the Lord, for the Scripture says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26).

Preaching, if it is preaching at all, magnifies the crucifixion of our Lord and Saviour Jesus Christ, and sets Him forth as the One Who bore our sin in His own body on the tree. This is beautifully set forth in the fifty-third of Isaiah where the Scripture says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah 53:6). The fact that the crucifixion has a big place in the mind of God is indicated by the startling prophecy of Psalm twenty-two where the language is, "They part My garments among them, and cast lots upon My vesture" (verse 18); and, "They pierced My hands and My feet" (verse 16), evident references to the crucifixion of our Lord.

That Sunday-school teacher or that preacher who fails to accent the crucifixion of the Saviour and His vicarious death, bearing the sin of the world, is a very poor Sunday-school teacher or a very poor preacher.

II. THE RESURRECTION

The apostle Peter takes more time to discuss the resurrection than the crucifixion. That was because so large a number of people, yea, running into many thousands, had witnessed the crucifixion, but while there were ample witnesses to the resurrection, they were not so numerous as the witnesses to the crucifixion. So the apostle Peter on the memorable day of Pentecost proclaims the reality of the resurrection. The apostle Peter, speaking under the inspiration of the Holy Spirit, presents to us a most unique interpretation of the teaching of David. Speaking of one of David's great utterances in the Psalms he says in verse thirty-one, "He (that is David), seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." Thus we see the resurrection is predicted in the Old Testament. When we come to find its place as set forth by the Holy Spirit in the New, we find that it is the very basis of the message of the early preaching. It was for the preaching of resurrection that the apostles were imprisoned and persecuted. It is the truth of the resurrection that gives us hope of eternal life. Paul says if there be no resurrection "we are of all men most miserable" (I Cor. 15:19). The convincing centrality which the Holy Spirit has given to resurrection truth is indicated in the fifteenth chapter of I Corinthians.

III. THE PENTECOSTAL MESSAGE

The first two subjects which the apostle Peter in his preaching emphasized on the day of Pentecost are subjects which are of general importance. They are subjects which should appear in some strong and clear-cut way in the teaching of any preacher of any day or any age. Outside of the marvelous promise which comes to the race of Adam through the finished work of Jesus Christ in His death and resurrection, there is nothing to be preached. This is the basis of all. This is the foundation of that which we bring to the hearts of men. If we have not the death of Christ dying on the behalf of sinners to proclaim to men, and the resurrection of Christ rising above all principality and power and demonstrating His supremacy over Satan and sin, and all that would have dragged Him down, if we do not have these things to preach, then we have nothing to preach. The proclamation of the crucifixion and the proclamation of the resurrection are the foundation truths of the Christian message and they are essential to preaching at any time.

But all preaching is made pointed by bringing some local phase, some local message, to bear upon the hearts of the listeners to the preached Word. And this the Holy Spirit led Peter to do in the message on the day of Pentecost. There is in his message a distinctive Pentecostal message. Peter makes it very clear that the message is local: that it has to do with somebody in particular. It is not difficult to discover what the special significance of the Pentecostal message is. It is not difficult to discover to whom particularly the Pentecostal sermon is addressed. Verse fourteen says, "Ye men of Judea." Verse twenty-two says, "Ye men of Israel." Verse thirty-six says, "All the house of Israel." Verse thirty-eight says, "Every one of you." There can be no doubt as to whom the message is addressed to. The Pentecostal sermon of the apostle Peter is distinctly a national message. It is addressed to the men of Israel. It is stupendously Jewish in its sweep. The Pentecostal sermon of Peter is a strongly dispensational sermon. It has its dispensational connection. It has its dispensational message and must be recognized as being of dispensational importance. It is addressed to the nation. It is not addressed to men at large. This is also true of his second sermon recorded in the third chapter of Acts, for in Acts 3:12 it says, "Ye men of Israel." In Acts 3:25 it says, "Ye are the children of the prophets and your father Abraham." In Acts 3:26 it says, "Every one of you." The appeal of Peter in these first two sermons recorded in the book of Acts is that EVERY ONE of the nation of Israel shall repent and believe. There are promises that are given in these two sermons, but they are contingent upon the nation of Israel meeting the clearly defined national condition that EVERY ONE OF THEM shall accept the message given. Every one did not accept, hence, in the plan of God there came a stupendous change brought about by the stiffnecked, stubborn unwillingness of His people Israel.

There is a big lesson for us as preachers and teachers in the example set by the apostle Peter under the direction of the Holy Spirit in the second chapter of Acts. He failed not to proclaim the crucifixion. He failed not to proclaim the resurrection, but he also failed not to make very clear and very plain to whom he was especially talking. We must always remember that it was the Holy Spirit Who directed him thus to limit his message to the nation of Israel, and to indicate that the message's promises did not have force unless EVERY ONE OF THEM

accepted the offer made by the God of all grace Who sent His Son to be crucified, caused that Son to rise from the dead, and Who yet purposes to bring about the fulfilment of His promises to the nation of Israel.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Bishop Simpson preached, some years ago, in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting of his voice; then, in picturing the Son of God bearing our sins in His own body on the Tree, he stooped as if laden with an immeasurable burden, then rising to his full height, seemed to throw it from him, crying, "How far? As far as the east is from the west, so far hath He removed our transgressions from us." The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him, and knew that he had come to criticize, asked him when the service was over: "Well, what did you think of the Bishop's elocution?" "Elocution?" said he, "that man doesn't want elocution; he's got the Holy Ghost!"

—"The Illustrator"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Was not the Day of Pentecost a national Jewish event rather than an individual experience? (Lev. 23: 15-21; Num. 23:16-31; Deut. 16:9-10; Acts 2:14; 22; I Cor. 16:8; Gal. 4:8-11)

2. Are all believers as members of the Body of Christ baptized by the Holy Spirit? (I Cor. 12:12-13)

3. What was the specific purpose of the speaking in tongues on the Day of Pentecost? (Matt. 28:19-20; Acts 2:6-11)

4. When will the prophetic manifestations literally come to pass? (Isa. 2:2-4; Joel 2:28-32; Micah 4:1-7; Acts 2:16-21)

5. To whom were the sign gifts, prophecies, healings, and speaking in tongues addressed? (Matt. 12:38-42; Acts 2:14-24)

6. Does not the Scripture declare that these sign gifts have filled their purpose and are therefore no longer in evidence? (I Cor. 13:8)

7. Is it not unscriptural for believers today to expect these miraculous manifestations? (II Cor. 5:7; Eph. 2: 8-9)

8. What was the outstanding message of Peter addressed to the Jews on the Day of Pentecost? (Acts 2: 22-23—Death; Acts 2:24-35—Resurrection)

9. What was the application of Peter's message to the Jews? (Acts 2:37-40)

10. How many out of the entire nation of Israel accepted Peter's offer? (Acts 2:41)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The Bible tells us that on the day of Pentecost, Peter stood before a great crowd of Jews and preached to them about the Lord Jesus Christ. This was quite different from the times when Peter kept silent or denied his Lord.

As Peter preached about Jesus, he not only told them that he himself had seen the Lord, but told them what the Scripture said concerning the Lord Jesus. He told how that wicked men crucified Him, but that death could not hold Him. His glorious Saviour rose from the dead. After He rose from the dead, He appeared to many before going to heaven, comforting those who had put their trust in Him, and telling them that He would not leave them comfortless, but that He would send the Holy Spirit to dwell with them.

What a wonderful message Peter preached there among the Jews. After hearing what Peter had to say they asked, "What shall we do?" (Acts 2:37). This was a wonderful opportunity for Peter and he immediately told them how to be saved. The question which was asked Peter, "What shall we do," was the same question the Philippian jailor asked Paul when Paul was in prison. It is the same question that is asked today, "What must I do to be saved?"

There is just one thing that we can do, and that is to believe on the Lord Jesus Christ, and what He did for us at Calvary. We cannot save ourselves. Perhaps you are trying to be good, trying to do right, trying to gain an entrance into heaven. All your trying is useless. He did all that was needed to be done for your salvation. He died for you. Now all you need to do is "believe."

Yours in His saving grace,

Aunt Anna

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First Quarter, Lesson 7

Sunday, February 17, 1935

PETER TEACHES GOOD CITIZENSHIP

Lesson Text: I Peter 2:11-17; 4:1-5
Devotional Reading: Psalm 146:5-10

Golden Text:

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law" (Romans 13:10).

In this lesson our lesson committee carries us to some of the more mature teaching of the great apostle Peter. In the earlier lessons furnished us in this series concerning the apostle Peter, we have caught some heartbreaking glimpses of his own vacillation and tendency to drift from the Lord. In today's lesson Peter has grown in grace and in the knowledge of our Lord and Saviour Jesus Christ. He sets before us some of the beautiful features of the Christian life. We will study this lesson from five standpoints: (1) Christians Are to Abstain from Fleshly Lusts (I Pet. 2:11); (2) Christians Are to Maintain Seemly Behavior Although Spoken Against (I Pet. 2:12); (3) Christians Are to Submit to Government (I Pet. 2:13-17); (4) Christians Are to Manifest the Mind of Christ (I Pet. 4:1); (5) Christians Are to Walk in Separation from the World (I Pet. 4:2-4).

I. CHRISTIANS ARE TO ABSTAIN FROM FLESHLY LUSTS

The fleshly lusts which war against the soul are old nature lusts. This old nature is frequently spoken of by the apostle Paul as the "old man." It is the soul which is corrupted and polluted and dragged into iniquity by these old nature-produced lusts. Paul speaks frequently and clearly concerning these wicked things produced by old nature activity, always warning against them. In Romans 8:12-13 he says, "We are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." And it is in Romans 13:14 that we

are warned not to make any provision for these wicked things produced by fleshly activity in the soul. "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." And it is to the Galatians that the apostle Paul gives that which amounts to an inspired prescription as to how these horrid lusts of the flesh may be effectively and continually avoided. He says to the Galatians, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). The expression "walk in the spirit" is just one of the many expressions of the New Testament which, when reduced to clearest scriptural expression, mean utter and absolute occupation in the One Who loved us and gave Himself for us, for it is the business of the Spirit to be continually pointing toward the Crucified.

And for those who may have question as to what the lusts of the flesh actually are, the apostle Paul furnishes an inspired list which gives us instantaneous insight as to the wickedness and degradation to which the lusts of the flesh would drag the soul. The list is in the fifth chapter of Galatians. He says, "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" (Gal. 5:19-21). The fact that the Holy Spirit adds the little expression "and such like" reveals that there are many other lusts of the flesh which have not been named. But he has given us a sample list that we may judge the character of these works of the flesh and then obey the command which he has given in this verse, "I beseech you as strangers and pilgrims, abstain from fleshly lusts" (I Pet. 2:11).

II. CHRISTIANS ARE TO MAINTAIN SEEMLY BEHAVIOR ALTHOUGH SPOKEN AGAINST

Here is a test as to how closely the soul has been permitting itself to be drawn to the Lord Jesus, a test which is an acid test indeed. Many Christians are willing to live steadily and consistently for the Lord so long as they are appreciated by those with whom they are associated. In fact, they say in so many words, "If I am not appreciated I will get out. If I am not understood and as highly rated as I think I ought to be I will not attempt to stay around. I will go some place where I am appreciated."

But the Holy Spirit gives us a new and precious standard in this passage when He says, "Whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation" (I Pet. 2:12). May God in grace teach us to turn away from the spirit of itching after commendation and let Him work in us the blessed spirit of maintaining a seemly and comely behavior even when we are vigorously spoken against, even when a whispering campaign is conducted against us and we finally discover that that is what has transpired. Such a life of Christian consistency is sure to win out in the long run. It is definitely indicated by the words of the passage, "By your good works, which they shall behold, they shall glorify God in the day of visitation" (I Pet. 2:12).

The expression "day of visitation" can refer either to some providential visitation which is of such a stupendous character as to awaken men spiritually, or it can refer to the day of judgment in which God, sitting upon His throne, shall judge the works of men according to that which is written in the Book. In either case it is a definite indication that even though we may not be appreciated now when we seek to live consistently for our Lord, there comes a day when God will bring about such a stirring in the hearts of men, either by some event of this life, or by the greatest event of all, the judgment of God Himself, that God will finally bring mankind to admit, to see, to behold that we have been true and faithful to our Lord. And the result will be that even those who have spoken against us will glorify God. This is what must have been in the heart of the apostle Paul when he said to the Corinthians, "Be ye stedfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58). Paul knew what a host of discouragements they could easily meet on every hand, discouragements which might seem to give them logical reason for slackening their diligence for God. But in spite of all these testings and discouragements he still said, "Be ye stedfast, unmovable."

III. CHRISTIANS ARE TO SUBMIT TO GOVERNMENT

The days in which we live are such terrible days of rebellion against constituted authority, days that are so allied with the wicked atmosphere of Communism and Bolshevism, that even Christians are sometimes influenced by the spirit of the age. But still the Scripture holds good. "Submit yourselves to every ordinance of man for the Lord's sake" (I Pet. 2:13). In the days of the apostle Peter Christians were suffering a great deal of persecution, and the falsehood was freely uttered against them that they were a menace to constituted government. Because of this gross and uncalled-for misrepresentation against Christians, Peter undoubtedly was giving this word of admonition. It is of great value to us because it shows us that even in the face of terrible persecution and martyrdom the Holy Spirit was still leading the apostles and writers of the New Testament to teach the Christians to be obedient to the government.

The Saviour was teaching exactly the same thing when He said in Matthew 22:21, "Render unto Caesar the things which are Caesar's." And Paul is again accenting the same truth when he says in Romans 13:1-2, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Verses three and four of this thirteenth of Romans are also strong on the same subject, and verse seven says, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The Spirit of God is unhesitatingly calling to believers to stand in faithfulness and obedience with their government.

Alongside of this command the Holy Spirit puts such instruction as, "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1). Taken together, these two lines of instruction would mean that the believer is to be faithful to his God, faithful to his Saviour, and that this faithfulness gives to him a deep and delightful soul liberty, but that soul liberty is not to be interpreted as giving him freedom to disobey the government unless the government would seek to bring the believer to blaspheme against his God.

IV. CHRISTIANS ARE TO MANIFEST THE MIND OF CHRIST

We catch a glimpse of what this precious mind of Christ is in such a passage as Hebrews 12:1-3. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." It is considering Him that keeps the believer from fainting in his mind, and as we consider Him, that blessed possession of ours begins to shine forth.

The blessed possession to which we refer is spoken of by Paul in I Corinthians 2:16: "We have the mind of Christ." When we begin to enjoy that possession, delighting in it by faith, then we can claim that which He speaks of to the Ephesians in Ephesians 4:23, we may be renewed in the spirit of our minds, then are we drawing near to the place when in very truth we may obey the injunction of Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus." Peter's way of saying it is very graphic: "Arm yourselves likewise with the same mind" (I Peter 4:1). The result is suggested in such a passage as Galatians 5:24 where the Holy Spirit says, "They that are Christ's have crucified the flesh with the affections and lusts."

V. CHRISTIANS ARE TO WALK IN SEPARATION FROM THE WORLD

Here is a truth of great importance and small popularity. The passage says plainly that in time past, that is when we were unbelievers, we may have indeed "walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries" (I Pet. 4:3). But the whole sweep of the passage is clear in indicating that now that we have accepted Jesus Christ as a personal Saviour, we are through with those things. The result is the world thinks it strange that we do not run with them to the same excess of riot, speaking evil of us (I Pet. 4:4).

Every phase and form of worldliness is contrary to the will of God for the believer in Christ Jesus. Our modern day has introduced some new forms which are not specially spoken of in the Scripture passage because they did not exist in those days. The moving picture with all of its diabolical suggestiveness and impurity, the modern dance, indeed, anything that stirs up evil within a man, these are the things from which God expects the Christian to live in absolute separation.

In this day and age when Christians are coming to think very lightly of the use of liquor since the United States has gone so overwhelmingly wet, it is not amiss to remind ourselves that this passage especially mentions wine, revelings, and banquetings.

May God open our eyes and get us to thinking straight even in the midst of a confused age, and bring us as believers in Jesus Christ to lives of simplicity, purity, and rectitude for Him.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Some years ago, in the catacombs of St. Priscilla at Rome, the tombstone of Senator Pudentius was found, but to the astonishment of those engaged in the excavations, quite a number of marble slabs, bearing the same inscription, "Pudentius," were found not far from the place where the senator's body had been buried. Why so many sepulchres for one man? The explanation was found in an old book, written shortly after the reign of the Emperor Trajan. This is the story: On a warm summer afternoon during the reign of Nero, a Roman senator, seated in a sedan chair, and carried on the shoulders of four German slaves, ascended the then steep hill of the Aventine, then outside the imperial city. The air was still and hot, the place solitary and deserted. When the senator reached its summit, he drew aside the silk curtain of his sedan chair, and looked around him. A strange sight met his view. A lady of his acquaintance was there without companion or attendant, comforting, nursing, and tending a poor female slave who was stretched upon the ground, abandoned and dying. This was the manner in which Roman civilization got rid of old and infirm slaves—carrying them up the Aventine hill and leaving them to cruel sufferings and slow death. "My lady," exclaimed the senator, "what are you doing here?" "I am tending this poor sick woman," answered the lady. "But she is a slave!" rejoined the senator. "No, she is not a slave," was the calm and dignified reply, "she is my sister." "Your sister?" "Yes, my sister in God and in our Lord Jesus." Later on this same lady, herself a Christian, called on Senator Pudentius and preached to him the Gospel of Christ. He embraced the Christian religion, and had he followed the dictates of his own heart he would have set at liberty his numerous slaves. But as the laws of the Empire would not permit that, he treated them as brothers and sisters, loving and caring for them, nursing them in sickness and instructing them. As they died, the noble Senator had them buried in the Christian catacombs of St. Priscilla and gave them his own family name, for slaves in the Roman Empire had no name, belonged to no family, had no kinsmen, no rights; they were chattels, vile things to be bought, sold, starved, or killed at will.

—George Bartoli, of Florence, "The Dawn"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What are some of the names designating the old nature? (Rom. 6:6—Old Man, Sin; Rom. 8:6-7—Carnal Mind; Gal. 5:17, 19, 24—Flesh—also Rom. 8:4; Eph. 2:3—Wrath Nature)

2. How can the Christian abstain from fleshly lusts? (Rom. 6:11; II Cor. 12:9; Gal. 5:16; Phil. 4:13)

3. Do all men have old natures transmitted to the race through Adam? (Ps. 51:5; Rom. 3:10, 23; 5:12-19)

4. Is there anything good in the old nature? (Rom. 7:18; 8:7)

5. What are some of the characteristics of the old nature? (Rom. 7:8-11; 8:7; Eph. 4:22; Heb. 3:13)

6. What should be the motive for serving the Lord? (Rom. 12:1-2; II Cor. 5:14-15; Gal. 2:20)

7. What is the greatest hindrance to effectual Christian service for Christ? (I Sam. 15:17-19; I Kings 14:9; Ps. 101:5; Prov. 16:18; 27:2; 29:23; Rom. 12:3; I Tim. 3:6)

8. How should every Christian conduct himself before his fellow men? (Matt. 5:6; Acts 24:16; II Cor. 4:1-7; Titus 3:8; Heb. 10:24)

9. What should be the motive for submitting to the ordinances and laws of man? (Rom. 13:5-7; I Pet. 2:13-19)

10. What should be the Christian's attitude toward all worldliness? (I Cor. 6:11-12, 15-20; 9:25; II Cor. 6:17; I Thess. 5:22; James 4:4)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

When we accept Jesus as our Saviour, we become citizens of heaven, and as such, we should so live our lives here on earth, that others may know that we are Christians.

Heaven is our home, and while living on earth, we are in a stranger's country. All those around us will be watching to see if we act as children of our heavenly King. Our manners, our actions, our words, all that we do should tell that we belong to Jesus.

Many times when people travel to other lands, they begin to take on the habits and customs of that land, so that by the time they live there a few years they do as do the people of that land. We as Christians should not take on the habits of this stranger's land in which we now live, but should take on the habits and customs of the country where we shall be, in our heavenly home. It is so easy to forget that our home is in heaven, and we begin to carry on the same as those who belong to this stranger's country, where we are living only for a short time.

Let us each one learn from God's Word all that we need to know about our conduct as citizens of heaven, and then others will see that we belong to Jesus, and that we are indeed children of the King.

Yours as a faithful witness for Him,

Aunt Anna

First Quarter, Lesson 8 Sunday, February 24, 1935

PETER HEALS A LAME MAN

Lesson Text: Acts 3:1-10; 4:8-12
Devotional Reading: Isaiah 35:1-6

Golden Text:

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

In today's lesson we have one of the remarkable miracles of the early part of the Transitional period. Characteristic Kingdom preaching and characteristic Kingdom miracles are still being manifested. In fact, throughout the early years of the apostle Paul's preaching, he declared Kingdom truth and Kingdom promise, and throughout the earlier years of Paul's ministry he exercised the Kingdom sign gifts to a degree and extent that is found in no other apostle. And yet, as the apostle Paul's ministry swept on to its culmination and climax, these startling miraculous Kingdom manifestations disappeared and he himself became an example or manifestation of the changed biblical principle which applies to the Church Age, he walked by faith and not by sight.

In today's lesson the Transitional period has barely gotten under way, and consequently the Kingdom sign gifts are still in evidence. Peter exercises the gift of healing in glorious and scriptural fashion, nothing like the so-called healings of today that have to have three years to recuperate after having been healed by the power of God. Such unfortunate experiences are caused by certain teachers trying to force divine healing passages out of their proper Kingdom setting into the Body Age. To do this thing means to disrupt biblical truth, bring terrible confusion to souls, and bring unbelief and infidelity to the lives of men.

We study today's lesson under three headings: (1) The Powerless Man (Acts 3:1-10); (2) The Powerful Name (Acts 4:8-12); (3) The Prophetic Interpretation.

I. THE POWERLESS MAN

Peter and John, being men of faith, went to the temple to pray. They went at the regular hour. Many others went at the same time, consequently they were mingling with the throng. A lame man had been carried to the gate of the temple which was called Beautiful. He was not a man who had become lame because of a recent accident. He was a man who had been lame throughout his entire life, his lameness dating from his birth. He was placed at the gate Beautiful where the throng would pass by, for the purpose of asking alms. As Peter and John came along they were solicited with the other members of the crowd. "Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:4-6). Instantaneously the miracle was performed. A moment later the man was leaping and walking and praising God. And all the people saw the wonder of the miracle that had been performed and they were filled with wonder and amazement at what had happened.

The lame man at the gate Beautiful was utterly helpless. He had been so from his birth. He is an amazingly clear picture of the natural condition of every man. He is a graphic photograph of the state in which man finds himself because of his total depravity.

This utter helplessness of man, this crippled condition which makes man incapable of doing anything for himself is revealed in many passages. In Romans 8:7 we are told that "the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." Helpless and undone, man must look elsewhere for power which he does not possess within himself. This condition is described in Ephesians 4:18 where man is represented as being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart. Or Ephesians 2:12, "Having no hope, and without God in the world." Or Ephesians 2:3, where the man is described as being by nature a child of wrath even as others. In 1 Corinthians 2:14 the Holy Spirit says to us, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." These remarkable passages become a demonstration and confirmation of the accuracy of Jeremiah 17:9 which says, "The heart is deceitful above all things, and desperately wicked: who can know it?" And Isaiah 64:6, which gives the entire classification of every human being, "We are all as an unclean thing, and all our righteousnesses are as filthy rags: and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." It is the Saviour Himself Who, in describing man, said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15:19). The utter depravity of man is again clearly indicated by the Saviour in John 14:17 when He says, "The Spirit of truth . . . . the world cannot receive, because it seeth Him not, neither knoweth Him." So deep dyed is man in his sin that he can neither see nor know the things of God. In that remarkable summarization presented by the apostle Paul in the third chapter of Romans, he says, "That every mouth may be stopped, and all the world may become guilty before God" (Romans 3:19).

This is man's condition. Because it is man's condition he is hopeless and helpless unless the Spirit of God Himself shall bring about a miracle of lifting him from his crippled, lame, and helpless condition, and set him on his feet and send him away rejoicing.

II. THE POWERFUL NAME

The whole world lies in utter ignorance of the mighty power in the name of Christ. Peter's words to the lame man were, "In the name of Jesus Christ of Nazareth rise up and walk," and the miracle was performed. In the fourth of Acts when Peter was discussing the miracle he said in verse twelve, "There is none other name under heaven given among men, whereby we must be saved." And in verse ten he had said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole."

The Scriptures bear uniform witness to the mighty power of that precious name. In Matthew 1:21 the angel cries out, "Thou shalt call His name JESUS: for He shall save His people from their sins." And in the tenth of Acts we are told, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

The secret of the miracle of the healing of the man who was born lame is that the apostles Peter and John came in the power of the name. They spoke in the power of the name and they worked in the power of the name.

In this present age it is not God's dispensational purpose to be manifesting that mighty power in the realm physical. But it is His purpose in this day and hour to be utilizing the wondrous power of the name in the salvation of precious souls, the healing of men who are born lame, powerless, helpless in themselves, yea, hopeless, unless the power of God shall reach them. Consequently the believer in Christ Jesus has the right to plead the power of the name for wondrous spiritual miracles in the lives of men, and not only to plead the power of the name but to expect that that power shall be exhibited in the salvation of souls, the spiritual growth of the saved, and the mighty enlargement of influence and power of the people of God.

III. THE PROPHETIC INTERPRETATION

The correct interpretation of the miracles performed by the Saviour and His apostles in the New Testament furnishes us an interesting and remarkable example of the

First Occurrence Principle, one of the vitally important principles of the Eighteen Principles of Divine Revelation.

The first specific healing recorded in the New Testament performed by the Saviour is in the eighth chapter of the book of Matthew. The fact that He does heal many and that He has power over diseases is indicated several times before, but the first specific case is in Matthew 8:1-4. The healing is the healing of a Jewish leper. This is immediately followed by the healing of the Centurian's servant. The Centurian is a Gentile, a Roman. The fact that the first healing mentioned is the healing of a Jew indicates that healing in the Scripture stands specially connected with God's dealing with Israel. The fact that the second one that is mentioned in direct connection with the first one, is the healing of a Gentile, shows that God's mighty power is intended also for those who are outside the Jewish nation.

Immediately following these first two healings the Saviour places His own interpretation upon them. This interpretation by the Lord Jesus Christ Himself, Who is the Author of Redemption, the Son of God, and the Author of the Word of God which we love and study, this interpretation is bound to be correct. His words are, "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matthew 8:11). He is interpreting His miracles, the miracles He has just wrought, one a miracle in the healing of a Jew, the other a miracle in the healing of a Gentile. Both the Jew and Gentile have partaken of the same blessing. They have received divine healing. And now the Saviour establishes the connection in language which cannot be gainsaid. "Many shall come from the east and the west," evidently referring to Gentiles," and shall sit down with Abraham, and Isaac, and Jacob," evidently referring to the Jews, "in the kingdom of heaven." In a word, the miracles of healing in the Scripture stand connected with the Kingdom. The fact that He first healed a Jew and then healed a Gentile is definitely interpreted by Him as meaning that the Gentiles shall share Jewish blessings in the coming Kingdom, the future dispensation of the personal reign of the Lord Jesus Christ upon the earth.

Hence, this wonderful healing which we have just been studying in the third of Acts, like all the other healings of the New Testament, by the interpretation of the Lord Jesus Christ Himself, becomes a picture of the coming Kingdom. The poor, helpless man lying at the gate looking for money is a picture of the helpless nation of Israel, keen almost beyond expression in the realm of business, but blinded in the realm of spiritual truth. The wondrous healing of the lame man is a prophecy that the nation of Israel will come out of her foolishness in the day of the coming Kingdom and that the mighty name of Jesus Christ Himself shall be the powerful name that shall liberate Israel from her bondage and lead her forth into life for evermore.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Dr. Samuel Chadwick, long-time minister of Oxford Place Wesleyan Chapel, Leeds, England, once announced that on a certain Sunday night only infidels were invited to attend his service, and 2,300 came. There was no singing, for they would not sing. There was no audible prayer, for they would not permit him to pray. So he began to preach Christ as Saviour, and exalt Him as Lord; but he had to preach to a constant heckling.

After a long while Dr. Chadwick stopped and said to the crowd, "I see that only about a score of you are doing all the talking. It is not fair to keep the whole crowd here. I propose to leave the pulpit and go into the vestry. Those of you who have the wish and the courage to meet me there may follow." Nineteen men followed him. In the vestry the debate went on.

There seemed to be no end in sight until Dr. Chadwick said to the lawyer who had become their spokesman. "Suppose we grant your philosophy of materialism and nihilism to be sufficient for the man who has moral character, social position, economic sufficiency, and domestic happiness, what will you do for the man who has none of these, whose life has been wrecked by the ravages of wrong living, from whom hope has departed, and for whom there seems no promise of recovery?" The lawyer spokesman of the infidel group arose, walked across the room, offered his hand to the minister, and said, "I would bring him to you, Dr. Chadwick, for you have his only hope. And now I bid you good-night."

Has ever a more effective testimony been wrung from reluctant lips? "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

—From Dr. J. C. Massee

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is the heart of man naturally good? (Isa. 64:6; Jer. 17:9; Matt. 15:19; Rom. 3:10)

2. Does the natural man seek after God? (Isa. 53:6; John 14:17; Rom. 3:11, 18; Phil. 2:21)

3. What is man's present status before God? (John 3:18; Rom. 3:19, 23)

4. Can natural man do anything to help himself? (Ps. 39:6; Prov. 20:24; Jer. 10:23)

5. Is the name of "Jesus" significant? (Matt. 1:21; Phil. 2:9; Heb. 1:4)

6. What does the name of "Jesus" avail for the believer today? (John 14:13-14; Rom. 10:13; I Cor. 6:11)

7. Will all men have to reckon with the name of "Jesus"? (Phil. 2:10)

8. Did God promise that the Gentiles would share in the blessings especially granted to Israel? (Gen. 12:3; 22:18; 26:4; 28:14; Ps. 72:17; Acts 3:25; Gal. 3:8)

9. Is Israel spiritually blind? (Acts 13:27; Rom. 11:7-15, 25; II Cor. 3:13-15)

10. Will Israel finally be restored? (Isa. 14:1-3; 61:3-6; 62:3-4; Ezek. 36:24; 37:1-14; Hosea 3:5; Zeph. 3:19; Zech. 2:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

We have read many incidents in the Bible of how the Lord Jesus healed those who were sick, but in each case He did it not only to relieve suffering, but to show them their need of a Saviour. The Lord gave Peter the power to heal people—with this same thought in mind.

Peter and John had gone to the temple to pray, and while there a lame man was brought to them. This lame man was usually seen sitting at the gate of the temple and begging for money. Peter, knowing this man usually begged for money, said, "Silver and gold have I none; but such as I have I give unto thee." Here he turned the conversation from what he could not do, to what he could do through the Lord Jesus, and as he healed the man, he told those who saw the lame man walk, that this miracle was done through the power of the Lord Jesus Christ Whom they crucified. Those who stood by knew the lame man was healed and Peter preached unto them Jesus. "Neither is there salvation in any other, for there is none other name under heaven . . . . whereby we must be saved" (Acts 4:12). Although many would have thought this a most wonderful miracle when Peter told the lame man to walk, it is just as great a miracle today when a soul says, "I do believe in the Lord Jesus Christ as my Saviour," for that moment that soul is made whole and alive in Christ. New life in the Lord Jesus means more than the healing of the body, for the body is healed only for a time, but the soul is saved for all eternity. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Yours in His saving power.

Aunt Anna

WAS THE SON'S SACRIFICE SUPERFLUOUS?

(Continued from page 368)

Standing. Christ perfectly met this demand of God when He SHED His precious blood on Calvary.

It must be the shed blood of a perfect being ON A CROSS. That Christ, the Son of God, is the only One Who could fulfil the demands of God thus far is evident. And Christ said, "I, if I be lifted up from the earth, will draw all men unto Me." In this He was signifying by what death He should die, and He was also stating that the death on the cross was necessary to the completion of the task of redemption. But even more forceful than this is the statement of Colossians 1:2, that it was "the blood of His cross" that made peace between God and sinners. Christ might have been killed by His enemies in any one of a number of ways, but His death on a CROSS was the demonstration that it was a voluntary sacrifice.

The fourfold demand of God then, that the price paid for sin should be BLOOD of a PERFECT BEING, SHED in a VOLUNTARY SACRIFICE, could not possibly be met by anyone less than the Son of God.

II. BECAUSE THE RIGHTEOUSNESS MAN NEEDS FOR SALVATION COULD BE GIVEN BY NO ONE LESS THAN THE SON OF GOD

THERE is a righteousness of man, but it is utterly inadequate. Christ spoke of the righteousness of the Pharisees. Isaiah fittingly describes man's righteousness when He says that it is like filthy rags.

But the righteousness which man needs must be as a complete cloak of absolute perfection. How different this from filthy rags. Paul gives the inference of righteousness as a cloak when he says, "Even the righteousness of God which is by faith of Jesus Christ unto all and UPON all them that believe" (Rom. 3:22). And John refers to the WHITE ROBES of the saints (Rev. 7:9, 13, 14). White stands for purity. This kind of righteousness, one which completely covers with absolute purity and perfection, could not possibly be provided by man himself. In fact, it is only by the gift of God that man can come into possession of it. But more important still, there is only ONE BEING in all the universe Who has such righteousness to bestow. Jesus is that One. He is all that Philippians 4:8 exhorts us to think on. "Whatsoever things are TRUE, whatsoever things are HONEST, whatsoever things are JUST, whatsoever things are PURE, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT, if there be any VIRTUE, and if there be any PRAISE, think on these things." It would be impossible for anyone who did not have such perfection himself to bestow it on another. Therefore, it is not difficult to reason that the righteousness man needs for salvation must be provided by none other than the Son of God.

III. BECAUSE THE GRACE WHICH IS THE ONLY MEANS OF SALVATION COULD BE MANIFEST BY NO ONE LESS THAN THE SON OF GOD

THIS is not intended to be merely a pretty statement. It is a true statement. Words will not save. The precarious plight in which man finds himself is this: that even with man's sin completely paid, with the righteousness of Jesus Christ satisfyingly complete and adequate, the fate of man still rests on the narrow thread of God's desire. Is God willing to bestow on man that righteousness which will make him presentable before the heavenly throne?

Suppose our God is only the God of nature's tremendous powers. He causes the tides to come in and go out; He sends the winds to beat those waters into furious, dangerous, destructive waves; He causes rain, thunder, terrific lightning storms, unendurable heat, bitter cold, destruction in flood or by the ravages of wild beasts. Is He kind and merciful? No! Nature grants no favors, save indiscriminately. Nature sometimes demands an eye for an eye, a tooth for a tooth. Nature is sometimes cruel without regard to desert. The God of nature is a God of power, but not a God of grace. If man's God is only the God of nature's tremendous powers, then man's fate no longer hangs on the thread of God's desires; for then God has no desires except to manifest power. The thread is severed, and man is hopelessly, helplessly doomed.

But God is gracious. The Scripture avers it over and over again. Would the Prince of Life, the Lord of Glory, have left His heavenly home to descend into the sin and shame of this world to die for the sins of man unless He was a God of grace? Would any but a God of grace have done what Philippians two states—"Made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8)? I do not see how it would be possible for anyone who was not the very essense and personification of mercy, love, and kindness to do such a deed. He was not obligated to do so. There was no constraint, save the constraint of love. There was no forcing, save the force of infinite tenderness. There was no compulsion, save the divine attributes which compelled Him to do all that grace, will, and omnipotence can do. To see God's grace is to see the impossibility of anyone less than the very Son of God manifesting such grace.

And now the question rightly arises: "Though God only is capable of manifesting such grace, is that grace necessary for salvation?" It is a much-debated question, but rather than discuss it further, let us simply take the plain statements of the Holy Spirit in the inerrant Word of God for our answer. "For by GRACE are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). This should be sufficient to settle the question once for all for any seeker after the truth, but lest there still be some doubt as to whether or not works may have some part in salvation, list to Paul's words: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. 11:6). It forever purifies grace from any taint of works.

God is gracious; none other could be said to even remotely approach having grace of such quality as His; only pure, unadulterated grace can save; and that is why man could not be saved by anyone less than the Son of God.

But yet a fourth reason can we add to the list.

IV. BECAUSE GOD DOES NOT INDULGE IN SUPERFLUITIES, AND, THEREFORE, THE VERY FACT OF THE SACRIFICE OF JESUS CHRIST ON CALVARY IMMEDIATELY ELIMINATES THE POSSIBILITY OF IT BEING A SUPERFLUITY

IT IS strange that men constantly seek to change God's Holy Word. And yet it is not strange, for the sinful nature dwelling within man seeks to pervert everything that is good. One of the subtlest of these perversions is to undermine man's faith in the vital necessity of that which God has uttered. "Yes, this or that thing is all right, in fact, good, but it is not really essential." What kind of an evolutionary-professor God do you think we have? Does He play with words? Does He utter magnificent-sounding phrases to see what the psychological result will be upon the hearers? No! The all-wise, all-seeing, all-knowing God utters only vital truths. He does not indulge in superfluities. He means what He says, and says what He means.

The vital question which we have sought to answer is, "Was the Son's sacrifice superfluous?" We have seen that the Son of God is Himself the key in the answer to this question. Man's sin required that a stupendous price be paid, his need of righteousness for salvation was overwhelming, the grace necessary to provide that salvation must of necessity be infinite in scope, and none but the Son of God could possibly overcome these staggering obstacles to man's salvation. Furthermore, the very fact of Christ's sacrifice evidenced its necessity. Could man be saved by anyone less than the Son of God? No! Was the Son's sacrifice superfluous? No! What a travesty on God's intelligence if the answer were "Yes!" Then what a paradox if for you at the Great White Throne there is no record in the Lamb's Book of Life! Yet what a comfort it is to read Paul's words, "Ye KNOW the GRACE of our Lord Jesus Christ . . . . He hath made Him Who knew no sin TO BE SIN FOR US: that we might be made the RIGHTEOUSNESS of God in Him" (II Cor. 8:9; 5:21).

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IS JESUS THE SON OF GOD?

(Continued from page 366)

Derision or anger comes in when reason goes out. The Jews either mocked or became incensed when they were unable to answer the claims Christ made to His deity. They could not deny His claims, so they resorted to the only other alternative which revealed their defeat. The same holds true today. We see a national example of it in Russia. They cannot disprove the existence of God and the deity of Christ, so they, too, resort to derision and anger to the point of persecution. By their very attitude and actions they demonstrate the thing they are trying hardest to deny.

What were the claims of the Carpenter of Nazareth that provoked the Jews to such extremes of mockery and anger? To us who believe, they are masterpieces of authoritative testimony. Let us consider just a few of them.

"Believe Me that I am in the Father, and the Father in Me" (John 14:11). Surely there can be no misunderstanding in the claim of Jesus in this passage to His divine Sonship. He positively identifies Himself with God the Father. His claim is made even more definite when He says, "I and My Father are One" (John 10:30). Naturally enough the Jews couldn't take this because of their own self-righteousness, so they very religiously "took up stones again to stone Him" (John 10:31).

"No man hath ascended up to heaven, but He that came down (litcrally "out of") heaven, even the Son of Man which is in heaven" (literally "the one being in heaven") (John 3:13). McCrossan says, "Here Christ makes the stupendous claim that He came forth out of heaven, and yet while here on earth He was at the same time in heaven (the one being in heaven). This is a clear claim to Deity."

It is quite significant, and none the less convincing, that the Jews themselves verify Christ's claim to deity. When He asks them, "For what good work do ye stone Me?" they reply by stating both the awful enigma to them and the supreme fact concerning Him. They said, "For a good work we stone Thee not; but for blasphemy: and because that Thou, BEING A MAN, MAKEST THYSELF GOD" (John 10:33).

"God! God! God! this was the supreme note of His life. He seemed to be dominated and controlled by one idea—the idea of God. The God thought held and moved Him. He could not go anywhere, or see anything, or utter the shortest discourse, that He did not, in some fashion, connect it with the infinite Father" (I. M Haldeman).

And we say Amen—so be it! The testimony of Christ is true. He said He was God, the Son of God, identified Himself with the FATHER, MADE HIMSELF co-equal with the FATHER; hence He was God!

THE SON-SACRIFICE AT CALVARY

(Continued from page 367)

for the sinner, here typifies not only the fulfilment of the Law's demand, but also the atonement which would be made for their sins by the shedding of precious blood. "For it is the blood that maketh an atonement for the soul" (Lev. 17:11).

Man's sin demanded the sacrifice of a substitute. The perfect Law demanded a perfect substitute. Hence, there was only one Person in all the universe who could qualify—God's only begotten Son, the perfect One, "Who loved us and gave Himself for us," and "redeemed us from the curse of the Law, being made a curse for us" (Gal. 2:20; 3:13).

The Son-sacrifice at Calvary was God's provision for man's sin.

We consider the second fact,

II. GOD'S LOVE BESTOWED IT

WAS it because God was compelled to make a sacrifice by reason of man's sin that He sent His only begotten Son to Calvary's cross? or was it because He loved His creatures even though they had erred and sinned, that He permitted Jesus to "taste death for every man"? There need be no doubt as to the answer to our question. When we turn to God's Word we find God's attitude toward the sinner clearly revealed.

> For God SO LOVED the world, that He gave His only begotten Son (John 3:16).

Or again,

> But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8).

The Son-sacrifice at Calvary was a sacrifice born of infinite love. It was love that moved the Father heart to give the best that heaven could afford in order that He might redeem poor, lost sinners. It was love that prompted the heavenly Father to give His beloved Son a ransom for many. It was love that permitted the King of Glory, the Creator of the universe to be nailed to the cross by the hand of His creatures and there to suffer, to spill His precious blood, and to die the ignominious death of one despised, rejected, and forsaken. Yes, it was infinite love that provided "the Lamb slain from before the foundation of the world" even before man had sinned.

Last of all we conclude that,

III. CALVARY'S CROSS REVEALED IT

THE Son-sacrifice upon Calvary's cross marked the climax in God's plan for the ages. Here the prophecies made by the prophets of old were fulfilled to the letter. Here God's plan of redemption, foretold in type and symbol down through the ages, was completed. Here Israel's hope of a Messiah, though rejected and forsaken by His own chosen people, was nevertheless made manifest to the whole civilized world. "This is the King of the Jews" was the superscription which Pilate caused to be written in letters of Greek, Latin, and Hebrew, that all might know that the Messiah had come.

But not only were the promises of God pertaining to the Son-sacrifice fully vindicated at Calvary, but the claims of Christ were fully substantiated.

In His earthly ministry, Christ had sought to impress upon His disciples, the Jews, and all with whom He came in contact, two fundamental facts concerning Himself, namely, that He was God; that He was the Jewish Messiah: and that He was the Saviour, the Lamb of God. Over and over He declared Himself to be the Saviour Who had come to seek and to save that which was lost. Again and again He proved by miracles and signs and wonders that He was indeed the Son of God.

Yet the Scripture declares that some believed while others doubted. Even His disciples with whom He walked and talked daily did not fully comprehend the significance

of His claims of deity. On one occasion, as recorded in John fourteen, after He had sought to comfort and to tell them of His death, resurrection, and coming again, Thomas inquired, "Lord, we know not whither Thou goest, and how can we know the way?" (John 14:5). Jesus replied, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me" (John 14:6). Then Philip, doubting, inquired, "Lord, show us the Father and it sufficeth us." The Saviour's reply to Philip's inquiry shows the lack of understanding and the unbelief which was in the hearts of the disciples.

> Have I been so long time with you, and yet hast thou not known Me, Philip? (John 14:9).

Once more the Saviour patiently and in minutest detail sought to explain to them the significance of His person, His work, and His mission, all the while appealing to them to believe (John 14:10, 12).

But it was not until Christ hung upon Calvary's cross that He fully substantiated the claims He had made. At Calvary He voluntarily laid down His life even as He had declared He would. At Calvary He shed His precious blood, even as He had testified to His disciples when He partook of the last supper with them. At Calvary He hung among thieves, having been betrayed by one whom He had befriended even as He had predicted. And last of all, at Calvary Christ Jesus the Lord hung as the Sin-bearer of the human race. Suspended between heaven and earth—significant of the fact that He was rejected by both God and man; rejected by God, because the sin of the human race was laid upon Him; rejected by man, because the sin which continued in the human heart would have nothing to do with Him. "Away with Him!" "Crucify Him!" was their cry.

Thus the Lord from Heaven, the One Who knew no sin but was made sin for us, that we might be made the righteousness of God in Him, gave His life, vindicating the promise of God, substantiating the claims made by Himself, and making propitiation for the sin of the whole sin-cursed race.

What grace, what mercy was there revealed as the Son of God gave up His life upon Calvary's cross. Truly the Son-sacrifice at Calvary was the climax event of all ages.

Man's sin demanded it, God's love bestowed it, and Calvary's cross revealed it, but the Son-sacrifice at Calvary will only condemn the poor lost sinner unless HE BELIEVES IT. "Believe on the Lord Jesus Christ and thou shalt be saved." BELIEVE AND BE SAVED.

> O the love that drew salvation's plan!
> O the grace that brought it down to man!
> O the mighty gulf that God did span
> AT CALVARY!

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THE SHEPHERDS AND THE MAGI

(Continued from page 369)

baby of the royal line, especially since the Jewish kingdom had been dissolved for four centuries. After so many years had elapsed since the last Jewish king, the royal Davidic family had been forgotten. Mary and Joseph, descendents of David, were just unknown peasants. Herod, ruling the Jews under the Roman Caesars, little expected the appearance of any heir to the Jewish throne. Imagine his surprise upon hearing of the excitement caused in Jerusalem by these learned astrologers from afar, inquiring about a newly born Jewish King. These wise men from the East seemed to know more about the new-born King than did the Jews themselves. And they came to worship the Babe! How did they know that He was worthy of worship? And what made these Magi suppose that this Heir could, and would, re-establish the ancient Davidic kingdom?

In the first place, these Magi gave evidence of being God-fearing men. Because when they were warned of God in a dream not to return to Herod, they obeyed God rather than the wicked king.

Further, these Magi who saw the Star in the east, came from the place of the first world empires, "the East." It is generally understood among Bible students that they were from Persia, where astronomy and astrology had been understood for more than four centuries. Persia and Media took over all the science and learning of the Babylonian world empire when they conquered Babylon and slew Belshazzar, in the days of Daniel. The Babylonians had inherited the sciences from the Chaldeans. In fact, the learned class of Chaldeans were so wise in astrology and divination that the word "Chaldean" was a synonym for "wise man" or "astrologer."

Astrology was an ancient science with a glorious past. Its fascinating history is outside the limits of the present brief discussion. Suffice it to say that the astrologers were the advisors in the courts of the great monarchs of ancient history. In B.C. 1715, for instance, Pharaoh called on his wise men to interpret his significant prophetic dream concerning the Egyptian empire. In B.C. 1491 a later Pharaoh's wise men understood how to perform miracles; the wise men included the magicians, sorcerers, and those who understood the secret arts of enchantment.

In the fifth century before Christ, Nebuchadnezzar, the head of the Babylonian world empire, depended for counsel upon the knowledge of his astrologers and wise men. When he wanted to understand the significance of his momentous dream involving the future of the empires for centuries to come, he called all the magicians, astrologers, sorcerers, and Chaldeans—all his wise men. But he found Daniel to be wiser than all the wisest scholars of Babylon. Therefore King Nebuchadnezzar made Daniel the chief of all the wise men, to rule over them as master of the magicians. (The word "magician" was equivalent originally to Magian, one of the Magi.)

Daniel's prestige as prime minister continued through the reign of Nebuchadnezzar's grandson, Belshazzar, and into the succeeding empire of Medo-Persia. Darius, the Median emperor, made Daniel the first of three presidents who were over the whole realm. And Daniel continued into the reign of the great Persian king, Cyrus. Daniel having been for so long a time the most influential of the wise men, the Persian scholars and astrologers were doubtless familiar with Daniel's writings, including his prophecy about the four hundred and ninety years. Daniel predicted that after four hundred and ninety years Messiah the Prince, the Most Holy, should come, to be anointed as King in the holy city of Jerusalem, to bring in everlasting righteousness. Daniel doubtless made it clear to the wise men of Persia that the Messiah would not only reign over the Jews, but over the whole earth as King of kings; and that His kingdom would bring unprecedented prosperity and happiness to every land—that the desert would then blossom as a rose. The Persian wise men knew how several of Daniel's prophecies concerning national affairs had already come true. And so in all likelihood they were encouraged to look forward, with Daniel, to the coming of the great King as the hope of all nations. Perhaps they knew that Balaam had foretold this coming Messiah in the language of an astrologer, saying, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17).

It is not surprising, then, nearly four hundred and ninety years after Daniel's day, if the Persian wise men were expecting a King of the Jews, the Messiah. And when the astronomers and astrologers saw the Star in the east, it is not to be wondered at that they made the pilgrimage to Jerusalem to find the new-born King of the Jews, and to worship Him. THESE MAGI WERE TRULY WISE MEN, because their wisdom led them to the feet of Jesus Christ.

WHO are the wise men today? Are they the students of astrology? Although most of the astrological knowledge of the Magi has been lost, yet there remains a smattering of it which has been commercialized under the name of Personal Astrology and Horoscopes by those who forecast an individual's lucky days and unlucky days from

his birthday according to the Zodiac. But these Personal Astrologers do not come to Jesus Christ to worship Him; hence they fail to qualify with the Magi as wise men.

Who are the men of wisdom today? Are they the university professors and Doctors of Laws and Literature? Alas, the majority of these have turned, like the Brain Trust, toward infidelity and atheism, instead of bowing at the feet of Christ. Such men are ever learning, yet they never find the Truth.

The wise men today are those who, like the Magi, worship the Christ and obey God; who study the promises of God's Word. Men who know God and His Book have in every age excelled the wise of this world. Joseph excelled Pharaoh's wise men, being able to interpret the prophetic dream about Egypt. Moses and Aaron excelled Jannes and Jambres, completely eclipsing their miracles. Daniel, who knew God and His Word, was found to be ten times better than all the wise men in all the realm. Thus we see that all learning, without God, comes short of true wisdom because "The fear of the Lord is the BEGINNING of wisdom" (Ps. 111:10). Someone has well said that a good knowledge of the Bible is a liberal education, because "The testimony of the Lord is sure, making wise the simple" (Ps. 19:7). "The holy Scriptures . . . . are able to make thee wise unto salvation through faith . . . . in Christ Jesus" (II Tim. 3:15).

Let us, then, be wise men. Let us study our Bibles, obeying God's command to "let the Word of Christ dwell in you richly in all wisdom" (Col. 3:16). And let us bow, with the Magi, at the feet of Christ.

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STUDIES IN ROMANS

(Continued from page 370)

The passage contains,

1. An appeal
2. A reason
3. The attitude of God on the subject, and
4. The result that should appear in the life.

THE appeal comes before us first,

> I beseech you brethren, ... present your bodies.

It should be observed at once that the passage is addressed to "brethren"—to those who have already accepted Jesus Christ as their personal Saviour, to those who have already been recognized as members of the company of believers in the crucified One, and who consequently are called "brethren." Whatever Paul, the inspired Apostle, has to say here, is being addressed to those who have taken advantage of God's offer of grace set forth in Romans 10:13:

> For whosoever shall call upon the name of the Lord shall be saved.

The thing which he here asks them to do is to take a step which those who are already Christians should take, "I beseech you brethren, that ye present your bodies a living sacrifice." Or as he puts it in Romans 6:13,

> Yield yourselves unto God.

It is instructive to remember that the words translated "yield" in Romans 6:13 and "present" in Romans 12:1 are the same in the Greek. There are many ways we may say this thing, but all carry the same blessed appeal. When Paul said "yield yourselves to God," he was crying for such brokenness to Him that He could use us to carry the message to earth's remotest bounds, for yieldedness to Christ in such self-forgetfulness that everything but Christ and His power would dwindle into insignificance in the life.

Furthermore, Paul tells us what sort of a presentation we are to make—a "living sacrifice." Here he is using a most graphic similarity and contrast. He calls it a "sacrifice," and employs the same Greek word which our Saviour used in referring to the temple sacrifices, and the same word which Paul himself uses in the book of Hebrews in speaking of the sacrifices of the Law. In Romans 12:1 he is making a most interesting reference to these Levitical sacrifices, but he is adding a point of contrast which makes his allusion to the sacrifices unique. Everyone knows that every sacrifice on a Jewish altar was slain; it did not live, it died. But here is where the contrast appears. Paul calls on us Christians to present our bodies—not a dead sacrifice, but a living one. What a picture of the yielded life! By divine inspiration Paul teaches us that just as fully as the lambs on Jewish altars were dedicated to God, just so fully are our bodies to be sacrifices, dedicated absolutely unto God. The Jewish sacrifices all died, but we are to live lives given over to God as fully as were those sacrificial beasts of yester years. In this passage God is not calling on us for a death, but a life, a yielded life, a presented life, a life utterly broken to Him, a life controlled by Him, a life given over to Him to be used for the carrying out of His blessed purposes, a life to be a blessing, a life to be like the Saviour, to live for God's glory and the honor of His crucified Son, a living sacrifice instead of a dead one. This is God's call to believers, in which He invites them to unconditional surrender to Himself.

We find this truth of the yielded life spoken of from many angles in the Bible. Paul gives a ringing testimony concerning it in Philippians 3:8-10:

> Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,
>
> And be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith:
>
> That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.

Here is the best indication of how God expects the yielded Christian to conduct himself. It is impossible for us to overestimate the need of just such yielded lives in the present hour of awful apostasy and modernistic dominance.

The Saviour Himself was teaching the truth concerning the yielded life when He said in Luke 14:26:

> If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

The term "disciple" is a direct reference to the yielded life. Disciples are broken, yielded ones who are going all the way with Him Who loved us and gave Himself for us. The disciple places the Lord first in his life, so that every human relationship and responsibility becomes subservient to the will of the Lord Jesus Christ. Thus every claim that He, the Saviour, may make upon the life becomes the preeminent claim, because it comes from the preeminent One.

Another testimony of the great apostle Paul on this subject appears in Acts 20:24:

> But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

It is this attitude toward serving our Lord Jesus that takes the fear of man clear away. It is a glorious moment in any man's experience when he can declare with sincerity of soul,

> None of these things move me, neither count I my life dear unto myself.

This is the yielded life: this is presenting your body to God a living sacrifice.

Another statement made by the Lord bearing upon the yielded life is found in John 12:25:

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

The words of our Saviour constitute a virtual appeal, "Don't love your life, hate your life. Recognize the value between the things seen and things not seen." "But," someone may say, "it is very extreme for the Saviour to tell us to hate our lives; it is quite strange to feel that way." Men do not think it strange for the people of the world to be devoted to self or to Satan and his cause. Why then should it be thought of as extreme for the believer to make an unreserved surrender of himself to the Lord Jesus Christ? In Romans 12:1 the Apostle says,

Which is your REASONABLE service.

The giving of the life to our Redeemer to be used up in His delightful service is not extreme—it is reasonable, or as it has been ably translated, it is our "RATIONAL service." To love our Lord Jesus Christ and to serve Him with one's whole life is not strange; it is reasonable, it is rational, so declares the inspired Word.

Jesus speaks of the yielded life again in Mark 8:34:

And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

This is simply presenting the same greatly needed truth in slightly different language. "Let him deny himself and take up his cross and follow Me." May God so stir our hearts in devotion to Him that we shall willingly and quickly learn to hate our lives and to deny ourselves and thus begin the joyous experience of living for Jesus and for others. It is this blessed outlook on life which makes life worth living, and keeps ringing in the heart of the Christian the continuing and abiding thrill of never-ending youth.

And thus we have seen the great appeal of the Apostle,

I beseech you brethren, ... present your bodies a living sacrifice.

THE second element which we find in this great passage is the reason for the appeal, which is found in the words,

By the mercies of God.

This is a beautiful and pointed allusion to the entire first eleven chapters of the book of Romans, which in previous studies we have referred to as "the doctrinal section." In those previous studies we have considered Paul's presentation of the righteousness of God in five great sections.

1. He showed God's righteousness held down by man's sin, and he demonstrated that Jew and Gentile were equally guilty of sin before God.
2. He showed God's righteousness revealed by our blessed Lord and Saviour Jesus Christ when He died on Calvary as God's foreordained Mercy Seat.
3. He showed God's righteousness imputed to every sinner who accepts the miraculous provision which God made through Jesus Christ our Lord.
4. He presented God's righteousness fulfilled, in this section showing how the righteousness of God may be actually manifested in the lives of men and women.
5. He presented the fact that the righteousness of God was not believed by Jew or Gentile, and is not believed, even to the present hour.

When Paul says in Romans 12:1 "by the mercies of God," he is referring to the mercies revealed in this wonderful fivefold discussion—the mercy of God which sent Christ to Calvary, which imputes righteousness to sinners, and which includes in its plan the glorious provision whereby the greatest sinner may experience victory over sin and have God's righteousness fulfilled in the life, and the mercy that would continue to hold the door of grace wide open, even while Jews and Gentiles persist in spurning, neglecting, and rejecting that grace.

Thus we have studied both the appeal and the reason. The appeal is,

Present your bodies.

And the reason why such a definite appeal is given is the marvelous

Mercies of God.

THIS brings us to the third element introduced in this passage—the attitude of God Himself toward the life thus yielded to Him. This is presented in the words,

Holy, acceptable unto God.

Many a man is held back from giving his life to Jesus Christ for service by a terrible sense of his own unworthiness. And in regarding himself as unworthy he is quite right. But here we are told an amazing thing. When a poor unworthy soul hears the appeal,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

and does it, God tells us what His attitude is toward the one who takes that step.

Holy, acceptable unto God,

is God's attitude. In other words, when a man gives his life to God, God accepts the gift and regards it as a sacred and holy thing.

And so when the life of the Christian is yielded to God, to take it back is to steal from God. It is J. East Harrison who says that when a soul has closed in and given his life to God, the act is final and that soul has no further right to his life, forever. Blessed decision! blessed indeed, when the eye is fixed on Calvary, but it becomes bondage if a Christian drifts away from the sweetness of communion with the One Who gave His life for us. Well might we cry in the language of Paul Rutchen's beautiful chorus,

Keep me in the center of Thy will O God,
Keep me in the center of Thy will.
Every plan and purpose for my life fulfil,
Keep me in the center of Thy will.

What a wondrously encouraging thing it is to the young man who takes the step which God here appeals for, to discover that God does not regard his having presented his body as presumption or effrontery, but accepts it as a holy thing. And though that young man may be conscious that he is sinful and unworthy of God's high office, yet he is encouraged to go on because God says, "holy, acceptable unto God."

And be not conformed to this world.

THIS brings us to the fourth element in this passage—the result which should appear in the life. This result is expressed in these words,

And be not conformed to this world.

The practical results which appear in the life yielded to our Lord are here suggested in most impressive language.

The first point touched on is separation from the world. Alas! in these days when the church is conducting dances, and card parties, and theatricals, and smokers, and other such ungodly things, the Apostle puts himself and every yielded Christian in a most surprising position when he says,

Be not conformed to this world,

for the difference between the church and the world is not discernable in such days as these. But there the command stands. To the man who yields his life for service, there is only one desire in his heart. That one desire is to obey.

The next point touched on grows out of the first:

But be ye transformed by the renewing of your mind.

God is yearning for blessed fruitage in the lives of His yielded children, so He says, "be ye transformed."

To summarize, we have seen the appeal—yield your life to God, and the reason—the thrilling and amazing mercies of the living God toward us who are so unworthy, and God's attitude to the life thus yielded to Him—He regards it as holy and acceptable. And the result in the life should be separation from the things of the world which mar and disfigure the life, and transformation into His blessed likeness.

What Shall I Give?

This is the paramount question in the hearts and minds of thousands of individuals during these busy days of preparation prior to the Holiday season. The names of each and every loved one will carefully be placed upon the shopping list, later to be remembered with some gift as an expression of love and devotion.

But what shall I give in appreciation for the many spiritual blessings which I have already received? This is the vital question that should concern every believer in Christ.

As we consider God's "unspeakable Gift" to us, let us not forget to show our appreciation to Him by giving generously toward the proclamation of the Glad Tidings.

Is D. B. I. on your shopping list?

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